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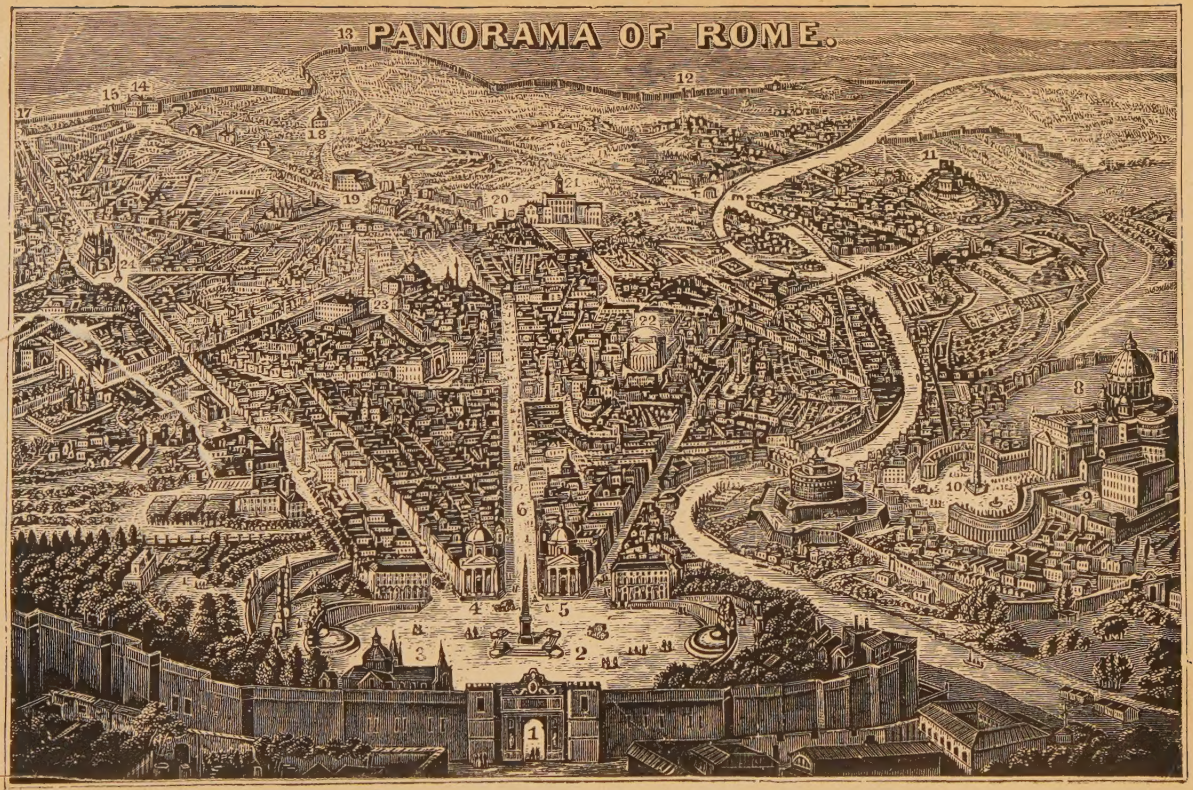
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ROMANISM AS IT IS:

AN EXPOSITION OF THE

ROMAN CATHOLIC SYSTEM,

FOR THE

USE OF THE AMERICAN PEOPLE;

EMBRACING A FULL ACCOUNT OF

ITS ORIGIN AND DEVELOPMENT AT ROME AND FROM ROME, ITS DISTINCTIVE FEATURES IN THEORY AND PRACTICE, ITS CHARACTERISTIC TENDENCIES AND AIMS, ITS STATISTICAL AND MORAL POSITION, AND ITS SPECIAL RELATIONS TO AMERICAN INSTITUTIONS AND LIBERTIES;

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AN APPENDIX OF MATTERS
From 1871 to 1876.

By Rev. SAMUEL W. BARNUM,
Editor of the Comprehensive Dictionary of the Bible.

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PREFACE.

"ANOTHER book—'Romanism as it is!' I don't want to see it! I've heard about Romanism ever since I was a child; and the book-stores have more books on this subject now than are needed."

Stop a minute, friend! Just read the title-page through; look at this preface, if you please; study the table of contents; examine the engravings and the reading-matter; and then think, if you can, what there is, that can fill the place of this present volume. It is true that there are many books on some particular part or parts of the subject here presented; and not a few, whose statements and arguments are, for one reason or another, received by many good people with great suspicion and multiform allowance; but there is no book which can properly claim to be so comprehensive and complete in all its parts, and so full of the most recent and authentic and valuable information on all the living questions connected with this great subject as this book.

The subject certainly ought to command attention from all Americans. The Roman Catholics constitute a large and increasing part of our population; is it a matter of no concern to us who and what our neighbors are? Do you not care, friend, who has the balance of power, or the whole power, in our country, provided you can make money, or enjoy yourself for the time being? If there is any subject upon which every person in the United States of America should be well informed, it is the subject of Romanism.

This is not a sensation-book, which aims especially to tell big stories, and to please those who delight to read only the thrilling, the horrible, the unnatural, and the improbable. It is not a romance or a novel with fact and fiction mixed together in inextricable confusion. No! It has a higher aim—to make its readers wiser and better—to give them a more correct understanding of matters and questions that are of present and lasting importance, and to fit them for the right discharge of those responsible duties which the great and glorious Ruler over all has placed on us as a people and as individuals. In order to

make every thing plain to ordinary readers, the author has translated the foreign and learned terms which necessarily abound in such a volume, and has endeavored to simplify and explain what seemed obscure, and, by means of the table of contents, the frequent references, the general index, and other aids, to avoid needless repetitions, to bring the whole into a complete and symmetrical form, and to place all its stores of information at the reader's immediate command.

This book is not a partisan book, but a book of knowledge and of truth. It has cost much hard work to gather its materials and to put them in proper shape; but what is here contained is believed to be honestly worth what it has cost the author and publishers, or will cost the reader. The most authentic sources of information have been consulted and used; the exact truth has been diligently sought and carefully presented to view that it may be seen and known just as it is. Whatever is wise and honorable and reputable and right and true in Rome itself or in the system which there has its origin and seat, has been brought out and exhibited without inquiring solicitously who would be pleased or displeased by the procedure. And, on the other hand, that which is unwise, dishonorable, disgraceful, unrighteous and false, has likewise been spoken of with the same attempt at impartiality and usefulness. Misapprehensions, prejudices, and misrepresentations ought to be corrected, whether they are found in the Roman Catholic or in the Protestant. If what is held or maintained as truth cannot bear the light and cannot stand with God's help, then it is not God's truth; and no Catholic or Protestant should cling to it.

While the author of this book is a thorough Protestant, ancestrally and personally, by position and feeling and undoubting conviction, he has allowed Roman Catholics and Roman Catholic authorities to speak for themselves on all points, to tell their own story, to present their own side in all its strength; and he has likewise endeavored to let Protestantism have an equally fair chance to speak freely and forcibly. The main part of the book is from Roman Catholic sources; much of it is translated from their standard Latin works which are altogether beyond the reach of people in general. Hence Roman Catholics themselves may learn more of their own church and system from this volume than they could in a century from all the sources of information to which they have access. The "*Canones et Decreta Sacrosancti Œcumenici Concilii Tridentini*" (= Canons and Decrees of the Holy Ecumenical Council of Trent); the "*Concilii Plenarii*

Baltimorensis II., in Ecclesia Metropolitana Baltimorensi, a die vii. *ad diem* xxi. *Octobris, A D.*, MDCCCLXVI., *habiti, et a Sede Apostolica recogniti, Acta et Decreta*" (= Acts and Decrees of the 2d Plenary Council of Baltimore, held in the Metropolitan Church of Baltimore from the 7th to the 21st day of October, 1866, and authenticated by the Apostolic See); the "*Missale Romanum*" (= Roman Missal); the "*Breviarium Romanum*" (= Roman Breviary); the "*Rituale Romanum*") = Roman Ritual); the "*Pontificale Romanum*" (= Roman Pontifical); "The Primacy of the Apostolic See Vindicated, by Francis Patrick Kendrick, Bp. of Philadelphia;" "The Garden of the Soul;" The Catechism of the Council of Trent (Latin and English); Collot's "Doctrinal and Scriptural Catechism;" Ambrose St. John's "Raccolta, or Collection of Indulgenced Prayers;" "The Golden Book of the Confraternities;" "St. John's Manual;" St. Alphonsus Liguori's "Glories of Mary;" Brandes's "Rome and the Popes;" The "Ceremonial," published by authority of the Baltimore Council and with the approbation of the Holy See, for the use of the R. C. Churches in the U. S.; "The Vickers and Purcell Controversy," published by Abp. Purcell; Cardinal Wiseman's Essays; "The Catholic World;" "The Catholic Family Almanac;" "Sadliers' Catholic Directory, Almanac, and Ordo;" and other standard and approved Roman Catholic publications; Gieseler's and Murdock's Mosheim's Ecclesiastical Histories; "The Penny Cyclopedia of the [British] Society for the Diffusion of Useful Knowledge," edited by Prof. George Long of University College, London, with the coöperation of more than 200 contributors; Appletons' "New American Cyclopedia;" Murray's Handbook of Rome and its Environs; Vasi & Nibby's "Guide of Rome;" Harper's Hand-book for Travelers in Europe and the East; and numerous other volumes, pamphlets, and documents of authority and value, have all contributed their share to make the present volume A STANDARD WORK in its department—a work which may be appealed to with confidence by every one who prizes truth and loves his country, as containing facts and views and arguments which he needs to know —a reliable and faithful "Exposition of the Roman Catholic System for the Use of the American People."

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CHAPTER I.

THE CITY OF ROME AND ITS CONNECTIONS.

A THOROUGH acquaintance with the Roman Catholic system of religion demands a knowledge of what Rome itself has been and is. The present chapter, therefore, sketches the origin, history, institutions, and leading features of Rome; traces the rise and fall of the kingdom, republic, and empire, of which Rome has been the foundation and center, together with the more recent fortunes of the city and its dependent territory; and describes for stay-at-home travelers whatever is now most noticeable in this interesting locality.

The city of Rome is of so great antiquity, that one of its common titles is "the Eternal City." Compared with it, indeed, most of the cities, both of Europe and America, have but a recent origin. St. Augustine in Florida, the oldest town in the United States, is more than two thousand three hundred years younger than Rome. Jamestown in Virginia, long noted as the first permanent English settlement in America, grew old and went to ruin years ago; but its age, even now, would be hardly one-tenth of the age of Rome. New York, the largest as well as the most ancient of our great cities, can trace back its origin to a fort and a few rude huts erected by the Dutch, somewhat more than two hundred and fifty years ago, on the southern part of the island of Manhattan; but Rome is still ten times as old as New York. It is more than ten times as old as Plymouth in Massachusetts, which celebrated its two hundred and fiftieth anniversary in 1870, and is counted the oldest town in New England. Chicago, the young giant of the west, would need to have its age multiplied by sixty-five, before

it could be placed on an equality with Rome in regard to its years. And if we cross the Atlantic, we shall find Rome maintaining its proud pre-eminence in age over all the great capitals of Europe. Its equal in this respect cannot be found in London or Paris, St. Petersburg or Berlin, Amsterdam or Vienna, Madrid or Constantinople. None of these can show a history till more than five hundred years after Rome was built; and some of them were of no importance till long after the settlement of America.

Yet Rome is by no means the oldest city in the world. Athens, the present capital of Greece, and the renowned seat of ancient Grecian art and learning and liberty, is reputed to have been founded eight centuries earlier than Rome. Jerusalem became "the holy city" and the residence of Israel's kings 250 years before the currently received date of the foundation of Rome; it had been even then a stronghold of the Jebusites for five centuries; and if, as is probable, it was the "Salem" of Melchizedek (Gen. 14: 18), it follows that Jerusalem was a place of importance more than a thousand years before Rome existed. Certainly Hebron, which "was built seven years before Zoan in Egypt" (Num. 13: 22), and Damascus also, both of which were well known places when Abram first entered the land of Canaan (Gen. 13: 18; 14: 15; 15: 2, &c.), have, in their known duration of almost 4,000 years, a claim to antiquity, by the side of which not only cities in America, but even Rome itself, must bow with deferential regard.

The origin and early days of Rome lie beyond the domain of sober and veritable history in that airy realm where legends and fables find no effectual corrective, except, on the one hand, in that stubborn unbelief which leaves nothing but a blank, or, on the other, in that critical conjecture, which is sometimes plausible and sometimes extravagant, but is never a satisfactory substitute for known truth. The twenty-five different legends which are reported to exist respecting the foundation of Rome, may all be grouped under three leading theories, namely: (I.)

That Rome was founded in the age before the Trojan War, which is assigned to the ten years beginning B. C. 1194, and ending B. C. 1184. Some who advocate this theory ascribe the building of Rome to the Pelasgi; others, to the Arcadian Evander. (II.) That the Trojan Eneas (= Æneas), or others (Trojans, Trojans and Aborigines, or Greeks), founded it a little after the fall of Troy, that is, after B. C. 1184. (III.) That Romulus, grandson of Numitor, king of Alba Longa (a city about 15 miles S. E. of Rome), founded Rome several centuries after the Trojan War. Romulus and Remus were reputed to be twin sons of the war-god Mars and of Numitor's daughter Silvia, and were said to be suckled by a she wolf. Romulus was deified, after his death, by the name of Quirinus. That Romulus was the founder of Rome was the tradition almost universally received among the Romans, and has been for ages the current account of the origin of the city. The city of Rome, it is added, was built by Romulus on the Palatine hill or mount; and its very beginning was marked with bloodshed, Remus, the twin brother of Romulus, being slain for ridiculing the slender walls of the new city. The date for the foundation of the city, which is given by Varro and generally adopted, places the event in the year B. C. 753. The 21st of April was kept as a festival in memory of the event.

Romulus is said to have been the first of the seven kings of Rome, and to have disappeared suddenly after a reign of 37 years. In the early part of his reign the Sabines were united with the Romans; but their king, Titus Tatius, who was joint-ruler with Romulus, was soon slain, leaving Romulus sole king of the united nation. The names of the kings, and the duration of their reigns, are thus given:

Romulus, B. C. 753–716; Numa Pompilius, 715–673; Tullus Hostilius, 673–641; Ancus Martius, 641–616; Tarquinius Priscus (= Tarquin the elder), B. C. 616–578; Servius Tullius, 578–534; Tarquinius Superbus (= Tarquin the Proud), 534–510.

The Roman kings were not hereditary, but limited and elect-

ive. The king had no legislative authority, and could make neither war nor peace without the concurrence of the senate and people; but he was the military leader, the supreme judge in all matters of life and death, and also a priest and the chief director of sacred things. The senate, composed originally of 100 members, afterwards increased to 200, subsequently to 300, 400, 900, 1000 (after the death of Julius Cesar), and then reduced to 600 by Augustus, deliberated at first as the king's council on such public affairs as the king proposed to them; but, after the abolition of the kingly office, everything was done by the authority of the senate, though this almost unlimited control was afterwards much abridged in various ways. The supreme power in Rome belonged to those who were called "the people," who were assembled to elect magistrates, to pass laws, particularly in respect to declaring war and making peace, and to try persons guilty of certain crimes. Romulus divided the whole population of Rome into two classes, the burgesses or citizens (who took the name of *Patres* or *Patricii*, i. e., fathers or patricians), and their clients or dependents. Each one of the latter class was the client of some particular one of the former class, who was called his patron, the relation being somewhat similar, in dependency and closeness of union, to that of child and parent, or lord and vassal. The clients were bound to render certain services to their patrons, and the patrons were to defend their clients from all wrong or oppression by others. The patricians or members of the first class made up at this time what was called "the Roman people," their clients or dependents, though freemen, having no share in the government. The plebeians came in afterwards and constituted a third class of freemen, who were neither patrons nor clients, but entirely free and independent, yet, like clients, without political rights. Such were the early social and political institutions of Rome.

Rome had its kings for nearly 250 years. The seventh and last of these kings, Tarquin the Proud, was dethroned (B. C. 510) in consequence of his cruel tyranny and the violence of-

fered by his son Sextus to the virtuous and beautiful Lucretia, the wife of Collatinus.

The Roman Republic, which now succeeded, continued nearly 500 years, when it gave place, under Augustus Cesar, to the Roman Empire. In the Republic the two consuls, who were elected annually, took the place of the king as the chief officers of the government. The senators, who were styled "Fathers," and had been appointed, usually for life, by the kings, were, for half a century or more after the republic began, chosen by the consuls and by the military tribunes, who were commanders of thousands, but afterwards by the censors, who not only took the census of persons and property, but had a supervision over the rank and moral character of all the people. The patricians, who constituted the nobility, at first not only filled all the offices, but monopolized all the political rights in the state. The senators, consuls, censors, and other officers, were patricians; and under the name of "the senate and people of Rome" the patricians enacted all the laws. The early Roman law placed the poor debtor completely at the mercy of his creditor, who might imprison the debtor, bind him with chains, feed him on bread and water, sell him as a slave, or even put him to death. As the senators and patricians possessed most of the wealth, monopolized the power, and often cruelly oppressed the plebeians or common people, the latter were led to take up arms in their own defense, and to institute the office of tribunes of the people, which the aristocracy were compelled to sanction B. C. 493. These tribunes, whose persons were held sacred, and who had the power to place even consuls under arrest, defended the oppressed plebeians, and in process of time greatly diminished the authority of the senate and the privileges of the patricians, especially by exercising their right to pronounce the word *Veto*, that is, *I forbid*, which was sufficient to make void any law or decree of the senate. The Twelve Tables, which were arranged and ratified B. C. 451, and were regarded as the foundation of all law, tended, on the whole, to introduce equal rights in law and government. In-

termarriages between the patricians and plebeians were for a time prohibited, but were legalized in the year 445 B. C. By the Licinian law, passed B. C. 367, it was ordained that one of the consuls must be a plebeian. Nearly 200 years afterwards (B. C. 172) both consulships were opened to the plebeians. By these and other steps, taken from time to time, the exclusive privileges of the patricians were abolished, and the Roman government became more liberal and democratic, though the patricians and plebeians kept up their dissensions from age to age.

In the course of time the equestrian order, or the knights, became very prominent. The knights were originally those 300 rich and accomplished young patricians, who, under Romulus, served as soldiers on horseback and attended the king as his body-guard. As the city grew, their number was largely increased, especially by additions from the best plebeian families. Under king Servius Tullius, they amounted to 3,600, and were the wealthiest men in Rome. Each was furnished with a horse at the public expense, and each wore a gold ring. About B. C. 400, many began to serve as horse-soldiers at their own expense, and a distinction was made between these and the more honored knights whose horses were furnished at the public expense. But a still greater change took place when, by a law of Caius Gracchus, about B. C. 120, all who possessed a certain amount of property were raised to the equestrian order, and a body of 300, chosen periodically from this order, was vested with the judicial power. Under this law those who had grown rich by farming the taxes and taking contracts for furnishing supplies to the army and navy, were all brought into the equestrian order and vested with important political privileges. For the next 50 years this order had great contests with the senate.

Romulus divided the people (the patricians) into three tribes, and each tribe into ten curiæ; and hence only the patricians and those plebeians who were afterwards incorporated into these tribes, had any place in the assembly of the people which

was held by curiæ. But in the centuriate assembly, instituted about 200 years after the foundation of Rome, and held in the field of Mars outside of the city, the people voted by centuries or companies arranged in classes according to their census or ratable landed property. Here the first class, consisting of 100 centuries, and composed of the richest citizens, presented themselves completely armed, and had a controlling majority, the other four classes having but 93 voting centuries and appearing less completely armed, while all the freemen who had an insufficient estate (less than one-ninth of that required for the first class) were thrown into one century without a vote. This centuriate assembly, in which the more wealthy plebeians could vote, became in time the supreme legislative body.

The 3 tribes into which Romulus divided the patricians, must not be confounded with the 20 territorial divisions afterwards made by king Servius Tullius, and called by the same name. In the tribes of Servius none but plebeians were enrolled, while the patricians held their place in the other tribes by virtue of their birth and without regard to their residence. Of the plebeian or Servian tribes, 4 were in the city and the rest outside, the whole number being gradually increased with the extension of the Roman territory till B. C. 236, from which time it remained stationary at 35. The tribal assembly, in which the plebeians gave their votes according to their tribes, was originally intended for transacting the business of the plebeian order, but it gradually extended its power over the whole state, and its ordinances obtained all the force of law. Freedmen or emancipated slaves had the right of voting in this assembly; but they must belong to one of the four city tribes, and therefore, however numerous, they could not exercise much political power in the assembly. The patricians and their clients, and also the freedmen, are supposed to have been first included in the plebeian tribes by the laws of the Twelve Tables, B. C. 450.

Slaves, in distinction from all the above classes, were regarded as having no rights at all. They were esteemed among the Romans, not as persons, but as things. Their master had

an absolute power over them. He might, and frequently did, scourge, torture, mutilate, or kill his slaves, for any offense, or for no offense; and sometimes he crucified them from mere caprice. He might force them to become prostitutes or gladiators; he might separate friends or families (for no slave could be lawfully married) at his will; nor was he considered bound to provide for their welfare in sickness or in health. Yet both law and custom were favorable to giving slaves their freedom. For a long time slaves were not numerous in Rome; but they must have greatly increased before the expulsion of the kings. It was the custom to make slaves of conquered enemies. Debtors and criminals might also be reduced to slavery. In the later ages of the Republic the number of slaves in Rome and throughout Italy was immense.

The Romans were warriors from the very beginning of their city. From each of the three original tribes Romulus chose 1000 foot-soldiers and 100 horsemen. The number of soldiers was naturally increased with the growth of the city. Every citizen from the age of 17 to 46 was obliged to enlist as a soldier, when the public service required; every foot-soldier must serve 20 campaigns, and every horseman 10 campaigns. In the early times no one could hold office who had not served 10 campaigns. Much of the time under the kings, and nearly all the time during the existence of the republic, the Romans were engaged in wars. The temple of Janus is said to have been built by Numa Pompilius, the second king of Rome, with two brazen gates, which were open in war and shut in peace. From the time of Numa to the time of Augustus, a period of about 640 years, this temple, according to the annals, was closed but once, and that only for a short period, after the end of the first Punic war, B. C. 235. The Romans, however, were not always victorious over their enemies. One terrible invasion occurred a little more than a century after the kings were expelled. The Gauls, who inhabited the region north and northwest of Italy, swept over Italy like a hurricane, crushing and destroying. Rome was taken and burnt by them B. C. 390; but, while

one legend says that Camillus, having been appointed dictator, drove them out and exterminated their army, another account declares that the city was ransomed by the payment of a thousand pounds of gold to the Gauls, who then marched off to their homes unmolested. The city was rebuilt, but with a haste and irregularity, the evils of which were never remedied till Rome was again rebuilt after its destruction by fire in the time of Nero. Two other invasions of the Gauls followed the one just mentioned, one thirty years after the first, the other ten years later; but these were resisted with greater courage and firmness, and their consequences were less disastrous.

About 125 years after the burning of Rome by the Gauls, B. C. 265, the Romans became masters of all Italy, leaving some of the cities nominally free as allies, and placing the rest in a position more or less dependent. They then easily became involved in the Punic (that is, Phenician) wars, which were waged with the Carthaginians. The renowned city of Carthage, the great rival of Rome, was situated in Northern Africa, a few miles from the modern city of Tunis, and was originally founded, according to the legend, by the princess Dido and other colonists from the Phenician city of Tyre, B. C. 878. The rich island of Sicily was mostly under the dominion of Carthage; and here the first Punic war began in an acceptance by the Romans of an invitation from the Mamertines, who had established themselves at Messana (now Messina), to aid them against the Carthaginians. This first Punic war lasted 23 years, from B. C. 264 to 241, and ended, after various successes and reverses, in a decisive naval victory gained by the Romans over the Carthaginians and a consequent treaty, by which the Carthaginians abandoned Sicily and the adjacent small islands, gave up all Roman prisoners without ransom, and paid to the Romans, within ten years, 3200 talents, afterwards increased to 4400 talents, a sum equal to nearly five millions of dollars.

Sicily now became the first Roman province; and the peace between Rome and Carthage lasted about as long as the previous war. But neither Rome nor Carthage was idle during

this period. Both were engaged in perilous wars with other enemies; but both were recruiting their strength, and preparing the way for new conquests. Rome gained possession of Sardinia and Corsica. Hamilcar, an able Carthaginian general, was sent at his own solicitation into Spain to bring that country under the dominion of Carthage. There he collected and disciplined an excellent army, and gained a great province for Carthage, ruling it with vigor and wisdom for eight years. After his death in battle, his plans were taken up and carried on successfully, first by his son-in-law Hasdrubal, till his death by the assassin's knife, and then by his son Hannibal. The latter, who was only nine years old, when he besought his father Hamilcar to take him along into Spain, was allowed by his father to accompany him only on condition of swearing eternal enmity to Rome and the Romans. On taking his father's place at the age of 24, B. C. 221, he set himself in earnest to realize his father's designs, and at the close of the next year all Spain south of the Ebro and Douro, with one exception, was with Carthage, either by subjection or alliance. That one exception was the city of Saguntum, an ancient Greek colony then in alliance with Rome, situated on the Mediterranean, about 100 miles south of the Ebro, where is now the modern *Murviedro*. A neighboring tribe, with which Saguntum was at war, invited Hannibal to destroy Saguntum, and he eagerly accepted the invitation. The city was captured after a desperate resistance of eight months, though the Roman envoys in vain required Hannibal to desist from attacking their ally. Another embassy, sent to Carthage to demand that Hannibal should be delivered up to the Romans, met with a refusal, and then war was declared B. C. 218. This second Punic war lasted nearly 17 years. Hannibal marched over the Alps into Italy; in three great battles he terribly defeated the Romans, of whom more than 43,000 died on the bloody field of Cannæ; all Southern Italy, with most of the cities in Campania, and the Gauls in the North, declared in his favor; Capua, the next city to Rome in size, and probably its superior in wealth, received him

and his army; but the Romans, now taught by experience, followed the leadership of Fabius Maximus, Claudius Marcellus, and others, and, avoiding decisive battles for several years, kept Hannibal in check, cut off his supplies and detachments from the main army, and harassed him in all possible ways; the Carthaginians, through the influence of those who were hostile to Hannibal, sent him only scanty reinforcements, and left him long without any support; his brother Hasdrubal, who had once entirely defeated the Roman army in Spain, entered Italy for the purpose of joining Hannibal, but was himself completely defeated and slain before he could effect the desired junction; Cornelius Scipio the younger, recovered Spain to the Romans, carried the war into Africa, defeated the Carthaginians by treachery and fire and sword, constrained the Carthaginian government to recall Hannibal and his veterans, who for 16 years had sustained themselves in Italy, and at length gained a decisive victory over Hannibal and his army on the plain of Zama, on account of which he is known in history as Scipio Africanus. The conditions of peace, to which the conquered gave their assent, left the Carthaginians independent within their own territory in Africa; but required them, among other things, to surrender all prisoners and fugitives, all their fleet except ten galleys, and all their elephants; prohibited their making war without consent of Rome; and bound them to pay the Romans 10,000 talents, or more than ten millions of dollars, in annual installments for the next fifty years. The second Punic war ended in the greatest triumph Rome had ever known, B. C. 201.

The third and last of the Punic wars occurred a little more than half a century after the close of the preceding one, and lasted three years, till B. C. 146. Carthage was recovering rapidly from its depression; but, forbidden to make war without the consent of Rome, and unable to obtain from the Romans any redress of the wrongs suffered from their ally, Masinissa, the Numidian king, who wantonly seized the best portion of the Carthaginian territory, the Carthaginians finally

resorted to war with Masinissa, who defeated them in a bloody battle. Then they sent ambassadors to Rome to justify their course and beg forgiveness. The ambassadors placed Carthage and all her possessions at the disposal of the senate, who answered that Carthage should be left free, if 300 of the noblest youth were sent to the consuls as hostages, and the further commands of the senate would be made known through the consuls. The hostages were delivered and sent to Rome. Then the Carthaginians were required to deliver up all their arms and engines of war. This demand was also complied with. Then the consuls coolly declared that the Carthaginians must remove to some point ten miles from the coast, and Carthage must be destroyed. This combination of deception and cruelty filled the Carthaginians with horror and rage. They prepared at once for a vigorous defense. Men and women worked night and day with the energy of despair. Three campaigns passed away before the Romans succeeded in forcing an entrance into the city. And even after Scipio and his Roman legions gained possession of the market-place, a terrible resistance was kept up for several days. The city was then set on fire, and for six days and nights the flames continued to rage. At length the contest was ended by the surrender of the garrison, and the destruction in the flames of most of those who would not give themselves up to the mercy of the conquerors. According to the decree of the Roman senate, the walls of Carthage were destroyed, and every house was leveled to the ground. The Roman province of Libya was formed from a part of the territory of Carthage.

But Rome was busy in other wars of conquest during the period of more than a century which elapsed between the beginning and the end of these three Punic wars. The Romans entered Asia B. C. 190, in prosecuting their war with Antiochus the Great, king of Syria, defeated him in the decisive battle of Magnesia, where he lost 53,000 men, and despoiled him of his dominions in Asia Minor. The Macedonian wars, begun while the second Punic war was in progress, closed,

B. C. 168, with the defeat and capture of Perseus, king of Macedon, and the subjugation of his country to the Roman rule. The conquest of the Dalmatians, B. C. 155, brought the whole region bordering on the Adriatic (now the Gulf of Venice) into subjection to the Romans. The capture and destruction of Corinth in the same year with the final overthrow of Carthage, B. C. 146, marked the extension of the Roman power over Greece, which now became a province by name of Achaia. Thus the Roman Republic extended its control in every direction; and before the Republic gave place to the Empire, the Romans had their conquests in Gaul (now France), Germany, and Britain, toward the North; in Armenia, Syria, Palestine, &c., embracing what is now known as Turkey in Asia, toward the East; in Egypt and the rest of Northern Africa, toward the South. Rome became the sovereign of the civilized or known world before the battle of Actium, B. C. 31.

But these conquests abroad did not make the Romans at home either peaceful or happy. The dissensions between the different orders or classes of the people often led to arbitrary measures, to armed resistance, and to bloodshed. Six times during the first 225 years of the Republic, did the plebeians or the poorer part of them withdraw from the city to a camp in the neighborhood, and refuse to return till important concessions were made to them. Sixty-five times in less than 250 years after B. C. 450, did the Senate resort to the appointment of a Dictator, who could have absolute power for six months. Two formidable insurrections of the slaves in Sicily (B. C. 135–132, and B. C. 104–99) were quelled by the Roman consuls only after protracted and bloody struggles. The slaves in Italy also rose several times in insurrections, but were more easily put down. Tiberius Sempronius Gracchus, whose mother Cornelia was daughter of the elder Scipio Africanus who conquered Hannibal, having been elected tribune of the people, proposed and carried an agrarian law, limiting to about 320 acres the quantity of public land which one head of a family might hold; he proposed also other measures which would

limit the power of the rich senatorial classes who had greatly oppressed the poor; but he and many of his adherents were killed in an assault made on them by the nobles and their partisans, B. C. 133. Scipio Africanus the younger, the destroyer of Carthage, opposed the rash and arbitrary acts of the commissioners of the agrarian law, and was found dead in his bed, probably murdered by his enemies, though the multitude prevented an investigation. Caius Sempronius Gracchus, younger brother of Tiberius, became also tribune of the people ten years after his brother's death, and inaugurated several laws, called the Sempronian laws, intended to ameliorate the condition of the people and abridge the power of the senate; but, in the desperate struggle which followed, Caius and many of his partisans lost their lives, B. C. 121. The Social war, between Rome and the allied states of Italy that were refused the Roman franchise, cost in its two campaigns (B. C. 90, 89) the lives of 300,000 young men, the Romans being finally victorious, but granting to the Italians the rights of Roman citizenship. After this followed the civil wars of Marius and Sylla (B. C. 88–86, and 83, 82), which deluged Rome with blood. Then Spartacus with other gladiators, who were kept to fight and kill one another for the amusement of the Romans, escaped from their training school at Capua, and, joined by slaves, outlaws, and other desperate men to the number of more than 100,000, he took the offensive, defeated her consuls, and put Rome itself in danger; but was finally slain with most of his men by the Roman forces under Pompey and Crassus, B. C. 71. Afterward came the two conspiracies of Catiline (B. C. 66 and 63), the second and most formidable of which was detected by Cicero, then one of the consuls, and Catiline himself, forced to leave Rome, died with many others in the decisive battle which ensued.

In the mean time Pompey cleared the Mediterranean Sea of the Cilician pirates who had long infested it, B. C. 67; conquered Mithridates, king of Pontus, one of the most formidable enemies of Rome, B. C. 66; made Syria a Roman province,

B. C. 64; besieged and captured Jerusalem, B. C. 63. He entered Rome in triumph, B. C. 61.

But Julius Cesar, who had been military tribune about B. C. 69, and questor or treasurer in Spain the next year, became edile (= superintendent of games, public buildings, streets, &c.) B. C. 65, high-priest B. C. 63, pretor (=mayor or city-judge) the next year, and at the beginning of B. C. 61 went to Spain, where he signalized his administration by good management of the affairs of the province and two campaigns of successful wars. Returning to Rome in B. C. 60, he formed an unofficial alliance with Pompey and Crassus, which is commonly called the First Triumvirate; and, secretly supported by them, he was elected consul by acclamation. By his agrarian law and other measures he increased his power and popularity; and he procured for himself the government of Cisalpine Gaul (= Northern Italy) and Illyricum (= Dalmatia, &c.) for five years and the command of two legions, to which the senate added the province of Transalpine Gaul (= S. E. France) and another legion.

Cesar was at once engaged in wars, by which he greatly extended the Roman dominion, not only through all Gaul (or France), but into Germany and Britain. His term of government was afterwards extended for five years more, while Syria was assigned for five years to Crassus, and Spain to Pompey for a like term. But Crassus was defeated and slain by the Parthians in Mesopotamia, B. C. 53; and Pompey, who governed Spain by his lieutenants, became virtually dictator at Rome. In nine campaigns Cesar finished the conquest of Gaul, having sacrificed in his wars nearly a million of Gauls and Germans. But Pompey and Cesar were now rivals; and January 6, B. C. 49, the senate, in spite of the veto of the tribunes Mark Antony and Quintus Cassius, passed a decree declaring Cesar a public enemy unless he laid down his command by a certain day, though he had declared his willingness that both Pompey and himself should resign their military power.

Cesar, who was now at Ravenna, at once crossed the Rubi-

con, a little stream emptying into the Adriatic and forming a part of the southern boundary of his province, and the towns in that region surrendered to him without a blow. On the 1st of April he reached Rome, and became master of Italy as well as of Gaul. Pompey and his forces retired to Greece, which with Africa and the East espoused their cause. Spain was visited by Cesar, and submitted to him. He then followed Pompey, and after many delays the battle of Pharsalia was fought, in which Cesar gained a complete victory, June 6 (August 9, according to the Roman calendar of that time), B. C. 49. Pompey fled, and was assassinated as he attempted to land in Egypt. In B. C. 46 Cesar celebrated his triumph; and having been appointed consul, Dictator for ten years and censor for three years, and afterwards Dictator and Imperator (= commander or Emperor) for life, he was absolute master of the Empire. He afterwards defeated the sons of Pompey in Spain, extended the Roman franchise to cities in Gaul, Spain, &c., increased the number of senators to 900, encouraged marriage, reformed the old Roman calendar, and made the year (called from him the Julian year) consist of 365¼ days, procured the establishment of the first public library in Rome, &c. The month of July was so named in honor of him. But as it was suspected that he aspired after the title of king, a conspiracy of more than 60 persons was formed to kill him, and he was assassinated in the Senate-house on the Ides (= fifteenth day) of March, B. C. 44, by Marcus Junius Brutus, Caius Cassius, and others. Julius Cesar was 56 years old when he died, "the foremost man of all this world."

The death of the Dictator was the signal for new troubles in Rome. Mark Antony, who was Cesar's colleague in the consulship, made an oration over the dead body, gained possession of Cesar's treasure and of his papers, obtained from the senate the confirmation of the Dictator's acts, and became for a time the real master of Rome. But Caius Octavius, grandson of Cesar's sister Julia, was declared by Cesar's will his heir, and, though now only 18 years old, soon by adroit man-

agement gained much popularity. He received the name of Caius Julius Cæsar Octavianus, was recognized as a leader against Antony, and was chosen consul B. C. 43. Marcus Æmilius Lepidus, who had been consul with Cesar B. C. 46, and afterwards was governor of Narbonese Gaul, became now a colleague with Antony and Octavius or Octavian in the celebrated triumvirate "for settling the affairs of the commonwealth," which lasted about seven years. The triumvirs began their union by agreeing to put to death for their mutual advantage 300 senators and 2,000 knights. Among the victims were the brother of Lepidus, the uncle of Antony, and the orator Cicero. The authority of the triumvirs was legalized; Brutus and Cassius, who had the power in the East, were defeated at Philippi, B. C. 42; Lepidus was summarily set aside, B. C. 36; Octavian and Antony soon quarreled, and in the battle of Actium, B. C. 31, Antony was defeated, and the Roman Republic ceased to exist. From this battle is dated the beginning of the Roman Empire.

Octavius, after the defeat and subsequent death of Antony, returned to Rome, celebrated his triumphs, and received the title of Emperor for 10 years, B. C. 29. He now closed the temple of Janus in token of the universal peace that prevailed. It had not been closed in more than 200 years, but was closed thrice in his reign, the last time from B. C. 10 to A. D. 2. He received from the senate the title of Augustus, by which he is commonly known, B. C. 27. He absorbed all the great offices of the state in his own person, being not only emperor, but also high-priest, with the power of censor, and perpetual tribune. He was careful to retain the ancient forms of freedom; he expressed his intention of retiring to private life, but yielded to entreaties and took office again and again for limited periods; he refused to be styled dictator, and chose rather the title of prince; consuls were still elected by the people, but Augustus both nominated and controlled them; the senate by their proconsuls had the government of the peaceable provinces, while others, which needed the presence of a large military force,

were governed by legates or deputies of the emperor. The provinces were regarded as better governed under the empire than under the republic; the Roman people were certainly too corrupt now to maintain a good government themselves; and, while the emperor favored literature and the arts, he placed the Roman Empire on a basis which lasted for 500 years. And in the universal peace of his time the prince of peace came into the world. Jesus Christ, born in Bethlehem of Judea during his reign, and crucified outside of the gate of Jerusalem in the reign of his successor, is the founder of a kingdom which is to last forever. Augustus, whose name has come down to us in the month called August, placed at the summit of human power, flattered, honored, worshiped as a god, died August 19, A. D. 14, in the 76th year of his age, and the 44th of his imperial rule.

The following is a list of the Roman emperors, with the dates when their reigns began and ended:

Augustus (= Octavian and Octavius), grand-nephew of Julius Cesar, reigned from - -	B.C.	31	to A.D.	14
Tiberius, step-son, son-in-law, and adopted son of Augustus, from - - - -	A.D.	14	"	37
Caligula, great-grandson of Augustus; also grand-nephew and adopted son of Tiberius, from	"	37	"	41
Claudius, uncle of Caligula, from - -	"	41	"	54
Nero, last of the family of Augustus Cesar; grand-nephew, step-son, and adopted son of Claudius, from	"	54	"	68
Galba (seven months), Otho (three months), Vitellius (eight months), from - - - -	"	68	"	70
Vespasian, declared emperor by his army and the senate, from - - - - -	"	70	"	79
Titus, son of Vespasian, from - - -	"	79	"	81
Domitian, brother of Titus; last of the so-called "12 Cesars" (counting Julius Cesar as the first), from	"	81	"	96
Nerva, a native of Crete; elected emperor by the senate, from - - - - -	"	96	"	98
Trajan, adopted successor of Nerva, from -	"	98	"	117
Hadrian (= Adrian), nephew of Trajan, from -	"	117	"	138
Antoninus Pius, adopted successor of Hadrian, from	"	138	"	161

Marcus Aurelius Antoninus, son-in-law of Antoninus Pius, from - - - - A.D. 161 to A.D. 180
Commodus, son of Marcus Aurelius, - - " 180 " 192
Pertinax, proclaimed by the pretorian guards, &c., Jan. 1, 193, - - - - reigned three months.
Didius Julianus, buyer of empire from pretorian guards, end of March, - - - reigned two months.
Septimius Severus, proclaimed by his army, from A.D. 193 to A.D. 211
Caracalla, son of the last (assassinated his brother and colleague-emperor, Geta, A.D. 212), from " 211 " 217

[Emperors were now, for about a century, proclaimed by the army, the senate ratifying the choice; and, in most cases during the third century, the successor was not related to the predecessor.]

Opilius Macrinus, from - - - A.D. 217 to A.D. 218
Elagabalus (= Heliogabalus), from - " 218 " 222
Alexander Severus, from - - - " 222 " 235
Maximin (= Maximinus), from - - " 235 " 238
Gordian, from - - - - " 238 " 243
Philip the Arabian, from - - - " 243 " 249
Decius, from - - - - " 249 " 251
Gallus, from - - - - " 251 " 253
Valerian and his son Gallienus, from - " 253 " 260
Gallienus alone, then (264–267) with Odenathus, 30 tyrants at one time aspiring to the imperial throne, from - - - - " 260 " 268
Aurelius Claudius, from - - - " 268 " 270
Aurelian, - - - - - " 270 " 275
Claudius Tacitus, from - - - " 275 " 276
Florian, brother of Tacitus, from - - " 276, 2 months.
Aurelius Probus, from - - - " 276 to A.D. 282
Carus (his sons, Carinus and Numerian, associated with him), from - - - - " 282 " 284
Diocletian (Maximian associated with him as emperor A.D. 285; Constantius Chlorus and Galerius first associated as Cesars A.D. 292), from " 284 " 305
Constantius Chlorus and Galerius emperors, from " 305 " 306
Constantine, surnamed the Great, son of Constantius, proclaimed emperor at York, Eng. (five

others at first reigning as emperors; but the others, Galerius, Maxentius, Licinius, &c., were afterwards defeated), reigned from - A.D. 306 to A.D. 337

[In 330 Constantine transferred the seat of government from Rome to Byzantium, called Constantinople (= city of Constantine) from him.]

Constantius II., Constantine II., and Constans, succeeded their father Constantine as colleagues; but Constantine II. was killed in 340, Constans in 350 by Magnentius, who succeeded him and killed himself in 353, and Constantius II. then became sole emperor, reigning in all from - A.D. 337 to A.D. 361

Julian, called the Apostate, nephew of Constantine the Great, and the last of his family, previously proclaimed by the army, reigned alone from " 361 " 363

Jovian, proclaimed by the army, reigned seven months from - - - - " 363 " 364

Valentinian I., elected by the army, gave the East to his brother Valens, who died in 378, reigning himself in the West from - - - " 364 " 375

Gratian, son of Valentinian, was nominally associated with his father in 367, and succeeded him in the West at his death, giving the East, at the death of Valens in 378, to Theodosius the Great, who reigned there till 395, his own reign in the West lasting from - - - " 375 " 383

Valentinian II., younger brother of Gratian, was proclaimed emperor with Gratian in 375, but really reigned (and that with some interruption) only after Gratian's death from - - " 383 " 392

Theodosius the Great, who reigned in the East from 378, defeated the usurper Eugenius in the West, and was the last sovereign of the whole Roman empire, from - - - " 394 " 395

Theodosius divided the Roman empire between his two sons, Arcadius taking the Eastern or Greek empire, the seat of which was Constantinople, and Honorius the Western empire. The Eastern empire was finally destroyed by the Turks, who took Constantinople, May 29,

1453. The emperors of the West, some of whom had Rome and some Ravenna, for the seat of government, were—

Honorius, son of Theodosius the Great, who reigned from	A.D.	395 to 423
John the Notary, usurper, who reigned from	"	424 to 425
Valentinian III., nephew of Honorius, who reigned from	"	425 to 455
Maximus, murderer of Valentinian, who reigned 3½ months in	"	455
Avitus, proclaimed in Gaul, who reigned from	"	455 to 456
[Interregnum of 10 months.]		
Majorian, who reigned from	"	457 to 461
Libius Severus, who reigned from	"	461 to 465
[Interregnum.]		
Anthemius, who reigned from	"	467 to 472
Olybrius, who reigned three months in	"	472
Glycerius, who reigned from	"	473 to 474
Nepos, who reigned from	"	474 to 475
Romulus Augustulus, who reigned from	"	475 to 476

At the beginning of the empire, as has been already noticed, Augustus gradually absorbed into himself all the great offices of the state. Thus he could raise armies and command them all, impose taxes and enforce the payment of them, make peace and war; he, indeed, had the power of life and death over every Roman citizen as well as over every other person within the Roman empire. Tiberius abolished the popular assemblies, and, though he invested the senate with the nominal power of appointing magistrates, he swept away the forms of liberty which Augustus had preserved to the people. In later times the emperor appointed to any office whom he pleased. The succession to the empire was not determined by any fixed principle. The first four successors of Augustus were of his family. Three of these gained their position by being adopted, each by his predecessor; the other, Claudius, was uncle of his predecessor, and was proclaimed emperor by the pretorian guards, who afterwards often disposed of the empire according to their pleasure. Sometimes the reigning emperor designated his

successor by bestowing on the person the title of Cesar, or making him his colleague as tribune or proconsul. Sometimes the senate elected to the vacant office; and sometimes an army in one of the provinces assumed the prerogative of making an emperor.

The Roman territory, which was at first but a little spot on the east bank of the Tiber, increased as the ages passed, till, at the commencement of the empire, it embraced all Southern Europe from the Atlantic and the Mediterranean to the Danube and the Rhine, extending eastward to the Euphrates, and including the greater part of what is now Asiatic Turkey, besides Egypt and the whole of Northern Africa. The best part of the known world was then under the dominion of Rome; the Mediterranean Sea was surrounded by its possessions, and was counted as entirely belonging to it. After the age of Augustus few additions were made to the empire. Trajan subdued Mesopotamia and Armenia on the east of the Euphrates; and likewise Dacia, a region north of the Danube, which corresponds to Wallachia, Moldavia, Transylvania, and the eastern part of Hungary. Under Claudius and Domitian, the Roman dominion was extended in Britain as far north as to include the present cities of Edinburgh and Glasgow; but subsequently the emperor Severus, A.D. 209–10, unable to subdue the Caledonians who inhabited Scotland, built, as a defense against them, a solid wall of stone, 12 feet high, 8 feet thick, and more than 68 miles long, strengthened by forts and towers, as well as by a rampart and ditch, and extending from Solway Frith across the north of England to the mouth of the river Tyne near Newcastle. This wall was garrisoned by 10,000 troops. The Roman empire, however, had its greatest extent in the time of Trajan. From the imperfect union of so many countries and nations as were then comprised within its limits, from the transfer in A.D. 330 of its seat of government from Rome to Constantinople, and from the moral corruption that prevailed from the time of Augustus and even before, the empire suffered greatly from internal weakness; and, especially

after about A.D. 400, one country after another became a prey to the barbarians on the north, the Parthians on the east, and other powerful foes.

From the foundation of the city through all the ages, both of the Kingdom and of the Republic, Rome may be described as "wholly given to idolatry." The Romans, like most other ancient nations, except the Jews, worshiped "gods many and lords many." There were, according to their mythology, 12 great celestial deities, viz., Jupiter, the king of gods and men; Juno, Jupiter's sister and wife, the queen of the gods, and goddess of marriage and of child-birth; Minerva or Pallas, Jupiter's daughter, the goddess of wisdom; Vesta, the goddess of fire, or rather, of the hearth; Ceres, Jupiter's sister, the goddess of corn and husbandry; Neptune, Jupiter's brother, the god of the sea; Venus, the goddess of love and beauty; Vulcan, Jupiter's son, the god of fire and of smiths; Mars, the god of war; Mercury, Jupiter's son, the messenger of Jupiter and of the gods, and the god of eloquence; Apollo, Jupiter's son, the god of poetry, music, medicine, augury, and archery; Diana, Apollo's sister, the goddess of the woods and of hunting. There were also eight select deities, viz., Saturn, the god of time, dethroned by his son Jupiter; Janus, the god of the year, porter of heaven, &c.; Rhea, wife of Saturn; Pluto, Jupiter's brother, the king of the infernal regions; Bacchus, Jupiter's son, the god of wine; Sol (= the sun), usually regarded as the same with Apollo, but sometimes distinguished from him; Luna (= the moon), usually regarded as the same with Diana; Genius, the demon or tutelary god, who was supposed to take care of a person from his birth throughout his life. There were also household or domestic guardian deities, called Lares and Penates, and many other inferior deities; some of them heroes, deified for their virtue and merits, as Hercules, Castor and Pollux, Æneas, Romulus, deceased Roman emperors, &c.; others occupying an intermediate place between gods and men, as Pan (the god of shepherds and inventor of the flute), Pomona (the goddess of gardens and fruits), Flora (the god-

dess of flowers), Terminus (the god of boundaries), Pales (the god or goddess of flocks and herds), Hymen (the god of marriage), Mephitis (the goddess of bad smells), Cupid (the son of Venus and god of love), Æsculapius (the god of physic), the Nymphs, Muses, Graces, Fates, Furies, Piety, Faith, Hope, Fortune, Fame, &c., &c.

"The Romans," says Dr. Adam, "worshiped certain gods that they might do them good, and others that they might not hurt them." Many of these deities, especially those considered of the highest rank, had their temples and altars, their festivals and priests and sacrifices. The religious and ecclesiastical institutions of the Romans are attributed to Numa Pompilius, the second king of Rome, who, according to the legend, was instructed in all these things by the nymph Egeria. There were four (afterwards eight) pontiffs, usually the most distinguished Romans, who formed a kind of ecclesiastical council for the regulation of the worship of the gods and the decision of all questions of religion. The chief pontiff or high priest, called the *pontifex maximus*, was supreme judge and arbiter in all religious matters, and had jurisdiction over magistrates as well as over private individuals, an appeal being allowed to the people only when a magistrate had been fined or seized. The vestal virgins, appointed to keep alive the sacred fire on the altar of Vesta, were treated with the highest honor. Nothing of importance respecting the public was done without consulting the augurs, whose office it was to foretell future events from the flight, chirping, or feeding of birds, and from other appearances. The religion of ancient Rome was determined by the authority of the state for all the people subject to that authority. When, therefore, in the time of the emperor Tiberius, the apostles and primitive Christians claimed the right to disregard the mandates of the state in respect to religion, to believe and to teach that the gods worshiped by Roman authority were no gods and that the ordinances and practices established by the same authority were wrong and wicked, opposition and conflict were certainly to be expected. Christians were at

first few and despised; but their numbers and influence increased; instead of being confined to Palestine or Syria or Asia, the new religion passed over into Europe and gained adherents in Athens and in Corinth and in Rome itself; it proclaimed the necessity of a living faith in the crucified Redeemer, not merely to the obscure and humble, but also to senators and governors and kings; it invaded the palace of the Cesars, and made its voice heard there in its condemnation of all iniquity and its inculcation upon every human being of the universal law of holiness, righteousness, and love; and the attempt was made again and again to put a stop to all this by force, and to blot out the very names of Christian and of Christianity.

Historians generally reckon ten persecutions of Christians during the three centuries that elapsed before Christianity ascended the throne of the Cesars. The persecutions were:— I. A. D. 64, &c., under Nero, who, having, as was generally believed, set the city of Rome on fire, charged the crime on the Christians, and had numbers of them put to death, some being dressed up in the skins of wild beasts and then torn to death by dogs, others being crucified, and others, still, smeared with pitch and other combustible materials, and then burned at night to light the imperial gardens; II. A. D. 93–6, under Domitian, 40,000 Christians being put to death; III. A. D. 100, &c., under Trajan, who commanded that Christians should not be sought after, but, when regularly accused and convicted, should be put to death as bad citizens, if they refused to return to the religion of their fathers; IV. A. D. 118, &c., under Hadrian (so some); or A. D. 136–156, under Antoninus Pius (so others); or A. D. 167–180, under Marcus Aurelius (so others), persecution existing under all these, but being most virulent and destructive under the last; V. A. D. 197–211, under Septimius Severus; VI. A. D. 236–7, under Maximin; VII. A. D. 249–251, under Decius, more cruel and terrific than any before it, governors being required to exterminate all Christians, or to bring them back to paganism by pains and tortures; VIII. A. D. 257–260, under Valerian; IX. A. D. 274–5, under Aurelian.

short and partial (omitted by some); X. A. D. 303–312, under Diocletian, Galerius, &c., which began with the edict of Diocletian, instigated by Galerius, ordering churches to be demolished, bibles to be burned, Christians to be deprived of all civil rights and honors, and extended over all the empire except where Constantius ruled. In this last terrible persecution, tortures and all other devices were used to compel all Christians, without exception, to sacrifice to the gods. "Christians," according to Eusebius, "were scourged to death, had their flesh torn off with pincers, were cast to lions and tigers, were burned, beheaded, crucified, thrown into the sea, torn to pieces by distorted boughs of trees, roasted at a gentle fire, or, by holes made on purpose, had melted lead poured into their bowels." Godeau estimates that in one month of this persecution 17,000 martyrs were killed; and that in Egypt alone, during the ten years, 144,000 died by the violence of their persecutors, and 700,000 died through the fatigues of banishment or of the public works to which they were condemned. It is supposed that in the three centuries before A. D. 312 three million Christians lost their lives through persecutions. But a change now awaited them. Constantius Chlorus, who as Cesar ruled in Gaul, Spain, and Britain, and became joint emperor with Galerius in A. D. 304 on the resignation of Diocletian and Maximian, favored the Christians. On his death at Eboracum (= York) in Britain in A. D. 306, his son Constantine was proclaimed emperor at York, while Maxentius, son of Maximian, was proclaimed at Rome. Six emperors were now reigning at once, Galerius, Maximian (who resumed the throne), Maxentius, Constantine, Licinius, and Maximin Daza. But Maximian was soon deprived of his power, and afterwards was put to death in A. D. 310. Galerius retreated before Maxentius, and died in A. D. 311, just after issuing a decree giving peace to the Christians; Maxentius was defeated by Constantine, and was drowned in the Tiber, A. D. 312; Maximin Daza was defeated by Licinius, and died of poison at Tarsus, A. D. 313. Licinius and Constantine now divided the empire between them, the two having already in

A. D. 312 issued an edict of universal toleration for all religions, and the next year a special edict in favor of the Christians, which on the overthrow of Maximin became law throughout the Roman Empire. Subsequently, however, Licinius favored the pagan religion and persecuted Christians, while Constantine, who had adopted the cross for his military standard, became more closely connected with the Christians. In the war which followed between the two emperors, Licinius was totally defeated and was put to death A. D. 325. Constantine, now sole master of the Roman Empire, extended to the East his laws in favor of the Christian religion. A little before his death in A. D. 337, he published edicts for pulling down the pagan temples and abolishing the sacrifices. Julian the Apostate, Constantine's nephew, endeavored in his short reign to restore idolatry to its former power and splendor; but his attempt utterly failed. Henceforward, as long as the Roman Empire stood, Christianity was, at least nominally, the dominant religion in it.

As has been already hinted, the Romans underwent a great change for the worse after the destruction of Carthage and Corinth, B. C. 146. "The riches which flowed into the city," says Gieseler, "the knowledge of Asiatic luxuries, and the mode of instruction followed by Greek masters, led to licentiousness and excesses; while the Grecian mythology, incorporated with Grecian art, was diffused by the poets, and entirely extinguished the old Roman character with its rigid virtue." The bloody contests of gladiators with wild beasts and with one another, the public races and games of agility and strength, musical and dramatic entertainments, of which obscenity became a leading characteristic, together with the vices and guilty pleasures to which the Apostle Paul refers in the first chapter of his epistle to the Romans, amused and busied the people, and drew away their attention from higher and nobler pursuits. Both labor and poverty were considered disgraceful, and marriage lost all its dignity and importance. Very few of the Roman emperors afforded examples of virtue. Tiberius,

Caligula, Nero, Commodus, Caracalla, and many others, were monsters of iniquity. Nor was the character of the nominally Christian emperors, who began with Constantine, so much improved over that of their heathern predecessors as was to be desired and expected. There was by the fourth century after Christ so much of conformity to the world among those who were called Christians, that the vital power of Christianity was in a great measure neutralized. The salt had lost its savor, and was thenceforth good for nothing but to be cast out, and to be trodden under foot of men (Mat. 5 : 13).

It is not surprising, therefore, that the Roman Empire grew weaker, and tottered, and fell. The division into the Eastern and Western empires contributed to a separation of interests, to jealousies and rivalries, and made the Western empire especially an easier prey to the northern barbarians. In A. D. 404 the emperor Honorius left Rome, and made Ravenna his capital. Alaric, king of the Goths, invaded Italy several times during the reign of Honorius, and in 410 entered Rome with his conquering army, massacred many of its inhabitants, gave up the city to pillage for six days, and burned a part of it. One of the invaders who followed Alaric, Attila the Hun, expressively called "the Scourge of God," laid the Romans of both the East and West under tribute, and threatened the immediate destruction of the Western empire; but his sudden death in the midst of his successes, A. D. 453, put an end to the power of the Huns, a part of whom settled in Hungary. The Vandals in A. D. 410 made themselves masters of Spain, and afterwards of the western part of North Africa. Invited by the Empress Eudoxia, whose husband Valentinian III. had been murdered by Maximus, they crossed over into Italy, took and plundered Rome A. D. 455, and returned in triumph to Carthage with the empress and her two daughters. A few years later, Odoacer, a Gothic chief, commonly called king of the Heruli, subdued Italy, captured both Ravenna and Rome, deposed Romulus Augustulus, and put an end to the Roman Empire of the West, A. D. 476.

Odoacer had been an officer of the emperor's guards, and was chosen leader of the barbarians in the emperor's armies who demanded for themselves and their families a third part of the lands of Italy. Their demand being refused, they conquered the country, and saluted Odoacer king of Italy.

The kingdom of Italy lasted, under the Goths and Lombards, and with varying dimensions, almost three centuries. The dominion of the Heruli ceased in A. D. 493, when Odoacer was defeated and slain by Theodoric the Great, king of the Ostrogoths (= Eastern Goths), who made Ravenna the seat of his government, and reigned with ability about 33 years. His successors, seven in number, held the kingdom till A. D. 553, when the eunuch Narses, commander of the Eastern emperor Justinian's army, defeated the Goths and put an end to their kingdom. During the 20 years before this Rome had been some of the time in the possession of Belisarius, predecessor of Narses, and some of the time in the possession of Vitiges and Totila, the Gothic kings. For about fifteen years after the fall of the Gothic kingdom, Narses, under the title of Exarch, administered the government of Italy, his residence being at Ravenna. Upon his recall to Constantinople, the Longobards or Lombards from Germany invaded Italy (A. D. 568) under their king Alboin, and established in the northern part of Italy (from them called Lombardy) a powerful kingdom, which continued, mostly under about twenty elective kings, till Charlemagne, in A. D. 774, defeated and captured Desiderius, the Lombard king, and annexed to his empire the territory of the Lombards in Italy. But Rome, though often threatened, was never subject to the dominion of the Lombards. The exarchs, whose residence was usually at Ravenna, governed a part of Italy in the name of the Eastern emperors, until the Lombard king, Astolphus, took Ravenna, A. D. 752. But three years afterwards, the French king Pepin, father of Charlemagne, defeated the Lombard king, and obliged him to give up the exarchate of Ravenna and the Pentapolis (= the modern march or province of Ancona) to the see of Rome.

Rome was nominally connected with the exarchate and thus with the Eastern or Byzantine empire for nearly 200 years after the defeat of the Goths by Narses; but the eighth century saw a complete and permanent separation between the Romans and the Eastern empire. Southern Italy was connected with the Eastern empire for two or three centuries longer.

Charlemagne (= Charles the Great), the French king, having assumed the iron crown of the Lombards in A. D. 774, and become by degrees master of the best part of Europe, was solemnly crowned Emperor of the West by Pope Leo III. in Rome on Christmas eve, A. D. 800, his title being Carolus I. Cæsar Augustus, and his empire including Germany, Holland, France, the greater part of Italy and Spain to the Ebro. Charlemagne, dying in A. D. 814, was succeeded in the empire by his son Louis I. le Débonnaire (= the Easy) or the Pious, and in Italy by his grandson Bernard, who died three years after in consequence of his eyes being put out by his uncle Louis. The sons of Louis, admitted in A. D. 817 to a share in the empire, quarreled among themselves, and then attacked their father, who ended his troubled and inglorious reign by dying in A. D. 840. His empire was then divided among his three surviving sons, viz., Lothaire, who had Italy and part of Southern France, with the title of emperor, and died in A. D. 855, leaving his title and dominions to his son Louis II., who had been crowned king of Italy about A. D. 844, and died in A. D. 875; Louis the German, who had Germany, and died in A. D. 875; and Charles the Bald, who had France, and, having been crowned emperor after the death of his nephew, Louis II. died in A. D. 877. Then Carloman, son of Louis the German, was proclaimed king of Italy. After Carloman's death, his brother, Charles the Fat, was crowned emperor of Rome A. D. 880, but in A. D. 887 the last was solemnly deposed as unworthy of the crown.

Thus ended in Italy the rule of the imperial dynasty of Charlemagne, called the Carlovingian dynasty. Under the weak successors of Charlemagne, the counts, marquises, and

other great feudatories of the Western Empire became really independent. For more than seventy years after the deposition of Charles the Fat, the succession to the kingdom of Italy was disputed by various contending lords; at length, Otho the Great, who had been elected Emperor of Germany in A. D. 936, was crowned King of Italy at Milan in A. D. 961, and Emperor of the West at Rome in A. D. 962. From this time till 1278 the pope, who had become lord of Rome and its duchy, was either really or nominally under allegiance to the sovereigns of Germany and of Italy.

During this period (1192) Rome imitated the example of other Italian cities by the appointment of an annual foreign magistrate to serve as a general, a criminal judge, and a preserver of the peace. For nearly 700 years this magistrate at Rome was styled senator; he was appointed by the pope for six years, but his power, though he was still a civil magistrate and superintendent of markets, horse-races, &c., dwindled to almost nothing.

For a long time the popes were very weak as temporal princes, though their ecclesiastical authority was widely acknowledged; but in May, 1278, Rudolph of Hapsburg, then emperor of Germany, and ancestor of the present emperor of Austria, defined by letters patent the States of the Church as extending from Radicofani to Ceprano, on the frontiers of Naples, and from the Mediterranean to the Adriatic (= Gulf of Venice), including the former duchy of Spoleto, the march of Ancona, and the Romagna; and, releasing the people of all those places from their oath of allegiance to the empire, and giving up all the imperial rights over them, he acknowledged the sovereignty of the same to belong to the see of Rome. For the last six centuries, therefore, the popes have been temporal sovereigns, though their prerogatives long continued indefinite, and from 1305 to 1376 they resided at Avignon in France, in consequence of the factious disturbances at Rome between the Colonna, Orsini, and other great families.

Thrice during this period has there been a short-lived Roman republic, viz., in 1347, under Cola di Rienzi; in 1797–9, under the French; and in 1848–9, under Mazzini, Garibaldi, and others. From 1809 to 1814 the city and some other parts of Italy were incorporated into the French empire under Napoleon. By the treaty of Vienna in 1814 the States of the Church were restored to the pope as before the French occupancy, embracing a territory of about 17,000 square miles, extending about 280 miles in its greatest length from the mouth of the Po southward to Cape Circello on the Mediterranean, and about 140 miles in its greatest breadth from Ancona southwesterly to Civita Vecchia.

For ten years after the last Roman republic fell before the French army of Napoleon III. in the summer of 1849, the pope retained substantially the same territory as from 1814 onward. But in 1859 the Romagna (= the region on the Adriatic for seventy or eighty miles south of the Po) revolted, and was in March, 1860, in accordance with a vote of the inhabitants, formally annexed to the kingdom of Sardinia. In September, 1860, a revolt broke out in the other states on the Adriatic and the Apennines, and they likewise were soon annexed to Sardinia by the joint action of the Sardinian legislature and their own popular vote.

These revolts and connected events left to the pope in 1860 and the following years only about one-fourth of his former territory, while Victor Emanuel II., who ascended the throne of Sardinia in 1849, extended his dominions step by step from the Alps to the southern extremity of Sicily, and was then proclaimed king of Italy by vote of the Italian parliament, March 17, 1861. When, in consequence of the war between France and Prussia in 1870, the French troops, that for twenty years had sustained the temporal authority of the pope, were withdrawn from Italy, the troops of Victor Emanuel soon took possession of the remainder of the States of the Church, and on the 21st of September, 1870, Rome itself was occupied by the Italian army amid great rejoicings. A popular vote was

held on the 2d of October, which was overwhelmingly in favor of Italian unity. Rome, therefore, is now to be the capital of Italy.

But the account of the popes and of their government given in chapter III., supersedes the necessity of entering into any further historical detail at this point.

We will now notice the geographical position and leading features of the city itself. Rome is situated on both sides of the river Tiber, about fifteen miles from the Mediterranean Sea. The observatory of the *Collegio Romano*, which is a little north of the center of the modern city, is in north latitude 41° 53′ 52″, and in east longitude from Greenwich 12° 28′ 40″, or from Washington 89° 31′ 28″. Rome is, therefore, in the same latitude with Chicago, and about five or ten miles further north than the cities of Providence and Hartford; but in its warm climate it more nearly corresponds with our Southern States. The olive and the orange are common fruits. The *Campagna*, in the midst of which Rome stands, is an undulating plain, now for the most part very unhealthy and desolate, extending about ninety miles along the coast, but shut in by the Mediterranean on the southwest, and the mountains on the northeast, so that in no place is it more than twenty-seven miles in breadth. Scanty harvests are gathered from its ridges; but its chief use at present is to afford pasturage to vast herds of cattle. Houses and trees are now seen only at wide intervals upon its surface, while anciently the neighborhood of Rome abounded in cities at first as flourishing as the eternal city herself. Yet the view of Rome from the neighboring heights, as well as the view eastward from any of the heights in Rome, is of rare beauty and interest.

The seven hills (some of which are called mounts) of ancient Rome, the Aventine, Palatine, Celian, Esquiline, Capitol or Capitoline, Viminal, and Quirinal, are all on the east of the Tiber, and are, according to Sir George Schukburg, from 117 to 154 feet above the level of the Mediterranean, the Tiber itself in its passage through the city being thirty-

three feet above the sea. Besides these seven hills, which are all embraced within the modern city, the Pincian mount, about 165 feet high, lies within and along the wall on the northeast. On the west of the Tiber are the Vatican mount, which is ninety-three feet high, and occupies the northwest corner of the city; and the Janiculum, or Janicular mount, 260 feet high, long counted one of the seven hills, occupies the west and southwest part. The apparent elevation of the hills of Rome was anciently greater than at present, because the valleys are now raised fifteen or twenty feet, and in some places much more, above their former level.

The famous river, called "the yellow Tiber" from the color of its muddy waters, is about two hundred miles long, and in its winding course of three miles through the city averages about twenty rods wide and from twelve to eighteen feet deep, sometimes during heavy rains and floods rising more than thirty feet above its ordinary level and inundating a considerable part of the city. In the winter, vessels of nearly 200 tons can ascend the river to Rome; but in the summer, as there is no perceptible tide, only boats of forty or fifty tons can pass over the bar at the mouth and reach the city. Small steamboats navigate the river as far as Pontefelice, which is about thirty-five miles in a straight line northwest of Rome. There are but two landing places or quays in the city, one (the *Port of the Ripetta*) on the east side between the *Piazza del Popolo* and the Castle of St. Angelo; the other (the *Port of the Ripa Grande*) on the west side at the custom-house, just above the southern wall. Five bridges are now in use within the city, viz., *Ponte Sant' Angelo*, opposite the Castle of St. Angelo; *Ponte Sisto*, rebuilt by Pope Sixtus IV., above the island; *Ponte di Quattro Capi* (= bridge of four heads), and *Ponte di San Bartolomeo*, connecting the Tiberine island (now *Isola di San Bartolomeo* = island of St. Bartholomew) with the east and west banks of the Tiber; and *Ponte Rotto* (partly ruined and supplemented by a suspension bridge), just below the island.

The ancient Romans built numerous and excellent military roads, of which the Appian way leading from Rome southward, and the Flaminian way leading northward, were the most important to the city itself. The modern roads are inferior to those which existed under the republic and empire. Within a few years railroads have been built between Rome and Civita Vecchia, Florence, Naples, &c., which greatly increase the facility of access to the city.

Rome has been for ages surrounded by a wall. Romulus is said to have built one round the Palatine mount, and afterwards to have fortified the Capitoline, Celian, and Aventine mounts. King Servius Tullius built the first wall round the seven hills, the Janiculum having been previously fortified by Ancus Martius, who also built the Sublician bridge across the Tiber. Though the city had long outgrown the wall of Servius, and had been much improved, especially after the great fire in the time of Nero, no new wall to protect the city seems to have been built till the Emperor Aurelian, A. D. 271, began the wall, which was completed under his successor, and repaired by Honorius, and which, in the part east of the Tiber, is substantially the same with the present wall. The modern walls on the west of the Tiber inclose nearly three times the area on that side embraced by the Aurelian wall. The whole Vatican quarter was inclosed in a separate wall, and added to the city by Pope Leo IV., who in A. D. 852 formally named it the Leonine city. The walls of Rome are from twelve to thirteen miles in circuit, about fifty feet high on the outside, but, from the accumulation of soil, not more than thirty feet on the inside, built generally of brick, with some patches of stonework, without any ditch, but crested with nearly 300 towers. The modern city has twenty gates, of which seven are walled up. The principal entrance into Rome is on the north, at the *Porta del Popolo*, which was built by Vignola in 1561 after the designs of the celebrated Michael Angelo. It is about three miles, in a straight line, from the *Porta del Popolo* on the north to the *Porta San Sebastiano* at the

extreme south; and a little more than three miles from the wall at the extreme west, behind St. Peter's, to that back of the ancient Pretorian camp, which lay a mile east of the Quirinal palace. Of the large area within the walls all but about one-third is desolate. Only a few churches, convents, and scattered habitations are found with the ruins, gardens, and fields, which occupy the space lying east of a line from the *Porta del Popolo* to the basilica of St. Mary Major, and south of a line from the same church to the Tiberine island. The panorama of Rome which forms the frontispiece of this volume, and which is copied, by the owner's kind permission, from a rare French engraving belonging to Rev. Wm. Patton, D. D., will convey a better idea of the general appearance of the modern city than could be given by the most minute and labored description without it. But one allowance needs to be made. The exigencies of the engraving led the original artist to diminish the apparent distance between the Castle of St. Angelo and St. Peter's Place, which are really about one-third of a mile apart.

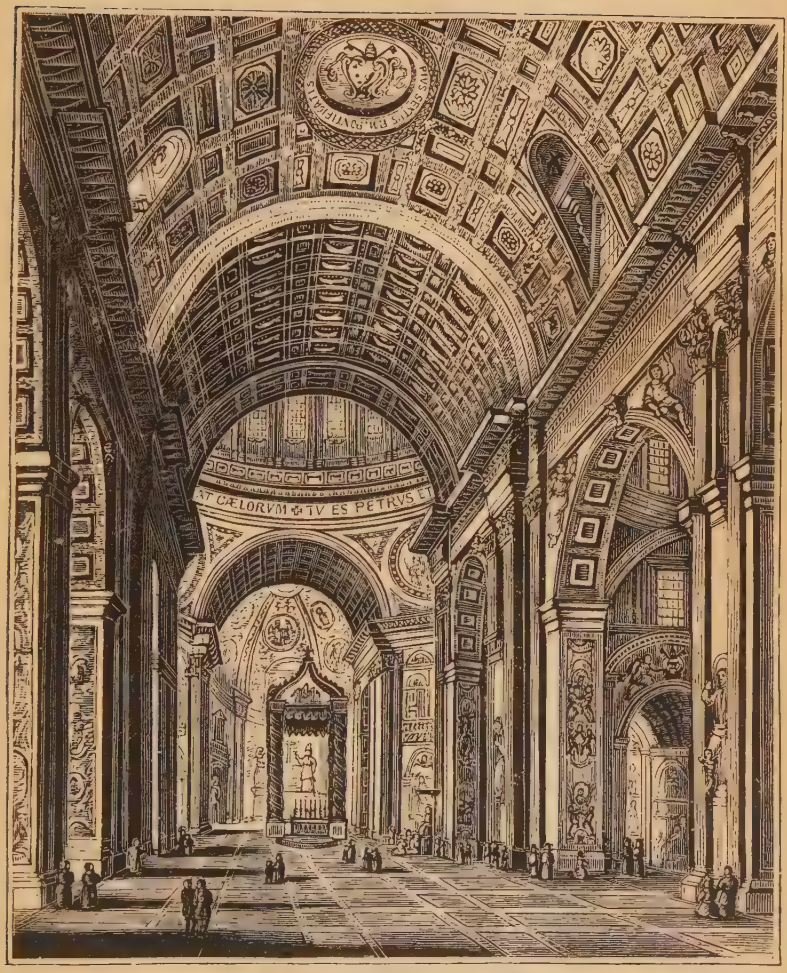
The term "Basilica," which is derived from the Greek, and properly signifies "king's house," is applied to St. Peter's and twelve other ancient churches of Rome and its immediate vicinity. The precise reason for this application of the term is a matter of dispute; but the Romans gave this name to large roofed buildings supported on columns, and used as halls for the administration of justice, &c.; and the term may have been applied to the early Christian churches on account of their resemblance in form to these roofed and columned halls.

St. Peter's basilica, on the Vatican mount (*Basilica di San Pietro in Vaticano*), has been called by the historian Gibbon "the most glorious structure that ever has been applied to the use of religion." It partly covers the ground where the circus and gardens of Nero were; the scene of early Christian martyrdoms, and the reputed burial-place of the apostle Peter as well as of other martyrs. It is said that Anacletus, St. Peter's successor in the bishopric of Rome, built

an oratory over the cemetery. In A. D. 306 the emperor Constantine built on the spot a basilica, which after more than 1100 years threatened ruin, but part of which is now a crypt or subterranean vault under its successor. A new building was begun by Pope Nicholas V. in 1450, but the work was interrupted by his death. April 18, 1506, Pope Julius II., having adopted the designs of Bramante for a building in the shape of a Latin cross with an immense cupola in the center, and pulled down a part of the walls erected by his predecessors, laid the foundation of one of the four colossal piers on which the cupola was to rest. After the death of Julius II. and of Bramante other popes and architects entered into their labors, and the plans were repeatedly modified. The great dome in its present shape is due to the renowned Michael Angelo, an architect as well as painter, who, before his death in 1563, completed the drum or upright part of the dome, covered the body of the church, and cased the inside with stone. The dome was finished by Giacomo della Porta in 1590, 30,000 lbs. of iron having been, it is supposed, used in its construction, and 600 workmen employed upon it night and day by Pope Sixtus V. The façade, from a balcony in which the Pope blesses the people on Holy Thursday and Easter Sunday, and the portico, were planned by Carlo Maderno who completed them under Paul V. in 1614, and the stupendous edifice was dedicated by Urban VIII., November 18, 1626. The magnificent colonnades round St. Peter's Place, 55 feet wide, and containing 284 majestic columns each 48 feet high, besides 64 pilasters, were begun by Bernini under Alexander VII. in 1661, and finished by him in 1667. Finally, Carlo Marchionni under Pius VI. built the sacristy and chapter-house adjoining the church in 1780. In the time of the same pope, the roof of the interior was gilded, and the two clocks were placed on the façade. The cost of the whole structure up to 1694 was estimated by Carlo Fontana at $47,000,000. Since that time large sums have been spent for repairs, additions, and improvements. Here column and pilaster, cornice and

frieze, altar and throne and tomb, statue and medallion, gilt and stucco, mosaic picture and bas-relief, bronze and stained glass, granite and porphyry, marble and alabaster, and other materials and combinations of materials, in multiform colors and shades, are all employed to give dignity and splendor and to overwhelm the beholder with astonishment and awe. St. Peter's is considered the largest, most beautiful, and most imposing church ever erected by man. Its extreme length, as marked on the center pavement of the nave, is 862.8 palms (= 632⅓ English feet), or 837 palms (= 613½ English feet) within the walls; the extreme length of the transepts, or the greatest width of the church, is 446½ feet; the width of the nave and side aisles, including the massive pilasters or piers that separate them, is 197¾ feet; the height of the nave near the door is 152½ feet, and its width here is 87½ feet; the height of the dome from the pavement to the base of the lantern is 405 feet, and to the top of the cross outside 448 feet; the diameter of the cupola is 195½ feet, or 139 feet in the clear. The *baldacchino*, or grand canopy covering the high altar under the center of the dome, is of bronze, supported by four spiral composite columns, and covered with the richest ornaments and foliage of gilt, is 95¼ feet high to the top of the globe and cross, and cost about $100,000. Under the high altar, where only the pope, or a cardinal specially authorized, can celebrate mass, is the tomb of St. Peter, lighted perpetually by 112 lamps. At the western end of the nave, in what is called the tribune, and about 170 feet beyond the high altar, is another majestic altar of fine marbles, and also the famous "chair of St. Peter" [1] in bronze, inclosing that chair in which,

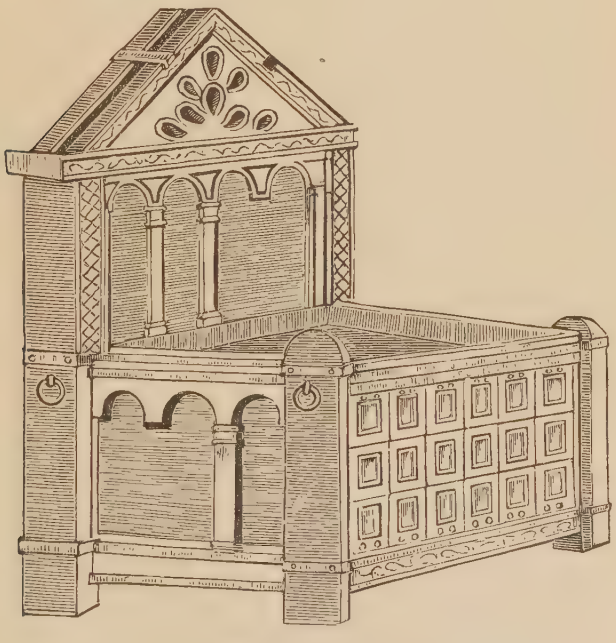
[1] The following description of St. Peter's chair is from the late Cardinal Wiseman, and represents the current Roman Catholic view, in opposition to the statements of Lady Morgan in her "Italy," that the French, while they occupied Rome, at the beginning of this century, removed the bronze casket and discovered this chair to have on it the inscription, "There is but one God, and Mohammed is his prophet;" and that the chair was probably among the spoils of the crusaders offered to the church. Cardinal Wiseman denies that the relic was inspected by the French, and says of it: "A superb shrine of gilt bronze, supported by four gigantic



INTERIOR OF ST. PETER'S, ROME.

according to tradition, he and many of his successors officiated, and supported by colossal statues of the four great doctors of the church, St. Augustine, St. Ambrose, St. Athanasius (some say St. Jerome instead), and St. John Chrysostom. On each side of the nave, in the side aisles which are partially separated by the piers and the arches between them, are chapels which have their own altars. Other altars are placed in the transept. There are also, besides the great dome or

figures of the same materials, representing the four doctors of the church, closes the view of the nave of St. Peter's church. . . The shrine is in the form of a throne, and contains a chair which the Prince of the Apostles is supposed to have occupied,



CHAIR OF ST. PETER.

as bishop of Rome. It is a tradition, certainly of great antiquity, that St. Peter was received into the house of the senator Pudens, and there laid the foundation of the Roman church [see Chapter III.]. According to the custom of the Jews, and of all the early churches, a chair or throne would be occupied by him when teaching, or assisting at the divine worship. It is in fact from this circumstance

cupola, 10 others, four round and six oval, placed over the side aisles. The well known bronze statue of St. Peter on a marble chair, is placed near the center of the north side of the nave, against one of the colossal piers which support the great dome. The façade, built entirely of a white limestone called travertine, is 379 feet long and 148¼ feet high. We consider that a large church which holds 2,000 people standing; but St. Peter's has been known to have 100,000 people inside its walls at one time,— enough to fill 50 of our city churches. The

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that the term *sedes* [Latin], *cathedra* [Latin, from Greek *kathedra*], *thronos* [Greek], *seat, chair,* or *throne,* became the ordinary appellation of episcopal jurisdiction. The chair of St. Peter is precisely such a one as we should have supposed to be given by a wealthy Roman senator to a ruler of the church, which he esteemed and protected. It is of wood, almost entirely covered with ivory, so as to be justly considered a curule chair. It may be divided into two principal parts; the square or cubic portion which forms the body, and the upright elevation behind, which forms the back. The former portion is four Roman palms [= about 33 inches] across the front, two and a half [= nearly 21 inches] at the side, and three and a half [= about 29 inches] in height. It is formed by four upright posts, united together by transverse bars above and below. The sides are filled up by a species of arcade consisting of two pilasters of carved wood, supporting, with the corner posts, three little arches. The front is extremely rich, being divided into 18 small compartments, disposed in three rows. Each contains a *basso-rilievo* in ivory, of the most exquisite finish, surrounded by ornaments of the purest gold. These *bassi-rilievi* represent, not the feats of Mohammed, or Ali, or Osman, or any other Paynim chieftain, as the readers of Lady Morgan might expect, unless they knew that the religion of the prophet does not tolerate any graven images at all, but the exploits of the monster-quelling Hercules. The custom of adorning curule chairs with sculptured ivory is mentioned by the ancients. . . . The back of the chair is formed by a series of pilasters supporting arches, as at the sides; the pillars here are three in number, and the arches four. Above the cornice, which these support, rises a triangular pediment, giving to the whole a tasteful and architectural appearance. Besides the *bassi-rilievi* above mentioned, the rest of the front, the moldings of the back, and the tympanum of the pediment, are all covered with beautifully wrought ivory. The chair, therefore, is manifestly of Roman workmanship, a curule chair, such as might be occupied by the head of the church, adorned with ivory and gold, as might befit the house of a wealthy Roman senator; while the exquisite finish of the sculpture forbids us to consider it more modern than the Augustan age, when the arts were in their greatest perfection. There is another circumstance, which deserves particular mention in the description of this chair, and exactly corresponds to the time of St. Peter's first journey to Rome. This event took place in the reign of Claudius; and it is precisely at this period that, as Justus Lipsius has well proved, *sellæ gestatoriæ* [= sedan-chairs] began to be used by men of rank in Rome. For it is after this period, that Suetonius, Seneca, Tacitus, Juvenal, and Martial, mention

illuminations on Easter Sunday and at the festival of St. Peter (June 29) are magnificent. All parts of the edifice up to the summit of the cross are then lighted up at dusk with 5900 lanterns of white paper; and at 8 o'clock P. M. on Easter, and an hour later on St. Peter's day, 900 lamps (iron cups filled with tallow and turpentine) are instantaneously lighted, when from these 6800 blazing centers the light streams forth so brilliantly upon the surrounding darkness that the whole seems a vision of glory. "The wonder, the beauty, of that great glowing temple of fiery jewels," says an eye-witness, "no words can tell."

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the practice of being borne in chairs. This was done by means of rings placed at their sides, through which poles were passed; and thus the chair was carried by slaves upon their shoulders. At each side of St. Peter's chair are two rings, manifestly intended for this purpose. Thus, while the workmanship of this venerable relic necessarily refers its date to an early period of the Roman empire, this peculiarity fixes it at a period not earlier than the reign of Claudius, in which St. Peter arrived at Rome."

Cardinal Wiseman, whose essay furnishes the engraving here copied, also adduces as confirmatory of the Roman Catholic tradition passages from ancient ecclesiastical writers, especially from Ennodius of Pavia A.D. 503—the festival on the 18th of January, in honor of the chair—and the "demonstrated fact, that the early Christians, well knowing that 'an idol is nothing,' made no scruple of turning to pious uses, and employing in the worship of the church, objects adorned with the symbols of idolatry." He also claims that Lady Morgan's story originated thus: The stone chair, called by the vulgar 'the chair of St. Peter,' and long kept in the old patriarchal church of St. Peter at Venice as having been used by Peter at Antioch, has on it an Arabic inscription composed of several verses from the Koran in the Cufic character; this chair has been confounded by some blundering or malicious person with the ivory throne of the Vatican basilic, which is the chair used by St. Peter at Rome, according to the Roman Catholic tradition.

It should be added, that this tradition is universally discredited by Protestants, because it cannot be proved that St. Peter either founded the church at Rome or was ever the bishop there (see Chapter III.); because he can not rationally be supposed to have transgressed, by possessing or occupying such a chair, the Savior's express command in Mat. 20: 25–27; because neither could Christians, nor would Pagans, have preserved such a chair through the terrible persecutions that followed; because it would have been as easy, after the custom of honoring relics arose in the 4th century, (see Chapter XV.), to introduce such a chair as anything else to a position of popular veneration; and because there is good reason to believe, from what has been said by Tillemont, a Roman Catholic historian, by Dr. De Sanctis, who was long familiar with matters at Rome, and by others, that different chairs have had the honor of representing the chair of St. Peter (see Chapter XXVI.).

But St. Peter's is by no means the only one among the 365 churches of modern Rome that is deserving of special notice. The basilica of St. John Lateran (*Basilica di San Giovanni in Laterano*), in the S. E. part of the city, is in some important respects the first of the Roman churches. The title Lateran, or *in Laterano*, is derived from the former owner of the site, Plautius Lateranus, who was put to death by Nero. On this Lateran estate, years afterwards, stood an imperial palace, to which Constantine annexed a church or chapel. The palace was the residence of the bishop of Rome from Constantine's day down to the fourteenth century; and the church, enlarged at different times, became, as it is now, the pope's episcopal church. Its ecclesiastics take precedence over those of St. Peter's. In this church the popes for many centuries have been crowned. Here many councils have been held, five of them general. The inscription over the door styles this "the Mother and Head of all the churches of the city and of the world." The old edifice was nearly destroyed by fire in 1308; but it was restored by Clement V., and has since been enlarged and remodeled. Its splendid front, from one of the balconies of which the pope gives his benediction to the people on Ascension day, its rich carved and gilt ceiling, its pillars and statues, paintings and bronzes, medallions and other ornaments, give to this basilica a magnificent and imposing character. One of its great attractions is "the Holy Stairs," consisting of 28 marble steps, traditionally declared to have belonged to Pilate's house, and to have been sanctified by being ascended and descended by our Savior at the time of his passion; now kept under a portico on the north side of the basilica, preserved from further wear by being covered over with planks, and allowed to be ascended by penitents only on their knees. When Martin Luther was humbly creeping up these stairs, he thought he heard a voice of thunder in his heart, crying, "The just shall live by faith;" and in amazement and shame he rose from his knees, and fled from the place.

The basilica of St. Mary Major (*Basilica di Santa Maria Maggiore*), also called the Liberian basilica from its founder, and situated on the summit of the Esquiline hill, is said to have been founded in A. D. 352 by Pope Liberius and John, a Roman patrician, on the spot covered by a miraculous fall of snow in August. It has been enlarged, restored, and embellished by various popes. It is called St. Mary Major from its being the principal of more than 20 Roman churches dedicated to the Virgin Mary. It has two façades, from a balcony in the principal of which the pope pronounces his benediction on the Festival of the Assumption. The interior of this basilica is richly decorated and considered one of the finest in the world. The nave is 280 feet long by about 60 wide; the roof is flat, paneled, elaborately carved, and gilt with the first gold brought to Spain from South America and presented by Ferdinand and Isabella to Pope Alexander VI. The gorgeous chapel in the right aisle, built by Pope Sixtus V., and styled the Sixtine chapel or chapel of the Holy Sacrament, is magnificently adorned, and has in its center the smaller chapel of the *Præsepe* (= manger, or crib), where is preserved the sacred crib or cradle, consisting of five boards of the manger in which the infant Jesus is said to have been deposited at his birth, inclosed in an urn of silver and crystal with a fine gilt figure of the child on the top. This crib forms the subject of a solemn ceremony and procession on Christmas eve.

The basilica of St. Paul (*Basilica di San Paolo*), or Ostian basilica, situated outside of the wall of Rome, about a mile and a quarter south of St. Paul's gate on the road to Ostia, also traces back its origin to the emperor Constantine; but was rebuilt in the latter part of the 4th century; restored in the 8th century; burnt July 16, 1823; subsequently rebuilt, and dedicated by Pius IX. in December, 1854. It is the most gorgeous and costly of all the basilicas. It has 80 magnificent Corinthian columns of granite, with capitals of white marble, between the nave and the aisles. The edifice is grandly rich in its carved wood-work and gilding, its alabaster and marble,

its pictures, statues, altars, &c. Here are, among other elaborate works, frescoes representing the principal events in St. Paul's life, and portraits of the popes in mosaic. Here is the traditional burial-place of St. Paul, whose body is said to have been removed here from the Vatican in A. D. 251.

The last of the five great basilicas of Rome is that of *San Lorenzo* (=St. Lawrence), about a mile east of the basilica of St. Mary Major, half a mile beyond the city wall, and near the public cemetery. This also is said to have been founded by the emperor Constantine, and subsequently enlarged. It was partly rebuilt in A. D. 578; and in 1216 a new nave and vestibule-portico were added at the west end, the old entrance having been at the east. In 1217, Peter de Courtenay, Count of Auxerre, was crowned here as emperor of the East on his way to Constantinople, which had been taken by the crusaders; but he never reached his destination, though his sons Robert and Baldwin were afterwards Latin emperors at Constantinople.

Besides these five great basilicas, there are eight lesser basilicas, one of the most remarkable of which is the basilica of *Santa Croce in Gerusalemme* (= Holy Cross in Jerusalem), or Sessorian basilica, on the site of the ancient Sessorian palace, and near the southeast extremity of the modern city. Its name is derived from the portion (one-third) of the true cross of our Savior said to have been deposited in it by the empress Helena, mother of its founder Constantine, and from the earth from Jerusalem brought hither and mixed with the foundations. Frequent alterations and restorations have been made, and its present form of about a century's age is due to pope Benedict XIV. Here formerly took place the consecration of the golden rose, which was sent every year by the popes to sovereign princes. Here, too, are large collections of relics. Under this basilica is the chapel of St. Helena, which ladies are forbidden, on pain of excommunication, to enter, except on the 20th of March, the anniversary of its dedication.

The basilica of *Santa Agnese fuori le Mura* (= St. Agnes beyond the walls), situated about two miles northeast of the

Quirinal palace, and founded in A.D. 324 by Constantine, is remarkable for preserving its ancient form and arrangement unchanged, and for the celebration here, on the 21st of January, of the festival of St. Agnes, when two lambs are blessed by the pope, to be afterwards reared by the nuns of a convent in Rome for their wool, of which are made the sacred palls worn by the pope and other great dignitaries of the Roman Catholic church.

Rome has 54 parish churches, most of which, as well as of the great multitude attached to monasteries, &c., would elsewhere be considered remarkable for their architectural and decorative splendor. Only a few of these can be briefly noticed here.

The church of *Sant' Andrea della Valle* (= St. Andrew of the Valley), built in 1591, and lying in the valley southwest of the Pantheon, is one of the best specimens of modern church architecture. Its frescoes are celebrated, and its cupola is beautiful.

The church *Ara Cœli* (= altar of heaven), or *Santa Maria di Ara Cœli*, occupying the site of the ancient temple of Jupiter Capitolinus, on the Capitoline hill, near the modern Capitol, is probably as old as the 4th century; but is specially venerated by the Romans on account of the *Santissimo Bambino*, or most holy baby, a figure of the infant Savior, which is reputed to have miraculous powers in curing the sick, and whose festival, attended by crowds of Italian peasantry, takes place from Christmas day to the Epiphany.

The church *Il Gesu* (= the Jesus), one of the richest and most gorgeous in Rome, belonged to the Jesuits. It was founded in 1575, and is situated about midway between the Capitol and the Pantheon. Here the body of St. Ignatius, the founder of the order, is preserved in a splendid urn of gilt bronze, adorned with precious stones, &c. Annexed to the church is an extensive building, which was, during their existence in Rome, the headquarters of the Jesuits, and the residence of their general.

The church of *Santa Maria degli Angeli* (= St. Mary of the

Angels), altered by Michael Angelo under pope Pius IV. out of one of the halls of Diocletian's baths, and situated about half a mile east of the Quirinal palace, is one of the most imposing churches of Rome, and contains some fine large paintings. Behind the church is the Carthusian convent, with its celebrated cloister also designed by Michael Angelo.

The church of *Santa Maria del Popolo* (= the People's St. Mary) was founded about 1099, in order to protect the people against ghosts, and occupies the spot at the north extremity of the city, where the ashes of Nero are said to have been discovered and scattered to the winds. Rebuilt by the Roman people in 1227 (hence a part of its name), and since restored, completed, and embellished, it has in its fine frescoes, mosaics, sculptures, &c., features of uncommon interest.

The twin churches of *Santa Maria di Monte Santo* (= St. Mary of the Sacred Mount), and *Santa Maria de' Miracoli* (= St. Mary of the Miracles), situated on the *Piazza del Popolo*, on opposite corners of the Corso, are chiefly remarkable for being built about 200 years ago in the same style of architecture after the designs of Rainaldi.

The church of *Santa Maria sopra Minerva* (= St. Mary on Minerva), at the southeast of the Pantheon, rebuilt in 1370 on the site of a temple of Minerva which Pompey built, is the only church in Rome of the pointed Gothic style. It belongs to the Dominicans, whose head-quarters are in the adjacent monastery. It has a full-length statue of Christ, one of Michael Angelo's masterpieces. The church was restored in the 17th century, and again, at an expense of $125,000, from 15 to 20 years ago.

The church of *Santa Maria delle Piante* (= St. Mary of the foot-print), commonly called *Domine quo vadis* (= Lord, whither goest thou?), a small old church about half a mile south of the St. Sebastian gate, is so named because it is said that St. Peter, fleeing from prison along the Appian way, here met our Lord going towards Rome and bearing his cross, and in astonishment asked him, "Lord, whither goest thou?"

Jesus answering, "I go to Rome to be crucified again," Peter immediately returned to Rome, where he was crucified the next day; but our Lord, on disappearing, left the print of his foot on a stone of the pavement. The foot-prints, or rather copies of them in white marble, are here shown and greatly venerated.

The church of *San Pietro in Montorio* (= St. Peter on Montorio), situated on the highest point of the Janiculum (now called *Montorio*), where the citadel anciently stood, is said to have been founded by Constantine near where St. Peter was crucified, and was rebuilt at the expense of Ferdinand and Isabella of Spain about the time of the discovery of America, and restored since its partial destruction during the siege of Rome by the French in 1849. On the spot in the adjoining convent where St. Peter is supposed to have suffered martyrdom, is Bramante's celebrated temple, a small circular building with 16 Doric columns, universally admired as a gem of architecture. From the platform in front of this church an excellent view of the city may be obtained.

The church of *San Stefano Rotondo* (= St. Stephen Rotunda), on the western part of the Celian hill, is, as the name indicates, a circular church dedicated to St. Stephen, probably once a part of the great meat-market of Nero's time, and is said to have been consecrated as a church in A.D. 467. Service is held here only early on Sunday morning and on St. Stephen's day (Dec. 26).

Next to the churches, the palaces of Rome deserve to be noticed. Close to St. Peter's is the famous Vatican palace, the largest in Europe. The date of its foundation is uncertain, some ascribing it to one of the early popes, others tracing it back to the emperor Constantine. It was the residence of Charlemagne at his coronation in A.D. 800; it was rebuilt in the 12th century; and, as being near the castle of St. Angelo, it was made the pope's permanent residence after the return from Avignon in 1377. It now consists of an immense pile of buildings, irregular in their plan, and constructed or renewed

at different times, by different popes and architects, mostly since 1450. It is 1151 feet long and 767 feet broad; it has 8 grand staircases, 200 smaller ones, 20 courts, and 4422 rooms. In the Papal palace, properly so called, we notice first the great staircase by Bernini, called the *Scala Regia*, consisting of two flights, the lower decorated with Ionic columns, the upper with pilasters. This staircase leads up to the *Sala Regia*, or hall of audience for ambassadors, which is covered with frescoes relating to the history of the popes, as the Absolution of the Emperor Henry IV. by Pope Gregory VII., the Massacre of St. Bartholomew, &c. The *Sala Regia* serves as a vestibule to the *Capella Sistina* (= Sistine chapel, or Sixtine chapel) and to the *Capella Paolina* (= Pauline chapel). The Sistine chapel, named from pope Sixtus IV., who built it in 1473 from the designs of Baccio Pintelli, is a lofty oblong hall, about 135 feet long and 45 feet wide, with a gallery running round three of its sides; and is famous through the world for its frescoes, especially for the great fresco of the last judgment, 60 feet high and 30 feet broad, which employed Michael Angelo nearly eight years, and occupies the end wall opposite the entrance. Mass in this chapel by the pope, on the first of January and at certain other times, is one of the greatest attractions to foreigners, which can be found in Rome. The Pauline chapel, built in 1540 by pope Paul III. from the designs of Antonio de Sangallo, is only used in great ceremonies, and contains two remarkable frescoes by Michael Angelo, which, like those in the Sistine chapel, have been greatly injured by smoke, damp, and neglect. The Loggie is a three-story portico, adorned with beautiful frescoes and painted stuccoes, designed by Bramante, Raphael, &c. There are also in the Papal palace other apartments filled with works of art and curiosities. A corridor or gallery, about 1000 feet long, joins the Papal palace to the building called Belvedere, which is used as a museum. About half way up this corridor is the entrance to the Vatican library, which was founded by pope Nicholas V. in 1447, and furnished by pope Sixtus V. in 1588 with this building designed by Fon-

tana. This library has—besides a large collection of printed books, estimated by some as high as 125,000—the finest collection known of Greek, Latin, and Oriental manuscripts, numbering 23,580 in 1858, and including, among other rare and valuable ones, the celebrated Vatican manuscript of the Bible in ancient Greek, a Hebrew Bible for which the Jews of Venice offered its weight in gold, a palimpsest of Cicero *de Republica*, regarded as the oldest Latin manuscript extant, &c. The Vatican museum, contained in the long corridors, in the court and palace of the Belvedere, &c., embraces several of the finest known collections, as of ancient sepulchral inscriptions and monuments, ancient sculptures, pictures, &c. The statue of the god Apollo, found at the end of the 15th century in ancient Antium, called, from its being placed here, the Apollo Belvedere, and the group of Laocoön and his sons crushed by serpents, also in the court of the Belvedere, are justly considered masterpieces of the sculptor's art. Of the pictures here, the communion of St. Jerome is the masterpiece of Domenichino; and the Transfiguration, left unfinished by Raphael at his death, is commonly regarded as the finest oil-painting in the world. The gardens are very extensive, reaching back to the wall of the city, and affording room for the pope to take exercise on horseback, which court etiquette permits only on his own grounds.

The Quirinal Palace, on the Quirinal hill, which is now commonly called *Monte Cavallo*, was begun by pope Gregory XIII. in 1574, but was not completed in its present form till the end of the 17th century. It is now the most habitable and princely of the papal residences in Rome. It has extensive gardens, filled with statues, fountains, and shady walks, and containing among other curiosities an organ played by water. It has its grand halls—the *Sala Regia* being 190 feet long and richly decorated, and two others being each 100 feet long—its private chapel, called the Pauline chapel, of the same size and form as the Sistine chapel at the Vatican—its picture-galleries, and other sumptuous apartments, &c. The Quirinal has been

the pope's usual residence during a part of the summer, and was for many years the seat of the conclave for the election of pope.

The Lateran palace, as already mentioned, was the pope's residence for 1000 years after the time of Constantine. The palace, as well as the basilica adjacent, was nearly destroyed by fire in 1308; but it was rebuilt in the 16th and 17th centuries, and was converted into a hospital by Innocent XII. in 1693, and into a museum by Gregory XVI. in 1843. Here are deposited, not only Christian antiquities, but all works of art recently discovered or acquired, for which room could not be found at the Vatican and the Capitol.*

The Capitol, or *Piazza del Campidoglio*, is a square of palaces covering the summit of the Capitoline hill. In the center of this square stands the admirable equestrian statue of the emperor Marcus Aurelius, the only ancient bronze equestrian statue that has come down to us entire. Of the three palaces on the three sides of the square, the central one, facing the steps by which the ascent is made from the north, is the palace of the Senator, built by Boniface IX. at the end of the 14th century as a fortified residence for the Senator of Rome, and containing the hall in which the Senator holds his court, the museum of ancient architecture, the offices of the municipality, the observatory of the Capitol, &c. The great bell, which rings only to announce the death of the pope and the beginning of the carnival, is suspended in the tower of the Capitol, from the summit of which one of the best views of Rome may be obtained. On the west side of the square is the palace of the Conservators, containing a gallery of the busts of illustrious Italians, a picture-gallery, the famous Bronze Wolf suckling Romulus and Remus, &c. On the east side of the square is the Capitoline

* The pope has had also a summer palace healthily and picturesquely located at *Castel Gandolfo*, a village 12 or 14 miles east of Rome, where was a medieval stronghold belonging to the Gandolfi family. The papal palace here is a plain building with some large and convenient apartments, begun about 1630, subsequently enlarged, and completed in its present state in the 18th century.

museum, or Gallery of Sculptures, in one room of which, called the Hall of the Dying Gladiator, are some exquisite statues besides the celebrated one which gives it its name.

Besides the public palaces which have been named, Rome has 60 or more private palaces, some of which, as the Barberini, Borghese, and Doria, are remarkable not only for their great size and magnificence, but also for the valuable works of art contained in them. The Farnese palace, regarded as architecturally the finest in Rome, was built of materials from the Coliseum, and belongs to the ex-king of Naples.

The palace of the Inquisition, a vast edifice built by Pius V. behind St. Peter's, has been of late years occupied as a barrack by the French troops in garrison at Rome (see Chapter XI.).

The *Palazzo della Cancelleria*, one of the most magnificent palaces in Rome, situated west of the Pantheon, about midway between it and the Tiber, and built of materials taken from the Coliseum and other ancient edifices, is the official residence of the Cardinal Vice-Chancellor, the seat of several ecclesiastical congregations, and the place where the Roman parliament met in June, 1848, and where the pope's minister, Count Rossi, was assassinated the next month.

The villas in Rome and its vicinity deserve to be noticed. Among the most noted of these are the *Villa Ludovisi*, in the N.E. part of the city; the *Villa Borghese*, a favorite resort both of residents and foreigners, just outside the *Porta del Popolo;* and the *Villa Albani*, east of the latter. All these have extensive grounds, galleries of statues, &c., accessible to the public. "A few cardinals," says Forsyth, "created all the great villas of Rome. Their riches, their taste, their learning, their leisure, their frugality, all conspired in this single object."

Among the educational institutions of the city, are the University of Rome (*Collegio della Sapienza* = college of wisdom), founded by pope Innocent IV. in 1244, but afterwards much enlarged in its plan and endowments, and situated about one-eighth of a mile west of the Pantheon, towards the large oval place called the *Piazza Navona.* It has about 50 professors

in its five faculties of theology, law, medicine, natural philosophy, and philology. Attached to it are a library, a museum, a botanic garden, west of the Tiber, and the observatory on the Capitol. The lectures are gratuitous, the government paying each professor a salary of about $400. The number of students in 1870 is said to be 700. This university is one of the oldest in Europe.

The *Collegio Romano* (= Roman College), also called the Gregorian University, built in 1582 by pope Gregory XIII., and situated about one-eighth of a mile nearly east of the Pantheon towards the *Corso*, was exclusively under the control of the Jesuits until the capture of Rome in 1870. It has a good library and museum, and the best observatory in Italy.

The *Collegio di Propaganda Fide*, commonly known as the College of the Propaganda, was founded in 1627 by Urban VIII. for the purpose of educating young foreigners as Roman Catholic missionaries among their own countrymen. It is situated at the south extremity of the *Piazza di Spagna*, about two-thirds of the way from the *Piazza del Popolo* towards the Quirinal palace. It has generally about 100 pupils, who come from India, Abyssinia, Greece, Armenia, the United States, &c. Its celebrated printing office is especially rich in Oriental types.

Rome has also about 20 other colleges, besides academies of the fine arts, of archæology, of music, of science, etc. It has had, until now, no general system of popular education; but there were some parish schools for gratuitous instruction, and other schools under the curates of the parishes, and under private teachers. In all the schools of Rome there were said to be, in 1870, 16,000 children, or one-fourteenth of the entire population.

The leading periodical has been the *Civilta Cattolica*, published semi-monthly by the Jesuits. Others were started after the capture of Rome in 1870.

Of the numerous hospitals, which have had an annual endowment from lands, from grants, and from the papal treasury of more than $250,000, and can accommodate in

ordinary times about 4000 patients at once, the largest is that of *Santo Spirito* (= Holy Spirit), near St. Peter's. It combines an ordinary hospital for males, with a foundling hospital, and a lunatic asylum; and has usually about 600 in the first, 400 in the second, and 430 in the last. The mortality among the nearly 15,000 patients annually received into the first has been a little more than $7\frac{3}{4}$ per cent.; but of the foundlings 57 per cent. die, the number who died in the five years ending with 1846 being 2941 out of the 5382 received from Rome and other parts of Italy; while of the lunatics the annual mortality is 11 per cent. The hospitals are generally clean and well ventilated; but the system of management is still far from being good, though the introduction into them of the Sisters of Charity by the late Princess Doria produced great changes for the better in their internal economy. The Roman hospitals are decidedly inferior to those of Florence, Milan, &c.; and the medical men of Rome have neither periodical nor medical society of their own. In all the hospitals, except the small one founded by German Protestants, the friars and other attendants have been assiduous in their endeavors to further the cause of Romanism, especially among the patients from Protestant countries.

The hospital of *San Michele* (=St. Michael), on the west bank of the Tiber, at the *Ripa Grande*, an immense establishment, formerly intended as an asylum for poor children and infirm persons, and afterwards divided into a house of industry for boys and girls, a house of correction for women and children, and schools of the industrial and fine arts, was, under Pius IX., converted into a prison. It is capable of containing 2000 prisoners.

The workhouse of *Santa Maria degli Angeli*, founded in 1824 at the Baths of Diocletian, contains nearly 1000 boys and girls, selected from the deserving in different parishes of the city, and supported here chiefly by the government and by the avails of their own industry. The boys are taught trades and music; the girls are fitted for domestic service.

But, with all its great and richly-endowed institutions for dispensing charity, Rome has no alms-house for the aged poor — no systematic provision for the relief of the suffering poor in general, except by a resort to begging. And for ages beggars have been very numerous and very importunate in this city of wonders.

The squares or places (in Italian, *piazza*), obelisks, and fountains of Rome are among its distinguishing characteristics. There are enumerated 148 squares, 150 fountains, and 12 obelisks. The *Piazza di San Pietro* (= St. Peter's place), in front of St. Peter's basilica, surrounded by magnificent colonnades with four rows of columns, is of an oval shape, 787 feet in its greatest diameter. Its two beautiful fountains throw up the water to the height of about 18 feet or 64 feet above the pavement, and receive the water, as it falls, into granite basins 15 feet in diameter, from which running water and spray fall into octagonal basins of travertine about 28 feet in diameter. The obelisk in the center is a solid mass of red granite, 82½ feet high, or, with its base (which is 8⅝ feet broad) and modern ornaments at the top, 132⅛ feet high, and weighing 360 tons. It was brought from Heliopolis in Egypt to Rome in the reign of Caligula, and was erected on its present site by the architect Fontana under Pope Sixtus V. in 1586: 600 men, 140 horses, and 46 cranes were employed in moving it a short distance and erecting it on its pedestal, at an expense of nearly $40,000.

The *Piazza del Popolo* (= the people's place) has also its fountains, and an interesting obelisk of red granite erected by Fontana under Sixtus V. in 1589. It is covered with hieroglyphics, originally stood before the Temple of the Sun at Heliopolis, was removed to Rome by Augustus, rededicated to the sun, and placed in the Circus Maximus, about a mile and a half south of its present position. Its shaft is 78½ feet high, and the entire height from the ground to the top of the cross about 112 feet. On the east of the *Piazza del Popolo* are the Pincian Gardens, beautifully laid out in flower-gardens, drives,

and walks, and much frequented. From the *Piazza del Popolo* run the three principal streets, the *Via del Corso* directly south, with the *Via del Babuino* on the east of it, and the *Via delle Ripetta* on the west. The *Via del Babuino* leads to the *Piazza di Spagna* (= place of Spain), on and near which are the principal hotels, reading-rooms, &c., and at the south end of which is the College of the Propaganda. The *Via delle Ripetta* leads to the *Porto di Ripetta* on the Tiber.

The *Piazza Navona*, a short distance west of the Pantheon, is a fine oval place, one of the largest in Rome, on the site of an ancient circus. Of the three fountains in this place, the central and largest one, executed by Bernini under pope Innocent X., and ornamented with statues, &c., consists of a round basin about 75 feet in diameter, rising above which, from a pedestal placed on a rock, is a red granite obelisk, its shaft nearly 53 feet high and covered with hieroglyphics, and its whole height from the ground about 115 feet. The *Piazza Navona* is the seat of a weekly market for vegetables, and, at certain times in summer, of a lake, formed by artificial inundation, in which carriages circulate from noon till sunset.

The *Piazza di Pasquino* (= place of Pasquin), a little west of the southwest corner of the *Piazza Navona*, is small, but contains the famous "statue of Pasquin," on which satirical epigrams or "pasquinades" are posted. The statue is antique, representing Menelaus supporting the dead body of Patroclus; and, though mutilated, is of beautiful workmanship. Pasquin was a satirical tailor of the 16th or 17th century, whose name was given to this statue found near his shop after his death. The colossal statue of the Ocean, now at the Capitoline Museum, but formerly near the arch of Septimius Severus, at the forum of Mars, and hence called *Marforio*, was long used for replying to the attacks of Pasquin.

The largest obelisk now known is that erected by Fontana in 1588 in front of the basilica of St. John Lateran. This obelisk brought from Heliopolis to Alexandria in Egypt by Constantine the Great, and thence to Rome by his son

Constantius, is of red granite, carved with hieroglyphics. Its shaft is $105\frac{7}{12}$ feet high, and is supposed to weigh 455 tons; the whole height, from the ground to the top of the cross, is nearly 150 feet.

Of all the Roman fountains the *Fontana Paolina* (= Pauline fountain), situated near the church of *San Pietro in Montorio*, and imitating in appearance the façade of a church, is the most abundantly supplied with water, which is afterwards used to turn most of the city flour-mills on the west side of the Tiber.

The most celebrated modern fountain in Rome is the *Fontana di Trevi*, erected in 1735 from the designs of Salvi, and situated a short distance northwest from the Quirinal palace. The fountain itself is large, and is set off with rocks, columns, bas-reliefs, statues, &c.

The city is supplied with water by three large aqueducts, all of ancient origin, but more or less modernized. Of these the *Acqua Paola* (= water or aqueduct of Paul) enters the city on the west by the Janiculum, and supplies the whole region west of the Tiber as well as the part on the east near the *Ponte Sisto*, which it passes by conduits. The *Acqua Vergine* (the ancient *Aqua Virgo* = water or aqueduct of the Virgin), constructed by Augustus, and restored by pope Nicholas V., enters the city on the northeast by the Pincian hill, and supplies 13 large fountains, including those of the *Piazza Navona*, the *Fontana di Trevi*, &c., with the best water in Rome. The *Acqua Felice* comes from the east, supplies a fountain near the Baths of Diocletian, called *Fontana dell' Acqua Felice* or *Fontana de' Termini*, and 26 other public fountains in the upper or eastern portion of the city. The ancient city had, in the first century after Christ, no less than nine principal aqueducts and two subsidiary ones; and to these others were subsequently added, for one authority enumerates 19 aqueducts, and Procopius relates that the Goths destroyed 14 that were without the walls. The long lines of massive arches that belonged to some of these great works, even now strike the traveler across the *Campagna* with astonishment.

The castle of St. Angelo, the celebrated papal fortress of Rome, naturally attracts the attention of every visitor to the city. This massive edifice was erected for a mausoleum about A. D. 130 by the Emperor Hadrian, the now ruined mausoleum of Augustus, on the opposite side of the Tiber, having been occupied as an imperial tomb for the ashes of Augustus and others down to Nerva. The exterior was built of square blocks of Parian marble, the base, which was 253 feet square, sustaining a round edifice now reduced to 188 feet in diameter. There were on the summit admirably wrought statues of men and horses, also of Parian marble, which were afterwards hurled down on the assaulting Goths. The building was used as a mausoleum for Hadrian and other emperors down to Septimius Severus. It was afterwards converted into a fortress, probably under Honorius about A. D. 423. It was fortified in the 10th century by the consul Crescenzio, and was subsequently strengthened by the popes. All the upper part and the outworks are modern. It was named St. Angelo from the Archangel Michael whose statue was placed on the summit. It communicates with the Vatican palace by a covered way nearly half a mile long, constructed by Alexander VI. During the past 20 years the castle was the headquarters of the French artillery.

The tomb of Cecilia Metella, wife of Crassus, which stands on the Appian way, about two miles south of the gate of St. Sebastian, was also used for a fortress about the year 1300, and its battlements then erected are in ruins; but the tomb is still one of the most magnificent monuments of ancient Rome. It consists of a circular tower nearly 70 feet in diameter, constructed of large blocks of the finest travertine fitted together with great precision, and resting on a quadrangular basement of rubblework cemented together and strengthened by square keystones of travertine. It is of this tomb that Byron wrote in his Childe Harold:

> "There is a stern round tower of other days,
> Firm as a fortress, with its fence of stone,

Such as an army's baffled strength delays,
Standing with half its battlements alone,
And with two thousand years of ivy grown,
The garland of eternity, where wave
The green leaves over all by time o'erthrown; —
What was this tower of strength? within its cave
What treasure lay so locked, so hid? — A woman's grave.

"But who was she, the lady of the dead,
Tomb'd in a palace? Was she chaste and fair?
Worthy a king's — or more — a Roman's bed?
What race of chiefs and heroes did she bear?
What daughter of her beauties was the heir?
How lived — how loved — how died she? Was she not
So honor'd — and conspicuously there,
Where meaner relics must not dare to rot,
Placed to commemorate a more than mortal lot?

"Perchance she died in youth: it may be, bow'd
With woes far heavier than the ponderous tomb
That weigh'd upon her gentle dust, a cloud
Might gather o'er her beauty, and a gloom
In her dark eye, prophetic of the doom
Heaven gives its favorites — early death; yet shed
A sunset charm around her, and illume
With hectic light the Hesperus of the dead,
Of her consuming cheek the autumnal leaf-like red.

"Perchance she died in age — surviving all,
Charms, kindred, children — with the silver gray
On her long tresses, which might yet recall,
It may be, still a something of the day
When they were braided, and her proud array
And lovely form were envied, praised, and eyed
By Rome — but whither would conjecture stray?
Thus much alone we know — Metella died,
The wealthiest Roman's wife: Behold his love or pride!"

The well known Coliseum or Colosseum is certainly one of the most remarkable edifices in the world. It was originally called the Flavian Amphitheatre, Flavius being the family name of the emperor Vespasian, who began it in A. D. 72. It was dedicated by Titus A. D. 80, but was finished by Domitian. It is said that the games at the dedication lasted 100 days, that 5000 wild beasts and several thousand gladiators

were slain, and that a naval battle was also fought in the amphitheatre. The gladiatorial games were abolished by Honorius, and those of wild beasts ceased in A. D. 523 during the reign of Theodoric, though a bull-fight was here exhibited at the expense of the Roman nobles in 1332. It was used as a fortress in the 11th century, and as a hospital in the latter part of the 14th century. Since that time it has furnished materials for several of the Roman palaces. Though the arena was consecrated by Clement X. in memory of the Christian martyrs, yet under Clement XI., a few years later, a manufactory of saltpetre was established here, and the outward galleries were used for rubbish and dung; and it was not till the beginning of the present century that any attempt was made to preserve or restore it. A cross now stands in the middle of the arena; 14 representations of our Lord's passion are placed round it; and a monk preaches in the rude pulpit every Friday. About two-thirds of the original building have entirely disappeared; but from what remains a good idea of the whole may be obtained. The edifice is elliptical, 584 by 468 feet in its diameters, built principally of travertine (a white limestone or marble), with large masses of brick-work in the interior. The arena is 278 feet long and 177 feet wide; and the entire area is nearly six acres. The outer elevation consists of four stories, the whole with the entablature rising to the height of 157 feet. It is said that there was room on the benches for 87,000 spectators, and in the upper porticoes for 20,000. But the reality far surpasses any description or drawing. The late N. P. Willis styled the Coliseum "magnificently ruined — broken in every part, yet showing the brave skeleton of what it was — its gigantic and triple walls, half encircling the silent arena, and its rocky seats lifting one above another amid weeds and ivy, and darkening the dens beneath, whence issued gladiators, beasts, and Christian martyrs, to be sacrificed for the amusement of Rome."

There are also in Rome ruins of several other amphitheatres as well as of theatres and circuses. The best preserved of

these is the circus of Romulus or of Maxentius, erroneously called the Circus of Caracalla, situated on the old Appian way, about two miles south of the gate of St. Sebastian, and forming an oblong space for chariot races 1580 feet by 260. The *Circus Maximus* (= greatest circus), in the valley between the Palatine and Aventine hills, about half a mile south of the Capitol, originally founded by the elder Tarquin, rebuilt by Julius Cesar, and restored after the fire of Nero by Vespasian and Trajan, is said to have been 2187 feet long and 960 feet broad, probably capable of seating 200,000 persons; but its visible remains are now only shapeless masses of brick-work. The new gas-works of Rome have been erected near the northwest extremity of the once splendid *Circus Maximus*, and still more recently a formidable fort has been constructed on the Aventine hill which lies west of the ancient circus.

The palace of the Cesars, built by Augustus, enlarged by Tiberius and Caligula, destroyed in the great fire under Nero, and rebuilt by him with such splendor as to be called "the golden house," formerly covered most of the Palatine hill, which is still conspicuous, directly south of the Capitol. This hill is now covered with its French nunnery (better known as the *Villa Palatina*), its convent of St. Bonaventura, its Farnese Gardens, and its vineyards; but its soil, which in many places covers the original surface to a depth of nearly 20 feet, is composed of crumbled fragments of masonry from the great palace and other buildings, which have been in ruins for 1000 years or more. Excavations have been made here by order of the emperor Napoleon III., who purchased the ground several years ago. Southwest of the Aventine hill, and west of the gate of St. Paul, but within the city and near the Tiber, is an artificial hill, called the *Monte Testaccio*, formed of broken earthenware and rubbish, the accumulations of ages, now overgrown with grass, but used by the modern Romans for wine-cellars and as a place of public resort on holidays.

Of the ancient baths in Rome, the baths of Caracalla, built by that emperor in the beginning of the 3d century, and situated

about half a mile northwest of the gate of St. Sebastian, are the best preserved. These baths, filling a rectangular space 720 feet by 375, in the center of a square inclosure which was nearly a mile in circuit, and contained extensive gardens and walks, porticoes, places for athletic exercises, &c., could accommodate, it is said, 1600 bathers at a time, and are now perhaps the most extensive ruins in the city. The main building had in it large halls for swimming and bathing, for conversation, for athletic exercises, for the lectures of philosophers and the recitations of poets; and these halls were lined and paved with marble, adorned with costly columns, paintings, and statues, and furnished with books for the studious who resorted to them. Though these baths have been unused since the destruction of the aqueducts in the siege of Rome by Vitiges A.D. 537, yet as their solid brick-work tempted the spoilers less than the marble of the Coliseum, a great part of the walls is still standing. An American scholar who visited these ruins in April, 1869, thus writes: "As one enters he is lost in astonishment at their mighty proportions. One great space after another spreads out before you, hall after hall of size like immense churches, and lofty walls look down whose broken summits speak of even greater heights. Great arches continually open to your view new vistas of beauty. An ascent of modern stairs leads to the platforms that still remain from the upper story. Here you are 50 feet above the ground, and may make your way for long distances over soft turf and crumbling mosaic floors. On every side isolated masses of wall lift their great heads, crowned with a sweet wild growth of tangled vines, thick-clustering yellow flowers, and bushes faintly blushing with a pale spring red. In the angles hardier bushes plant themselves, and thrust out stalwart arms. Below you may see the floor of one of the halls, its mosaics still showing the pattern of triangles in colors once bright; huge masses of brick-work fallen from above are scattered over its surface like solid boulders; and at the foot of one of them you see a strip of the brightest green, from which a poppy lifts its scarlet head against the dark rock. Here and

there the carpeted ledges laugh out in a whole host of poppies. On every side of you open arches in the walls frame pictures made up of the bluest sky, the far-away hills, and a bright fringe of grass and nodding plants. Little green lizards bask in the sunshine, or dart like lightning in and out of the crevices. Many a sweet-voiced bird is singing invisible, and the jackdaws fly about and hold great confabulations among themselves. . . The bees and butterflies are banqueting royally among the flowers about us, filling the air with their hum. This place is haunted by no memories of blood like the Coliseum."

The baths of Diocletian, situated half a mile east of the Quirinal palace, also occupied a space nearly a mile in circuit, but were capable of accomodating 3200 bathers, or twice as many as Caracalla's. One of the buildings is now the church of *Santa Maria degli Angeli*, already noticed; another is now the church of *San Bernardo;* while convents and gardens, storehouses, barracks for soldiers, schools, orphanages, a reformatory, and a railway-station, are all connected more or less closely with the ruins, and embraced within the ancient inclosure of the baths.

Remains of the baths of Titus and of Trajan exist on the Esquiline hill, just east of the Coliseum; and remains of the baths of Agrippa, Constantine, &c., are also traceable in other parts of the city.

Some of the ancient heathen temples have been converted into churches. Of these by far the most celebrated is the Pantheon (= a temple dedicated to all the gods), commonly called by the modern Romans from its round shape, *La Rotonda*. The portico, and probably the whole edifice, was erected by the consul Marcus Agrippa, son-in-law of Augustus, B. C. 27. It is the largest circular structure of ancient times, and has been called "the pride of Rome." The portico, 110 feet long and 44 deep, composed of 16 Corinthian columns of granite, each 46½ feet in height and 5 in diameter, with capitals and bases of white marble, so arranged, 8 in front, and 8 others in 4 lines behind them, as to divide the portico into three portions, has

been the admiration of travelers and critics for almost 19 centuries. The belfries are a modern erection. The interior, a domed rotunda, 142 feet in diameter, exclusive of the walls, which are said to be 20 feet thick in some places, is also 142 feet in height from the pavement to the summit, the dome occupying half the height, or 71 feet, and seven large recesses being placed in the upright wall. The light is supplied through a circular opening, 28 feet in diameter, in the center of the dome. It was originally covered with bronze, and afterwards with lead. The edifice was consecrated as a church in A.D. 608 under the name of *Santa Maria ad Martyres* (= St. Mary at the Martyrs). Here Raphael and other eminent painters have been buried. "Though plundered," says Forsyth, "of all its brass, except the ring which was necessary to preserve the aperture above; though exposed to repeated fire; though sometimes flooded by the river, and always open to the rain, no monument of equal antiquity is so well preserved as this rotunda. It passed with little alteration from the pagan into the present worship."

The Roman Forum stood in a narrow valley, the modern *Campo Vaccino* (= cattle-field, or cattle-market), at the foot of the Capitoline and Palatine hills. Its general position is marked by the massive ancient wall, 240 feet long and 37 feet high, which forms the southeastern substruction of the modern Capitol; by the restored portico, west of this, under which were the silver statues of the 12 great gods; by the remains of three temples between this wall and portico on the one hand and the nearest or northwestern end of the Forum on the other, viz., of the temple of Vespasian, whose three beautiful white-marble Corinthian columns, still standing, were long supposed to belong to the temple of Jupiter Tonans; of the famous temple of Concord, with its recently-discovered many-colored marble pavement, where Cicero assembled the senate during Catiline's conspiracy; and of the temple of Saturn (formerly regarded as the temple of Fortune), whose Ionic portico of eight granite columns is still conspicuous; by the solitary white-

marble Corinthian column (long unidentified) of the emperor Phocas, and the triumphal arch of Septimius Severus, both of which stand within the ancient Forum itself; by the ruined temple of Antoninus and Faustina (now the church of *San Lorenzo in Miranda*), with its magnificent portico of ten large marble columns, which stands just outside of the southeastern end of the Forum; and by many other ruins and existing landmarks on the spot and in the neighborhood. In this forum the ancient Romans met to transact business; and here in early times causes were tried. It was the great political center of the city and of all its dependencies throughout the civilized world; and it was richly decorated with statues, columns, temples, &c.; but now in its ruin it is little more than a memento of the past. Of the 18 other forums of importance in the ancient city, very few now present any considerable traces of the splendid edifices with which they were once adorned; none of them can be compared in thrilling interest with the old Roman Forum.

Just north of the arch of Septimius Severus is still pointed out the Mamertine prison, one of the few existing works of the old kingly period. In the horrible dungeon of this prison, Jugurtha was starved to death, and Catiline's accomplices were strangled. Here, too, ecclesiastical tradition has declared that the apostle Peter was confined by order of Nero. Here are shown the pillar to which he is said to have been bound, and a spring reputed to have sprung up miraculously that he might baptize his jailors, though the spring is known to have existed a century and a half earlier, when Jugurtha was thrown into the prison.

The celebrated arch of Titus, which commemorates his capture of Jerusalem, stands between the Forum and the Coliseum on the highest point of the *Via Sacra* (= Sacred way), and consists of a single arch of white marble. On one side is finely represented in bas-relief a procession bearing the spoils from the temple of Jehovah, and on the other the emperor crowned by victory and riding in triumph.

The arch of Constantine, which commemorates the emperor's victory over Maxentius, stands just west of the Coliseum. It has three archways with columns, bas-reliefs, and statues; and is one of the most imposing monuments of Rome.

The beautiful column of Trajan, which gives a continuous history of his military achievements in a spiral series of bas-reliefs comprising 2500 human figures, besides many horses, fortresses, &c., and is now surmounted by a gilt-bronze statue of St. Peter, stands in the ruined forum of Trajan, about $\frac{1}{4}$ mile northeast of the Capitol. The shaft is about 97 feet high, and the whole column $127\frac{1}{2}$ feet, the statue being 11 feet.

The column of Marcus Aurelius Antoninus, commonly called the Antonine column, stands in the *Piazza Colonna* (= place of the column) on the west side of the *Corso*, midway between the *Piazza del Popolo* and the Capitol. It represents the emperor's conquests over the German tribes. In one scene Jupiter supplies the thirsty army with water by a shower. On its summit is now a statue of St. Paul, 10 feet high. The shaft of the column is 97 feet, and the whole $122\frac{2}{3}$ feet, exclusive of the statue.

The Pretorian camp, built for the occupancy of the Pretorian guards, by Sejanus, their commander under Tiberius, but dismantled by Constantine, was at the extremity of the city, a mile east of the Quirinal palace.

The ancient *Campus Martius* (= field of Mars), originally set apart for military exercises and contests, afterwards the place of meeting for the centuriate and tribal assemblies, and then a suburban pleasure-ground for the Roman public, was the irregular plain bounded by the Capitoline, Quirinal, and Pincian hills and the Tiber. This area, which lay north and west of the wall of Servius Tullius, includes the principal portion of the modern city.

The catacombs are underground cemeteries, and constitute an immense net-work of passages or galleries excavated in the tufa, which is a volcanic sand-rock easily wrought. The galleries vary in length and height, but are generally

about eight feet high and three to five feet wide, with roof either horizontal or slightly vaulted, and walls or sides perforated for sepulchral chambers or cells. These cells or chambers are usually arranged in tiers one above another, and are capable of receiving sometimes only a single corpse, in other cases two or three. Some chambers are larger, with an arched roof over the grave; some are still larger, as if for family vaults, with smaller chambers or cells in their sides; and some are large enough for places of worship, and were used for this purpose during the times of persecution. About 60 of these catacombs have been enumerated outside the ancient city-walls, most of them having an inconsiderable lateral extent, and seldom communicating with one another. Father Marchi has estimated that each catacomb may contain 100,000 dead, and so the whole 60 would at this rate contain 6,000,000 dead; but this is little more than conjecture. It has generally been asserted that only Christians were buried in the catacombs; but as Horace speaks of the caverns or abandoned quarries under the Esquiline hill as used for a common sepulchre by plebeians, there can be little doubt that pagan Romans were also buried in the catacombs. In later times oratories and churches were erected over the entrances of the principal catacombs, with more convenient means of access in the form of stairs. Thus St. Peter's was erected over the cemetery of the Vatican; St. Paul's over that of *Santa Lucina;* the church of St. Sebastian (two miles south of the gate of that name) over that of St. Calixtus, which is supposed to have an extension of six miles, and to contain the bodies of 14 popes and 170,000 martyrs; and the basilica of St. Agnes beyond the walls is built over the catacomb in which that virgin martyr was interred, and which is remarkable for its good preservation, its many paintings, its places of worship, and its connection with an extensive sandpit or excavated bed of *pozzolana* which covers part of its extent.

The Columbaria are pigeon-house-like subterranean sepulchres with niches for the urns or jars in which the ashes of the

dead were deposited after the bodies were burned. They are numerous, and some of them very capacious.

The *Cloaca Maxima* or great sewer of Rome, built, according to tradition, by the elder Tarquin, to drain the marshy ground between the Palatine and Capitoline hills, empties into the Tiber below the *Ponte Rotto*, and is still firm and useful after the lapse of nearly 2500 years. It is most solidly constructed, and bids fair to stand for ages yet to come. The archway where it enters the Tiber is at least 12 feet high, and is composed of three concentric courses of large blocks of the volcanic rock called *peperino*, put together without cement.

Rome has lived, in great measure, on the past; its chief industry is connected with curiosities of antiquity or of art. It has some trade and a few manufactures, as of strings for musical instruments, mosaics, jewelry, parchment, hats, gloves, silk and woolen fabrics, &c. Its population, which in the time of the emperor Vespasian amounted to several millions (some say 2,000,000; other 3,000,000, or more), afterwards greatly diminished, until, at about the end of the 8th century, it is said to have been only about 13,000; but, after this extreme depression, it again increased. Its population was given at 117,900 in 1813, at 180,200 in 1846, and at 215,573 in 1867. The number of priests and friars in Rome is about 4500; that of nuns about 1900; that of Jews nearly 4200. The Jews were, even under Pius IX., compelled to live mainly in the *Ghetto*, or Jewish quarter, which is the lowest and filthiest region in Rome, separated by a wall from the rest of the city, and situated on the east bank of the Tiber, opposite the north end of the island.

The city is divided into 14 districts or wards called *rioni*, 12 of which are on the east side of the river, several of them, besides the *Rione Campo Marzo* at the N. end of the city, being included principally or wholly within the ancient *Campus Martius* (= field of Mars). The two *rioni* on the west side are, the *Borgo* or Leonine city, which lies on the north and includes the Vatican; and the *Trastevere* (= over the Tiber),

which embraces all between the hospital of *Santo Spirito* and the city wall on the S., and is separated from the *Borgo* by a high wall, in which is the gate of *Santo Spirito*. In the middle ages the *rioni* had their captains, their councils, and their trained bands; but though they have their banners still, and carry them in the great processions, their municipal jurisdiction is merged in the presidents of the *rioni*, who are magistrates and members of the tribunal of the Capitol, the civil and police court over which the senator presides.

Rome under the popes was characterized by an intelligent American traveler, as "the worst governed and filthiest city in the world;" but the last 20 years have wrought some changes even in the eternal city. The streets are better paved now; some of them may be styled clean, though those remote from the *Corso* are still unswept and unwashed, except by the rains and the overflow of the Tiber; the beggars, under the influence of stringent regulations, are less numerous and more modest; a few new bookshops have been opened; gas and railroads have come into use; and the population have now a more civilized look than formerly. "The Rome of 1851," says Dr. Wylie, "was a dunghill of filth, and a lazar-house of disease. What is worse, it was a dungeon of terror-stricken, cowering beings, about 30,000 of whom were imprisoned in the jails, and the rest within the city walls, which they dared not quit. A great scandal arose. Travelers were not slow on their return to their own country to proclaim the abominations, physical and moral, which they had found in the city of the popes. The cardinals saw that the fame of Rome was filling Europe. Bishops too, from Paris and other cities, where ordinary attention is paid to health and cleanliness, found Rome, doubtless, a very holy city, but its effluvia was somewhat too strong to be quite agreeable, and hinted the necessity of doing something to abate it. The cardinals submitted, as we have said, to have the streets swept; but nothing could induce them to have the jails opened. But while we accord due praise to the cardinals, . . . we must not be unjust to the French. Their

presence in Rome has had a good deal to do with the improved sanitary condition and embellishment of the eternal city. No people in the world have a finer eye for effect than the French; and in a variety of particulars one can trace at Rome the influence of that artistic taste which has made their own capital of Paris, in this respect, the marvel and the model of continental Europe."

"The peace of the pontifical city," continues Dr. Wylie, writing in 1866, "is maintained by some 5000 police and 16000 French soldiers. This is, as near as may be, a man-at-arms for each family. The police are divided into *open* and *secret*. The former wear uniform, and patrol the streets at all hours of the day and night. There is besides a numerous body of French soldiers constantly on duty. . . . . The cardinal-vicar has in his service a body of secret police amounting, it is said, to between 5000 and 6000. They wear no uniform, and are in no way distinguishable from ordinary citizens. They are paid from 5 to 6 pauls [= 50 to 60 cents] a day—a large sum in Rome. Most of these men, before entering this corps, have made their acquaintance with the prisons in another capacity. In fact, they have been taken from the galleys to serve the government. Their former chief was the notorious Nardoni, a worthy head of a worthy band. . . . They can enter any house at any hour. They are not required to tell who sent them, or to show warrant from any one. They may apprehend whomsoever they please. Rome may be said to be entirely in their hands; and thus there are large numbers of innocent persons in prison. But no one ever sees a prisoner led through the streets. . . . . There is no city in Europe where all that ought not to be seen is more studiously kept out of view. . . . . The city, moreover, is full of spies. . . . . Every family has been given in charge to some one who duly reports at head-quarters all that is said and done in it. . . . . The espionage on books and papers is even more rigid. . . . . At the custom-house at Ceprano, coming from Naples, the papal functionaries carefully fished out of my carpet-bag every thing in the shape of print, all pam-

phlets, and old Neapolitan newspapers, and, tying them up in a bundle, they sent them on before me to the police-office in Rome, where doubtless they were duly burned. It is but just to the papal government, however, that I should state, and it may be useful to other travelers to know, that my Italian New Testament was not detained. . . . . Not a line can be published without passing through the censorship. This holds good not of books or newspapers only, but also of the placards in the streets. . . . . The people . . . . are wretchedly poor. . . . . But wonderful, and at the same time deplorable, is it to think of the sums which are wrung out of the people by the minute and searching tyranny of a government which is itself poor to a by-word. . . . . One of the main engines of fleecing the people is the government lottery; the church taking advantage of the passion for gambling, so deplorably prevalent among the Romans, to draw a few pitiful *scudi* [= dollars] into her coffers."

"Rome," said Dr. J. G. Holland in 1869, "is nothing but a show. Its antiquities are a show. The pope and the various pageantries in which he takes a part are a show. The public museums do not assume to be any thing but a show. The churches are a show, and are visited ten times as much in consequence of their character as show-places as they are for the purposes of worship. The private palaces and villas are a show. Almost the entire income of Rome is drawn from the pockets of those who come to Rome to see its shows. The Rome of to-day is indeed nothing but a great museum of curiosities, papal and pagan, living and dead. The lovers of light and liberty are pining in her political prisons; her multitudinous beggars are licensed like porters and go around the streets with brass tickets hung to their necks. The Jews are still confined mainly to their dirty quarters, by him who assumes to represent the love of God in the Jew Jesus. There is no such thing as liberty in Rome—civil or religious. The people groan under a despotism more intensely hated than those who are unacquainted with its spirit and operations can possibly conceive."

The state of things here described would certainly justify, in the view of most Americans, the rejoicings that in 1870 attended the transfer of Rome to the kingdom of Italy. Yet Roman Catholic periodicals and officials utterly condemn this transfer, and, with "The Catholic World" for November, 1870, "deny altogether that the subjects of the sovereign pontiff have had any grievances to be redressed, or any need of the interference of any power or of any guarantee for their civil or social rights." The controversy in the case respects both facts and principles, which come into full view in every part of the present volume.

CHAPTER II.

GENERAL VIEW OF THE ROMAN CATHOLIC CHURCH OR SYSTEM.

The phrase "Roman Catholic" is generally used in this volume as more definite and acceptable than most other terms which are employed to designate this church or system. "Roman" and "Catholic" are both accredited terms as used separately; though "Roman" is properly a local term, and "Catholic" (= universal) as properly includes all Christians. On the other hand, there is no more intrinsic objection to the use of the terms "Romish," "Romanism," "Papacy," "Papist," &c., than to the use of the terms "English," "Irish," "Methodism," "Calvinism," "Episcopacy," "Methodist," "Baptist," and the like. Terms of reproach, even, applied to good men or things, will become in time titles of honor; while titles originally honorable will, by long association with those who act dishonorably, lose all their good report. Thus the "Puritans," originally so designated in derision, are now widely honored; while an "aristocracy" (literally = rule of the best) may be spoken of with utter contempt. The term "Christians" (= Christ-men, or followers of Christ) was probably first used at Antioch (Acts 11: 26) to ridicule the believers in the Lord Jesus; but, from the character of those who were thus called, it has become a name in which multitudes rejoice. If the church or the system of which the pope is the acknowledged head, shows itself worthy of honor, then "popery" will be by and by a word of renown, and the cry of "no popery" will be a shame and a disgrace. We are concerned with persons and things rather than with names—with realities rather than with appearances.

What then is the Roman Catholic system in reality? We will first present a Protestant view, based on an able analysis of the system by a distinguished Protestant, Rev. Richard S. Storrs, Jr., D.D., of Brooklyn, N. Y.

This system "regards Adam, as at first created, a mere recipient of impressions, but incapable of holiness until he had been supernaturally endowed with the capacity and the exercise of holiness. By his fall he lost all this, and became a merely natural being, in which condition all his posterity are born, until again supernaturally endowed with the capacity which Adam lost by the fall. And the sacraments are the established physical media through which this gift is bestowed." Such is the fundamental theory which underlies the whole system of Romanism. Let this theory once be admitted as true, and you have the system as a natural result. The theory is a gratuitous assumption, and such likewise are many of the main points in the system. Thus, it is held that the Savior endowed his apostles with the power, which they communicated to their rightful successors, and these again to others down to this time, of bestowing restorative grace through the efficacy of baptism, the eucharist, and the other sacraments of the church. The pope as the rightful successor of the chief apostle Peter, and, as connected with the pope and the church of which he is the visible head, the Roman Catholic bishops and priests, are the depositaries of that divine grace which saves the soul. Every form of the church, every garment, every ceremonial, has a symbolical meaning and a reason connected with the alleged nature of sin and holiness, and hence has its proper place in the church system as helping to infuse holiness into the sinful. All the rites and parts of the whole system combine to exalt the priest, the pope, the church, as the representative of God in the communication of his truth and grace, and the appointed channel through which alone God bestows pardon and eternal life. While the Roman Catholic church receives as divine and authoritative all the truths which are contained in the Bible, it makes the commandments and traditions of the church a

part of the word of God; it substitutes for the pure truth a debased and degrading mixture of truth and error; it subordinates the inward and spiritual to the outward and visible; it obscures and stifles the life of faith and love by its absorbing attention to the things of sight and show; instead of relying directly upon the Jesus who is the Christ and was offered once for all (Heb. 9: 12, 25, 26. 10: 10), it makes a new Jesus and a new atonement at every mass; instead of having only one mediator between God and man (1 Tim. 2: 5), it makes the mother of Jesus both a mediator and a God, and treats likewise its thousands of other canonized (real or unreal) saints as mediators to be prayed to and honored for their superhuman merit and power; by its connected doctrines of confession and penance and absolution and indulgence, it places the consciences, persons and property of men, women and children in the power of the priest; it speaks lies in hypocrisy, sears the conscience with a hot iron, forbids to marry, and commands to abstain from meats (1 Tim. 4: 2, 3); it changes the truth of God into a lie, and worships and serves the creature more than the Creator, who is blessed forever (Rom. 1: 25); it turns the consolations and comforts of religion, the means of grace and the hope of glory, into so much merchandise, to be disposed of according to the temper and skill of the vender and the ability or necessity of the purchaser; in fine, as it sets forth another gospel than the free gospel of Christ, another standard than the perfect law of God, other church ordinances and other conditions of salvation than those which the Lord Jesus has established, it has its fellowship with darkness rather than with light, and its affinity with Satan and his angels rather than with Jehovah and the holy ones of his glorious heaven.

A few historical memoranda may here be inserted.

The fourth century, which saw Christianity become the ruling religion of the Roman empire, saw also many corruptions introduced into the visible church. Rites and ceremonies were greatly multiplied through what Mosheim calls "the indiscreet piety of the bishops," who sought thus to make Christianity

more acceptable to the heathen. The Christians now used in their public worship, like the ancient Greeks and Romans, "splendid robes, mitres, tiaras, wax tapers, crosiers, processions, lustrations, images, gold and silver vases, and numberless other things." Each bishop prescribed to his own flock such a form of worship or liturgy as he thought best, that of the church of Rome afterwards supplanting the others. New honors were paid to dead martyrs, the festival of Polycarp, who was burned A.D. 167, being the earliest festival of a martyr; fasts were made obligatory, but, instead of observing them as previously with total abstinence from food and drink, many abstained only from flesh and wine, thus setting the example which afterwards was followed by the Roman Catholic church generally. Masses in honor of the saints and for the dead arose from the custom, which was prevalent in this century, of celebrating the Lord's Supper at the sepulchres of the martyrs and at funerals. Towards the close of this century the Collyridians disturbed Arabia and the neighboring countries by their worship of the Virgin Mary as a goddess; but festivals to her memory were not generally observed till the 6th century, when the festival of her purification, or Candlemas, was instituted.

Leo the Great, who was bishop of Rome A.D. 440–461, appears first to have developed the view that the bishop of Rome inherited from Peter the primacy or headship of the church; but the general council of Chalcedon, A.D. 451, decreed the equality of the bishops of Rome and of Constantinople. Cardinal Baronius, the Roman Catholic historian of the church, who wrote about 275 years ago, says that the emperor Phocas, A.D. 606, divested the bishop of Constantinople of the title of "ecumenical (= universal) bishop," and conferred this title on the bishop of Rome.

Gregory the Great, who was bishop of Rome A.D. 590–604, "was," says Mosheim, "wonderfully dexterous and ingenious in devising and recommending new ceremonies." "The canon of the mass," which was a new mode of celebrating the Lord's Supper in a magnificent style and with a splendid apparatus,

was prescribed, or altered from the old canon, by him. He described the tortures of departed souls and the mitigation of these tortures by the sacrifice offered in the Lord's Supper, and thus aided to develop the doctrine, which afterwards prevailed, respecting the mass and purgatory. He opposed the worship of images, but not the use of them in the churches. Through his influence the superstitious veneration for relics was greatly increased.

Retirement from the world to a life of celibacy, self-mortification, and devotion to special exercises for the promotion of personal piety, prevailed to some extent in the 4th century; but a new form and impulse was given to the monastic life by the founding of a convent of Black Friars or Benedictine monks at *Monte Cassino* by St. Benedict about A. D. 529. The order of Benedictines, embracing both monks and nuns, was soon widely diffused through Western Europe, and has been prominent in religious and literary matters for more than 1300 years. In the mean time many other orders of monks and nuns have arisen.

Vitalian, who was bishop of Rome in the 7th century, required the universal use of the Latin language in the church service.

The edict of the emperor Leo the Isaurian in A. D. 726, commanding the removal from the churches of all images of saints, except that of Christ on the cross, and the entire discontinuance of the worship of them, led to a long and violent conflict between the Eastern emperors and their partisans on the one side and the Roman pontiffs and their adherents on the other. The 2d Nicene council in A. D. 786 established the reverential (not divine) worship of images and of the cross, and denounced penalties against those who maintained that worship and adoration were to be given only to God. The council of 300 bishops assembled by the emperor Charlemagne in A. D. 794 at Frankfort on the Maine, forbade the worship of images. But gradually the opinion of the Roman pontiff in favor of image-worship prevailed through most of France,

Germany, &c., as well as Italy, during the 9th and 10th centuries. In A. D. 862 and 866 the bishops of Rome and of Constantinople excommunicated one another; and from this time the Greek or Eastern church had little or no fellowship with the Roman or Western church. The public excommunication of the Greek bishop or patriarch of Constantinople and his adherents, July 16, 1054, by the legates of the Roman pontiff, which was immediately answered with a like anathema by the patriarch, made the separation total and irreconcilable.

The first canonization of a saint by the pope is assigned to A. D. 993, when John XV. solemnly enrolled Udalrich, bishop of Augsburg, in the number of those to whom Christians might lawfully address prayers and worship.

The institution of the Rosary of the Blessed Virgin, the most popular form of prayer among Roman Catholics, is attributed by Archbishop McHale and others to Dominic de Guzman, the founder of the Dominican order of monks and of the Inquisition, about the beginning of the 13th century. Strings of beads for prayers had indeed been used for a century or two previously.

The doctrine of transubstantiation, brought forward A. D. 831 by the monk Paschasius Radbert, and much opposed for a time, was adopted by councils and popes in the 11th century, and was authoritatively established by the 4th council of the Lateran in 1215. The same council also required every one to enumerate and confess his sins to a priest.

In the 12th century the custom of withholding the cup from the laity began in different places; and in 1415 the council of Constance decreed that in the Lord's Supper only the bread, and not both elements, should be administered to the laity.

The sacramental system of the church was brought to its consummation by Thomas Aquinas, the so-called "Angelical Doctor," in the 13th century; but it remained for the council of Trent to issue its anathema against any who should maintain that the number of sacraments instituted by Jesus Christ is either more or less than seven.

The doctrine of the immaculate conception of the Virgin Mary (i. e., that she was perfectly pure or free from original sin, when she was conceived in her mother's womb) was much debated about A. D. 1140, 1300, &c., was decreed by the council of Basle in 1439 while engaged in a struggle with the pope, was favored by subsequent popes, and was finally established by Pius IX. in 1854, as may be seen in the latter part of this chapter. The infallibility of the pope, claimed by Gregory VII. and others, was established in 1870 in the decree cited at the close of the chapter.

By these and other additions to the faith and practice of the apostolic churches, the simple and spiritual Christianity of the New Testament was changed into a gorgeous mass of formalism and idolatry. The most important of these additions will be exhibited more at length in the subsequent chapters of this book.

Having thus taken a general view of this great system of error and delusion as the Protestant looks upon it, let us now give a fair and candid hearing to the presentation of the subject by one of the most eminent Roman Catholic prelates of the nineteenth century. The following account of the Roman Catholic church and system was drawn up by the late Rev. Nicholas Wiseman, D. D., and published in "The Penny Cyclopedia of the Society for the Diffusion of Useful Knowledge," London, 1836. Dr. Wiseman had been a University professor in Rome, and was then a celebrated Roman Catholic preacher and lecturer in England. He delivered and afterwards published a course of lectures on the principal doctrines and practices of the Roman Catholic church, another on science and revealed religion, another on the office and ceremonies of Holy Week, &c. He was appointed by the pope, September 29, 1850, archbishop of Westminster, and the next day a cardinal. From this time until his death in 1865, he was the acknowledged head of the Roman Catholic church in England. We present here an exact reprint of the whole of his article in the

Penny Cyclopedia as an authentic synopsis, by one of the ablest Roman Catholics of our age, of what their system really is, according to their view of it. It is, therefore, the most favorable and winning presentation of their system that could be made. A few notes are added, and numbered, to distinguish them more readily from Dr. Wiseman's notes.

"CATHOLIC CHURCH (Roman). Although in ordinary language this name is often used to designate the ruling authority or power in the Catholic religion, as if distinct from the members of that communion, yet the definition which Catholics give of the church is such as to comprehend the entire body of its members as well as its rulers, the flock as much as the shepherds. Thus we hear of Catholics being under the dominion of their church, or obliged to obey it, as though it were something distinct from themselves, or as if they were not a part of their church. This preliminary remark is made to explain a certain vagueness of expression, which often leads to misapprehension, and serves as the basis of incorrect ideas regarding the peculiar doctrines of that church—a vagueness similar to what is frequent in writing and speaking on jurisprudence; as for example, where the government of a country is considered as a power distinct and almost at variance with the nation which it rules, and not an integral part thereof.

"The Catholic church therefore is defined to be the community of the faithful united to their lawful pastors, in communion with the see of Rome or with the pope, the successor of St. Peter and vicar of Christ on earth.

"Simply developing the terms of this definition, we will give a brief sketch of the constitution or fundamental system of this church, under the heads of its government, its laws, and its vital or constitutive principle.

"I. The government of the Catholic church may be considered monarchical, inasmuch as the pope is held in it to be the ruler over the entire church, and the most distant bishop of the Catholic church holds his appointment from him, and receives from him his authority. No bishop can be considered lawfully consecrated without his approbation. The dignity or office of pope is inherent in the occupant of the see of Rome, because the supremacy over the church is believed to be held in virtue of a commission given to St. Peter, not as his own

personal prerogative, but as a part of the constitution of the church, for its advantage, and therefore intended to descend to his successors; as the episcopal power did from the apostles to those who succeeded them in their respective sees.

"The election of the pope therefore devolves upon the clergy of Rome, as being their bishop; and it is confided to the college of cardinals, who, bearing the titles of the eldest churches in that city, represent its clergy, and form their chapter or electoral body. The meeting or chapter formed for this purpose alone is called a *conclave*. The cardinals are in their turn appointed by the pope, and compose the executive council of the church. They preside over the various departments of ecclesiastical government, and are divided into boards or congregations, as they are called, for the transaction of business from all parts of the world; but every decision is subject to the pope's revision, and has no value except from his approbation.

"On some occasions they are all summoned together to meet the pope on affairs of higher importance, as for the nomination of bishops, or the admission of new members into their body; and then the assembly is called a *consistory*. The full number of cardinals is 72, but there are always some hats left vacant.

"The Catholic church being essentially episcopal is governed by bishops, who are of two sorts, bishops in ordinary, and vicars apostolic. By the first are meant titular bishops, or such as bear the name of the see over which they rule; as the Archbishop of Paris, or of Dublin; the Bishop of Cambray or New Orleans. The manner of appointing such bishops varies considerably. Where they are unshackled by the government the clergy of the diocese meet in chapter, according to old forms, and having selected three names, forward them to the Holy See, where one is chosen for promotion. This is the case in Ireland, Belgium, and perhaps in the free states of America. In most countries, however, the election of bishops is regulated by *concordat*, that is, a special agreement between the pope and the civil government. The presentation is generally vested in the crown; but the appointment must necessarily emanate from the pope.

"The powers of bishops and the manner of exercising their authority are regulated by the canon law;[1] their jurisdiction on every point is clear and definite, and leaves no room for arbitrary enactments

[1] "The canon law" is explained in Chapter III.

or oppressive measures. Yet it is of such a character as, generally considered, can perfectly control the inferior orders of clergy, and secure them to the discharge of their duty. In most Catholic countries there is a certain degree of civil jurisdiction allowed to the bishops, with judicial powers, in matters of a mixed character; as in cases appertaining to marriages, where a distinction between civil and ecclesiastical marriage has not been drawn by the legislature. Some offences connected with religion, as blasphemy and domestic immorality, are likewise brought under their cognizance.

"Where the succession of the Catholic hierarchy has been interrupted, as in England,[2] or never been established, as in Australasia or some parts of India, the bishops who superintend the Catholic church and represent the papal authority, are known by the name of *vicars apostolic*. A vicar apostolic is not necessarily a bishop — an instance of which we have now at Calcutta — where the vicar apostolic is a simple priest. Generally, however, he receives episcopal consecration; and, as from local circumstances, it is not thought expedient that he should bear the title of the see which he administers, he is appointed with the title of an ancient bishopric now in the hands of infidels, and thus is called a bishop *in partibus infidelium*, though the last word is often omitted in ordinary language. A vicar apostolic, being generally situated where the provisions of the canon law cannot be fully observed, is guided by particular instructions, by precedents and consuetude, to all which the uniformity of discipline through the Catholic church gives stability and security. Thus the vicars apostolic, who rule over the four episcopal districts of England, have their code in the admirable constitution of Pope Benedict XIV., beginning with the words *Apostolicum ministerium*. The powers of a vicar apostolic are necessarily more extended than those of ordinary bishops, and are ampler in proportion to the difficulty of keeping up a close communication with Rome. Thus many cases of dispensation in marriage which a continental bishop must send to the Holy See may be provided for by an English or American vicar apostolic; and other similar matters, for which these must consult it, could at once be granted

[2] In September, 1850, the Roman hierarchy was reëstablished in England, the whole country being divided into 12 bishoprics, and Rev. Dr. Nicholas Wiseman (author of the above article) placed at the head as Cardinal Archbishop of Westminster.

by the ecclesiastical superiors of the Mauritius or of China. The nomination of vicars apostolic is solely with the pope.

"The inferior clergy, considered in reference to the government of the church, consists mainly of the parochial clergy, or those who supply their place. In all countries possessing a hierarchy, the country is divided into parishes, each provided with a *parochus* or *curate*,* corresponding to the rector or vicar of the English established church. The appointment to a parish is vested in the bishop, who has no power to remove again at will, or for any cause except a canonical offence juridically proved. The right of presentation by lay patrons is, however, in particular instances fully respected. In Italy the parish priests are generally chosen by competition; as upon a vacancy, a day is appointed on which the testimonials of the different candidates are compared, and they themselves personally examined before the bishop in theology, the exposition of scripture, and extemporaneous preaching; and whoever is pronounced, by ballot, superior to the rest, is chosen.

"Under an apostolic vicariate, the clergy corresponding to the parochial clergy generally bear the title of *apostolic missionaries*, and have *missions* or local districts with variable limits placed under their care; but are dependent upon the will of their ecclesiastical superiors.

"Besides the parochial clergy, there is a considerable body of ecclesiastics, who do not enter directly into the governing part of the church, although they help to discharge some of its most important functions. A great number of *secular* clergy are devoted to the conduct of education, either in universities or seminaries; many occupy themselves exclusively with the pulpit, others with instructing the poor, or attending charitable institutions. A certain number also fill prebends, or attend to the daily service of cathedrals, &c.; for in the Catholic church, pluralities, where the cure of souls exists, are strictly prohibited, and consequently a distinct body of clergy from those engaged in parochial duties, or holding rectories, &c., is necessary for those duties. Besides this auxiliary force, the *regular* clergy, or monastic orders, take upon them many of these functions. These institutions, however closely connected with the church, may require a

* "To avoid mistakes, we may observe that the parish priest in Ireland corresponds to the curé in France, the curato (or, in the country, arciprete) of Italy, and the cura of Spain. The curate in Ireland, as in the church of England, is equivalent to the vicaire of France and the sotto-curato of Italy."

fuller explanation in their proper place. The clergy of the Catholic church in the west are bound by a vow of celibacy, not formally made, but implied in their ordination as *sub-deacons*. This obligation of celibacy is only reckoned among the disciplinary enactments of the church. The clergy of that portion of the Greek and Armenian church which is united in communion with the see of Rome, may be married; that is, may receive orders if married, but are not allowed to marry after having taken orders. A similar discipline, if thought expedient by the church, might be introduced into the west.

"The only point concerning the government of the Catholic church which remains to be mentioned is the manner in which it is exercised. The most solemn tribunal is a *general council*, that is, an assembly of all the bishops of the church, who may attend either in person or by deputy, under the presidency of the pope or his legates. When once a decree has passed such an assembly, and received the approbation of the Holy See, there is no further appeal. Distinction must be however made between *doctrinal* and *disciplinary* decrees; for example, when in the council of Trent it was decreed to be the doctrine of the church that marriage is indissoluble, this decree is considered binding in the belief and on the conduct, nor can its acceptance be refused by any one without his being considered rebellious to the church. But when it is ordered that marriages must be celebrated only in presence of the parish priest, this is a matter of discipline, not supposed to rest on the revelation of God, but dictated by prudence; and consequently a degree of toleration is allowed regarding the adoption of the resolution in particular dioceses. It is only with regard to such decrees, and more specifically the one we have mentioned, that the council of Trent is said to have been received, or not, in different countries.

"When a general council cannot be summoned, or when it is not deemed necessary, the general government of the church is conducted by the pope, whose decisions in matters of discipline are considered paramount, though particular sees and countries claim certain special privileges and exemptions. In matters of faith it is admitted that if he issue a decree, as it is called, *ex cathedrâ*, or as head of the church, and all the bishops accept it, such definition or decree is binding and final.*

* "The great difference between the Transalpine and Cisalpine divines, as they

"The discipline or reformation of smaller divisions is performed by provincial or diocesan synods. The first consists of the bishops of a province under their metropolitan; the latter of the parochial and other clergy under the superintendence of the bishop. The forms to be observed in such assemblies, the subjects which may be discussed, and the extent of jurisdiction which may be assumed, are laid down at full in a beautiful work of the learned Benedict XIV., entitled 'De Synodo Diœcesana.' The acts and decrees of many such partial synods have been published, and are held in high esteem among Catholics; indeed, they may be recommended as beautiful specimens of deliberative wisdom. Such are the decrees of the various synods held at Milan under the virtuous and amiable St. Charles Borromeo.[3]

"II. The *laws* of the Catholic church may be divided into two classes, those which bind the interior, and those which regulate outward conduct. This distinction, which corresponds to that above made, between doctrinal and disciplinary decrees, may appear unusual, as the term *laws* seems hardly applicable to forms of thought or belief. Still, viewing, as we have done, the Catholic church under the form of an organized religious society, and considering that it professes to be divinely authorized to exact interior assent to all that it teaches, under the penalty of being separated from its communion, we think we can well classify under the word *law* those principles and doctrines which it commands and expects all its members to profess.

"Catholics often complain that doctrines are laid to their charge which they do not hold, and in their various publications protest against their belief being assumed upon any but authoritative documents; and as such works are perfectly accessible, the complaint must appear reasonable as well as just. There are several works in which an accurate account is given of what Catholics are expected to believe, and which carefully distinguish between those points on which latitude of

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are termed, is whether such a decree has its force prior to, or independent of, the accession of the body of bishops to it, or receives its sanction and binding power from their acceptance. Practically there is little or no difference between the two opinions; yet this slight variety forms a principal groundwork of what are called the liberties of the Gallican church."

[3] Cardinal Borromeo, archbishop of Milan (1560–1594) and nephew of Pius IV., was at the head of the commission which prepared the catechism of the Council of Trent; but his earnest zeal for the advancement of his church led him to sanction measures for uprooting Protestantism in Italy, which were at least analogous to kidnaping and brigandage.

opinion is allowed, and such as have been fully and decisively decreed by the supreme authority of the church. Such are Veron's 'Regula Fidei,' or Rule of Faith, a work lately translated into English, and Holden's 'Analysis Fidei.' But there are documents of more authority than these; for example, the 'Declaration' set forth by the vicars apostolic or bishops in England, in 1823, often republished; and still more the 'Catechismus ad Parochos,' or 'Catechism of the Council of Trent,' translated into English not many years ago, and published in Dublin. A perusal of such works as these will satisfy those who are desirous of full and accurate information regarding Catholic tenets, of their real nature, and show that the popular expositions of their substance and character are generally incorrect.

"The formulary of faith which persons becoming members of the Catholic church are expected to recite, and which is sworn to upon taking any degree, or being appointed to a chair in a university, is the creed of Pius IV., of which the following is the substance:—

"The preamble runs as follows: 'I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy Roman church maketh use of.' Then follows the Nicene creed.[4]

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[4] This creed, as used in the Roman Catholic, Lutheran, and Protestant Episcopal churches, is more full than the original Nicene creed, and was in this form set forth by the council of Constantinople A. D. 381. The following translation of it, copied from the Protestant Episcopal Book of Common Prayer, is added in order to complete the formulary of faith given by Dr. Wiseman.

"I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible:

"And in one Lord Jesus Christ, the only-begotten Son of God, begotten by his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again, according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father; and he shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end.

"And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son; who with the Father and the Son together is worshiped and glorified, who spake by the prophets. And I believe in one Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen."

"'I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

"'I also admit the holy scriptures, according to that sense which our holy mother the church has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

"'I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, to wit: baptism, confirmation, the eucharist, penance,* extreme unction, holy orders,† and matrimony: and that they confer grace; and that of these, baptism, confirmation, and order cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic church, used in the solemn administration of the aforesaid sacraments.

"'I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.[5]

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* "Under penance is included confession; as the Catholic sacrament of penance consists of three parts: contrition or sorrow, confession, and satisfaction.

† "The clerical orders of the Catholic church are divided into two classes, *sacred* and *minor* orders. The first consists of subdeacons, deacons and priests, who are bound to celibacy, and the daily recitation of the *Breviary* or collection of psalms and prayers, occupying a considerable time. The minor orders are four in number, and are preceded by the *tonsure*, an ecclesiastical ceremony in which the hair is shorn, initiatory to the ecclesiastical state."

[5] As the decrees and canons of the Council of Trent concerning original sin and justification would occupy about 20 pages of this volume, they cannot be given here at length. The following are specimens.

"Original sin" is described as "this sin of Adam, which originally is one offense, and being transmitted to all by propagation, not by imitation, becomes the sin of all." The decree says, "If any one denies that the guilt of original sin is remitted through the grace of our Lord Jesus Christ, which is bestowed in baptism; or affirms that that which has the true and proper nature of sin is not wholly taken away, but is only cut down or not imputed; let him be accursed. . . . Nevertheless, . . . concupiscence, or that which kindles sin, still remains in the baptized; which, since it is left to try them, cannot harm those who do not yield, but manfully resist, through the grace of Christ Jesus; yea rather, 'he that striveth lawfully, shall be crowned' (2 Tim. 2:5). The holy council declares that the Cath-

"'I profess likewise that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead: and that in the most holy sacrament of the eucharist there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a change of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which change the Catholic church calls *transubstantiation.* I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

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olic church has never understood this concupiscence, which the apostle sometimes calls sin, to be called sin, because there is truly and properly sin in the regenerate, but because it is of sin, and inclines to sin. But if any one thinks differently, let him be accursed.

"The holy council nevertheless declares, that it is not its design to include in this decree, which treats of original sin, the blessed and immaculate Virgin Mary, mother of God; but that the constitutions of Pope Sixtus IV., of blessed memory, are to be observed, under the penalties contained in the same; which are hereby renewed."

The "nature and causes of justification of the ungodly" are thus stated in chapter VII. of the decree on justification: "Justification .... is not remission of sin merely, but also sanctification and renewal of the inner man by the voluntary reception of grace and of gifts, when a man from being unrighteous is made righteous and from being an enemy becomes a friend, so as to be an heir according to the hope of eternal life. The causes of this justification are: the final cause, the glory of God and of Christ, and life eternal; the efficient cause, the merciful God, who freely cleanses and sanctifies, sealing and anointing with the Holy Spirit of promise, which is the pledge of our inheritance; the meritorious cause, his well-beloved and only-begotten Son, our Lord Jesus Christ, who, through his great love wherewith he loved us, even when we were enemies, merited justification for us by his own most holy passion on the cross, and made satisfaction for us to God the Father; the instrumental cause, the sacrament of baptism, which is the sacrament of faith without which no one ever obtains justification; lastly, the sole formal cause is the righteousness of God, not that by which he himself is righteous, but that by which he makes us righteous; with which being endued by him, we are renewed in the spirit of our mind, and are not only accounted righteous, but are properly called and are righteous, receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as he wills, and according to the particular disposition and coöperation of each."

Concerning "the lapsed and their recovery" the Council teaches in chapter XIV. of the same decree: "Those who by sin have fallen from the grace of justification received may be justified again, when, divinely moved, they have succeeded in recovering their lost grace by the sacrament of penance, through the merits of Christ. For this mode of justification is that recovery of the lapsed which the

"'I firmly hold that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

"'Likewise, that the saints reigning with Christ are to be honored and invocated, and that they offer up prayers to God for us; and that their relics are to be had in veneration.

"'I most firmly assert that the images of Christ, of the mother of God,[6] and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them.

"'I also affirm that the power of indulgences was left by Christ in the church, and that the use of them is most wholesome to Christian people.

"'I acknowledge the holy Catholic Apostolic Roman church for the mother and mistress of all churches: and I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles and vicar of Jesus Christ.'

"Then follow clauses condemnatory of all contrary doctrines, and expressive of adhesion to all the definitions of the Council of Trent.[7]

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holy Fathers have fitly called the 'second plank after shipwreck' of lost grace. Moreover, Christ Jesus instituted the sacrament of penance for those who fall into sin after baptism, when he said, 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained' (John xx. Mat. xvi.). Wherefore we must teach that the penance of a Christian man after his fall is very different from baptismal penance, and includes not only cessation from sins and hatred of them, or a contrite and humbled heart, but also the sacramental confession of these sins, at least in desire, to be performed in due time, and priestly absolution; and also satisfaction, by fasts, alms, prayers, and other pious exercises of the spiritual life; not satisfaction for eternal punishment, which together with the offense is remitted by the sacrament, or the desire of the sacrament—but for the temporal punishment, which, as the Sacred Scriptures teach, is not always remitted, as is the case in baptism, to those, who being ungrateful for the grace of God which they received, have grieved the Holy Spirit and dared to profane the temple of God."

To this decree on justification are subjoined 33 canons, the last of which is: "If any one shall affirm, that this Catholic doctrine of justification, expressed by the holy council in this present decree, involves anything derogatory to the glory of God or the merits of Jesus Christ our Lord, and does not rather illustrate the truth of our faith as well as the glory of God and of Christ Jesus; let him be accursed."

[6] Dr. Wiseman here omits, probably by a slip of the pen, the phrase "Ever virgin," which should follow "Mother of God."

[7] The clauses, thus referred to by Dr. Wiseman, read thus:

"I likewise undoubtedly receive and profess all other things delivered, defined,

"It is obvious that this form of confession was framed in accordance to the decrees of that council, and consequently has chiefly in view the opinions of those who followed the Reformation. It would be foreign to our purpose to enter into any explanations of the doctrines here laid down, much less into any statement of the grounds on which Catholics hold them, as we purposely refrain from all polemical discussion.

"Such is the doctrinal code of the Catholic church; of its moral doctrines we need not say anything, because no authorized document could be well referred to that embodies them all. There are many decrees of popes condemnatory of immoral opinions or propositions, but no positive decrees. Suffice it to say, that the moral law, as taught in the Catholic church, is mainly the same as other denominations of Christians profess to follow.

"Of the disciplinary or governing code we have already spoken, when we observed that it consisted of the Canon Law, which, unlike the doctrinal and moral code, may vary with time, place, and accidental circumstances.

"III. Our last head was the essential or constitutive principle of the Catholic church. By this we mean that principle which gives it individuality, distinguishes it from other religions, pervades all its institutions, and gives the answer to every query regarding the peculiar constitution outward and inward of this church.

"Now, the fundamental position, the constitutive principle of the Catholic church, is the doctrine and belief that God has promised, and consequently bestows upon it, a constant and perpetual protection, to the extent of guaranteeing it from destruction, from error, or fatal corruption. This principle once admitted, everything else follows. 1. The infallibility of the church in its decisions on matters concerning

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and declared by the Sacred Canons and General Councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized.

"I, N N., do at this present freely profess and truly hold this true Catholic faith, without which no one can be saved; and I promise most constantly to retain and confess the same entire and inviolate, with God's assistance, to the end of my life. *And I will take care, as far as in me lies, that it shall be held, taught, and preached by my subjects, or by those the care of whom shall appertain to me in my office; this I promise, vow, and swear—so help me God, and these holy Gospels of God.*" The words in Italics are used when the creed is administered to a beneficed priest, professor, or bishop.

faith. 2. The obligation of submitting to all these decisions, independently of men's own private judgments or opinions. 3. The authority of tradition, or the unalterable character of all the doctrines committed to the church; and hence the persuasion that those of its dogmas, which to others appear strange and unscriptural, have been in reality handed down, uncorrupted, since the time of the apostles, who received them from Christ's teaching. 4. The necessity of religious unity, by perfect uniformity of belief: and thence as a corollary the sinfulness of wilful separation or schism, and culpable errors or heresy. 5. Government by authority, since they who are aided and supported by such a promise must necessarily be considered appointed to direct others, and are held as the representatives and vicegerents of Christ in the church. 6. The papal supremacy, whether considered as a necessary provision for the preservation of this essential unity, or as the principal depository of the divine promises. 7. In fine, the authority of councils, the right to enact canons and ceremonies, the duty of repressing all attempts to broach new opinions; in a word, all that system of rule and authoritative teaching which must strike every one as the leading feature in the constitution of the Catholic church.

"The differences, therefore, between this and other religions, however complicated and numerous they may at first sight appear, are thus in truth narrowed to one question; for particular doctrines must share the fate of the dogmas above cited, as forming the constitutive principle of the Catholic religion. This religion claims for itself a complete consistency from its first principle to its last consequence, and to its least institution, and finds fault with others, as though they preserved forms, dignities, and doctrines which must have sprung from a principle by them rejected, but which are useless and mistaken, the moment they are disjoined from it. Be this as it may, the constitution of the Catholic church should seem to possess, what is essential to every moral organized body, a principle of vitality which accounts for all its actions, and determines at once the direction and the intensity of all its functions.

"To conclude our account of the Catholic church, we will give a slight view of the extent of its dominions, by enumerating the countries which profess its doctrines, or which contain considerable communities under its obedience.[8] In Europe, Italy, Spain, Portugal, France, Bel-

[8] More recent statistics of the Roman Catholic church are given in Chapter XXVIII., &c.

gium, the Austrian empire, including Hungary, Bavaria, Poland, and the Rhenish provinces of Prussia, which formerly belonged to the ecclesiastical electorates, profess the Catholic religion as that of the state, or, according to the expression of the French *charte*, that of the majority of the people. In America, all the countries which once formed part of the Spanish dominions, both in the southern and northern portion of the continent, and which are now independent states, profess exclusively the same religion. The empire of Brazil is also Catholic. Lower Canada and all those islands in the West Indies which belong to Spain or France, including the Republic of Hayti, profess the Catholic faith; and there are also considerable Catholic communities in the United States of North America, especially in Maryland and Louisiana. Many Indian tribes, in the Canadas, in the United States, in California, and in South America, have embraced the same faith. In Asia there is hardly any nation professing Christianity which does not contain large communities of Catholic Christians. Thus in Syria the entire nation or tribe of the Maronites, dispersed over Mount Libanus, are subjects of the Roman see, governed by a patriarch and bishops appointed by it. There are also other Syriac Christians under other bishops, united to the same see, who are dispersed all over Palestine and Syria. At Constantinople there is a Catholic Armenian patriarch who governs the *united* Armenians as they are called, large communities of whom also exist in Armenia proper. The Abbé Dubois, in his examination before a committee of the House of Commons in 1832, stated the number of Catholics in the Indian peninsula at 600,000, including Ceylon, and this number is perhaps rather underrated than otherwise. They are governed by four bishops and four vicars apostolic with episcopal consecration. A new one has just been added for Ceylon. We have not the means of ascertaining the number of Catholics in China, but in the province of Su-Chuen alone they were returned, 22d September, 1824, at 47,487 (*Annales de la Propag. de la Foi*, No. xi., p. 257); and an official report published at Rome in the same year gives those in the provinces of Fo-kien and Kiansi at 40,000. There are seven other provinces containing a considerable number of Catholics, of which we have no return. In the united empire of Tonkin and Cochin-China the Catholics of one district were estimated at 200,000 (*Ibid.*, No. x., p. 194), and, till the late persecution, there was a college with 200 students, and convents containing 700 religious. Another district gave a return, in 1826, of 2955 infants baptized, which

would give an estimate of 88,000 adult Christians. A third gave a return of 170,000. M. Dubois estimates the number of native Catholics in the Philippine islands at 2,000,000. In Africa, the islands of Mauritius and Bourbon are Catholic, and all the Portuguese settlements on the coasts, as well as the Azores, Madeira, the Cape Verd, and the Canary Islands."

On the 8th of December, 1854, a new article was added to the Roman Catholic faith. Hitherto it had been a question among Roman Catholics whether the Virgin Mary was or was not conceived free from original sin, that is, without any inherited depravity; St. Bernard, St. Thomas Aquinas, St. Catharine, the Dominicans, &c., had denied the immaculate conception; but Pope Pius IX., having previously sent a circular on the subject to all the bishops of the church throughout the world, and obtained the assent of a large majority of them, publicly declared the immaculate conception of the Virgin Mary to be a doctrine of the church, and accordingly the following is now officially inserted as "Lesson VI." "on the 8th of December, at the Festival of the Immaculate Conception of the Blessed Virgin Mary."

"*From the Acts of Pope Pius IX.*

"But the victory of the Virgin Mother of God, at her conception, over the worst enemy of the human race, which victory divine declarations, venerable tradition, the constant sentiment of the church, the singular unanimity of the bishops and of the faithful, and the remarkable acts and constitutions of the chief pontiffs were now wonderfully illustrating; Pius IX., chief pontiff, assenting to the wishes of the whole church, determined to proclaim with his own supreme and infallible oracle. Therefore on the sixth day before the ides of December [= Dec. 8th] of the year 1854 in the Vatican Basilica, in the presence of a great assembly of the Cardinal Fathers of the Roman church and also of Bishops from remote regions, and with the applause of the whole world, solemnly pronounced and defined: That the doctrine which holds the Blessed Virgin Mary to have been at the first instant of her being conceived, by a singular divine privilege, preserved free from all stain of original sin, was revealed by God and is therefore to be believed firmly and constantly by all the faithful."

"The First Ecumenical Council of the Vatican," whose sessions began on the 8th of December, 1869, has likewise made its additions to the authoritative standards of the church in its two dogmatic decrees. Of these, the first, "on Catholic faith," promulgated April 24, 1870, is divided into four chapters, re-affirming, in opposition to rationalism, naturalism, &c., the doctrines of the church in respect to God the creator of all things, to divine revelation, to faith, and to the relation of faith and reason; and closes with canons corresponding to these chapters and anathematizing all who do not receive the views therein set forth by the council. The second dogmatic degree, in respect to the supremacy and infallibility of the pope, is the great work of the council, and, on account of its importance, is here given at length, as translated from the original Latin and published in "The Catholic World" for September, 1870.

"FIRST DOGMATIC DECREE ON THE CHURCH OF CHRIST, PUBLISHED IN THE FOURTH SESSION OF THE HOLY ECUMENICAL COUNCIL OF THE VATICAN. PASSED JULY 18, 1870.

"*Pius, Bishop, Servant of the servants of God, with the approbation of the Holy Council, for a perpetual remembrance hereof.*

"The eternal Shepherd and Bishop of our souls, in order to render perpetual the saving work of his redemption, resolved to build the holy church, in which, as in the house of the living God, all the faithful should be united by the bond of the same faith and charity. For which reason, before he was glorified, he prayed the Father, not for the apostles alone, but also for those who, through their word, would believe in him, that they all might be one, as the Son himself and the Father are one (John xvii. 1-20). Wherefore, even as he sent the apostles, whom he had chosen to himself from the world as he had been sent by the Father, so he willed that there should be pastors and teachers in his church even to the consummation of the world. Moreover, to the end that the episcopal body itself might be one and undivided, and that the entire multitude of believers might be preserved in oneness of faith and of communion, through priests cleaving mutually together, he placed the blessed Peter before the other apostles and established in him a perpetual principle of this two-fold unity,

and a visible foundation on whose strength 'the eternal temple might be built, and in whose firm faith the church might rise upward until her summit reach the heavens' (St. Leo the Great, Sermon v. (or iii.), chapter 2, on Christmas). Now, seeing that in order to overthrow, if possible, the church, the powers of hell on every side, and with a hatred which increases day by day, are assailing her foundation which was placed by God, we therefore, for the preservation, the safety, and the increase of the Catholic flock, and with the approbation of the sacred council, have judged it necessary to set forth the doctrine which, according to the ancient and constant faith of the universal church, all the faithful must believe and hold, touching the institution, the perpetuity, and the nature of the sacred apostolic primacy, in which stands the power and strength of the entire church; and to proscribe and condemn the contrary errors so hurtful to the flock of the Lord.

"CHAPTER I.

"*Of the institution of the apostolic primacy in the blessed Peter.*

"We teach, therefore, and declare that, according to the testimonies of the Gospel, the primacy of jurisdiction over the whole church of God was promised and given immediately and directly to blessed Peter, the apostle, by Christ our Lord. For it was to Simon alone, to whom he had already said, 'Thou shalt be called Cephas,'* that, after he had professed his faith, 'Thou art Christ, the Son of the living God,' our Lord said, 'Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in Heaven; and I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.'† And it was to Simon Peter alone that Jesus, after his resurrection, gave the jurisdiction of supreme shepherd and ruler over the whole of his fold, saying, 'Feed my lambs;' 'Feed my sheep.'‡ To this doctrine so clearly set forth in the sacred

*John 1 : 42.

†Matthew 16 : 16-19.

‡John 21 : 15-17.

Scriptures, as the Catholic church has always understood it, are plainly opposed the perverse opinions of those who, distorting the form of government established in his church by Christ our Lord, deny that Peter alone above the other apostles, whether taken separately one by one or all together, was endowed by Christ with a true and real primacy of jurisdiction; or who assert that this primacy was not given immediately and directly to blessed Peter, but to the church, and through her to him, as to the agent of the church.

"If, therefore, any one shall say, that blessed Peter the Apostle was not appointed by Christ our Lord, the prince of all the apostles, and the visible head of the whole church militant; or, that he received directly and immediately from our Lord Jesus Christ only the primacy of honor, and not that of true and real jurisdiction; let him be anathema.

"CHAPTER II.

"*Of the perpetuity of the primacy of Peter in the Roman pontiffs.*

"What the prince of pastors and the great shepherd of the sheep, our Lord Jesus Christ, established in the person of the blessed apostle Peter for the perpetual welfare and lasting good of the church, the same through his power must needs last for ever in that church, which is founded upon the rock, and will stand firm till the end of time. And indeed it is well known, as it has been in all ages, that the holy and most blessed Peter, prince and head of the apostles, pillar of the faith and foundation of the Catholic Church, who received from our Lord Jesus Christ, the Savior and Redeemer of mankind, the keys of the kingdom of heaven, to this present time and at all times lives and presides and pronounces judgment in the person of his successors, the bishops of the holy Roman see, which was founded by him, and consecrated by his blood.* So that whoever succeeds Peter in this chair, holds, according to Christ's own institution, the primacy of Peter over the whole church. What, therefore, was once established by him who is the truth, still remains, and blessed Peter, retaining the strength of the rock, which has been given to him, has never left the helm of the church originally intrusted to him.†

"For this reason it was always necessary for every other church, that is, the faithful of all countries, to have recourse to the Roman

* Council of Eph. sess. iii. St. Peter Chrys. Ep. ad Eutych.

† S. Leo, Serm. iii. chap. iii.

Church on account of its superior headship, in order that being joined, as members to their head, with this see, from which the rights of religious communion flow unto all, they might be knitted into the unity of one body.*

"If, therefore, any one shall say, that it is not by the institution of Christ our Lord himself, or by divine right, that blessed Peter has perpetual successors in the primacy over the whole church; or, that the Roman pontiff is not the successor of blessed Peter in this primacy; let him be anathema.

"CHAPTER III.

"*Of the power and nature of the primacy of the Roman pontiff.*

"Wherefore, resting upon the clear testimonies of holy writ, and following the full and explicit decrees of our predecessors the Roman pontiffs, and of general councils, we renew the definition of the ecumenical council of Florence, according to which all the faithful of Christ must believe that the holy apostolic see and the Roman pontiff hold the primacy over the whole world, and that the Roman pontiff is the successor of blessed Peter the prince of the apostles, and the true vicar of Christ, and is the head of the whole church, and the father and teacher of all Christians; and that to him, in the blessed Peter, was given by our Lord Jesus Christ full power of feeding, ruling, and governing the universal church; as is also set forth in the acts of the ecumenical councils, and in the sacred canons.

"Wherefore, we teach and declare that the Roman Church, under divine providence, possesses a headship of ordinary power over all other churches, and that this power of jurisdiction of the Roman pontiff, which is truly episcopal, is immediate, toward which the pastors and faithful of whatever rite and dignity, whether singly or all together, are bound by the duty of hierarchical subordination and of true obedience, not only in things which appertain to faith and morals, but likewise in those things which concern the discipline and government of the church spread throughout the world, so that being united with the Roman pontiff, both in communion and in profession of the same faith, the church of Christ may be one fold under one chief shepherd. This is the doctrine of Catholic truth, from which no one can depart without loss of faith and salvation.

*St. Irenæus against Heresies, book iii. chap. 3. Epist. of Council of Aquileia, 381, to Gratian, chap. 4, of Pius VI. Brief Super Soliditate.

"So far, nevertheless, is this power of the supreme pontiff from trenching on that ordinary power of episcopal jurisdiction by which the bishops, who have been instituted by the Holy Ghost and have succeeded in the place of the apostles, like true shepherds, feed and rule the flocks assigned to them, each one his own; that, on the contrary, this their power is asserted, strengthened, and vindicated by the supreme and universal pastor; as St. Gregory the Great saith: My honor is the honor of the universal church; my honor is the solid strength of my brethren; then am I truly honored when to each one of them the honor due is not denied (St. Gregory Great ad Eulogius, Epist. 30).

"Moreover, from that supreme authority of the Roman pontiff to govern the universal church, there follows to him the right, in the exercise of this his office, of freely communicating with the pastors and flocks of the whole church, that they may be taught and guided by him in the way of salvation.

"Wherefore, we condemn and reprobate the opinions of those, who say that this communication of the supreme head with the pastors and flocks can be lawfully hindered, or who make it subject to the secular power, maintaining that the things which are decreed by the apostolic see or under its authority for the government of the church, have no force or value unless they are confirmed by the approval of the secular power. And since, by the divine right of apostolic primacy, the Roman pontiff presides over the universal churches, we also teach and declare that he is the supreme judge of the faithful (Pius VI. Brief Super Soliditate), and that in all causes calling for ecclesiastical trial, recourse may be had to his judgment (Second Council of Lyons); but the decision of the apostolic see, above which there is no higher authority, cannot be reconsidered by any one, nor is it lawful to any one to sit in judgment on his judgment (Nicholas I. epist. ad Michaelem Imperatorem).

"Wherefore, they wander away from the right path of truth who assert that it is lawful to appeal from the judgments of the Roman pontiffs to an ecumenical council, as if to an authority superior to the Roman pontiff.

"Therefore, if any one shall say that the Roman pontiff holds only the charge of inspection or direction, and not full and supreme power of jurisdiction over the entire church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the church spread throughout the whole world; or, that

he possesses only the chief part and not the entire plenitude of this supreme power; or, that this his power is not ordinary and immediate, both as regards all and each of the churches, and all and each of the pastors and faithful; let him be anathema.

"CHAPTER IV.

"*Of the infallible authority of the Roman pontiff in teaching.*

"This holy see has ever held—the unbroken custom of the church doth prove—and the ecumenical councils, those especially in which the east joined with the west, in union of faith and of charity, have declared that in this apostolic primacy, which the Roman pontiff holds over the universal church, as successor of Peter the prince of the apostles, there is also contained the supreme power of authoritative teaching. Thus the fathers of the fourth council of Constantinople, following in the footsteps of their predecessors, put forth this solemn profession:

"'The first law of salvation is to keep the rule of true faith. And whereas the words of our Lord Jesus Christ cannot be passed by, who said: Thou art Peter, and upon this rock I will build my church (Matt. xvi. 18), these words, which he spake, are proved true by facts; for in the apostolic see, the Catholic religion has ever been preserved unspotted, and the holy doctrine has been announced. Therefore wishing never to be separated from the faith and teaching of this see, we hope to be worthy to abide in that one communion which the apostolic see preaches, in which is the full and true firmness of the Christian religion' [Formula of St. Hormisdas Pope, as proposed by Hadrian II. to the fathers of the eighth general Council (Constantinop. IV.), and subscribed by them].

"So too, the Greeks, with the approval of the second council of Lyons, professed, that the holy Roman Church holds over the universal Catholic Church, a supreme and full primacy and headship, which she truthfully and humbly acknowledges that she received, with fullness of power, from the Lord himself in blessed Peter, the prince or head of the apostles, of whom the Roman pontiff is the successor; and as she, beyond the others, is bound to defend the truth of the faith, so, if any questions arise concerning faith, they should be decided by her judgment. And finally, the council of Florence defined that the Roman pontiff is true vicar of Christ, and the head of the whole church, and

the father and teacher of all Christians, and that to him, in the blessed Peter, was given by our Lord Jesus Christ full power of feeding and ruling and governing the universal church (John xxi. 15–17).

"In order to fulfill this pastoral charge, our predecessors have ever labored unweariedly to spread the saving doctrine of Christ among all the nations of the earth, and with equal care have watched to preserve it pure and unchanged where it had been received. Wherefore the bishops of the whole world, sometimes singly, sometimes assembled in synods, following the long established custom of the churches (S. Cyril. Alex. ad S. Cœlest. Pap.), and the form of ancient rule (St. Innocent I. to councils of Carthage and Milevi), referred to this apostolic see those dangers especially which arose in matters of faith, in order that injuries to faith might best be healed there where the faith could never fail (St. Bernard ep. 190). And the Roman pontiffs, weighing the condition of times and circumstances, sometimes calling together general councils, or asking the judgment of the church scattered through the world, sometimes consulting particular synods, sometimes using such other aids as divine providence supplied, defined that those doctrines should be held, which, by the aid of God, they knew to be conformable to the holy Scriptures, and the apostolic traditions. For the Holy Ghost is not promised to the successors of Peter, that they may make known a new doctrine revealed by him, but that, through his assistance, they may sacredly guard, and faithfully set forth the revelation delivered by the apostles, that is, the deposit of faith. And this their apostolic teaching, all the venerable fathers have embraced, and the holy orthodox doctors have revered and followed, knowing most certainly that this see of St. Peter ever remains free from all error, according to the divine promise of our Lord and Savior made to the prince of the apostles: I have prayed for thee, that thy faith fail not, and thou, being once converted, confirm thy brethren (Conf. St. Agatho, Ep. ad Imp. a Conc. Œcum. VI. approbat.)

"Therefore, this gift of truth, and of faith which fails not, was divinely bestowed on Peter and his successors in this chair, that they should exercise their high office for the salvation of all, that through them the universal flock of Christ should be turned away from the poisonous food of error, and should be nourished with the food of heavenly doctrine, and that, the occasion of schism being removed, the entire church should be preserved one, and, planted on her foundation, should stand firm against the gates of hell.

"Nevertheless, since in this present age, when the saving efficacy of the apostolic office is exceedingly needed, there are not a few who carp at its authority; we judge it altogether necessary to solemnly declare the prerogative, which the only-begotten Son of God has deigned to unite to the supreme pastoral office.

"Wherefore, faithfully adhering to the tradition handed down from the commencement of the Christian faith, for the glory of God our Savior, the exaltation of the Catholic religion, and the salvation of Christian peoples, with the approbation of the sacred council, we teach and define it to be a doctrine divinely revealed: that when the Roman pontiff speaks *ex cathedra*, that is, when, in the exercise of his office of pastor and teacher of all Christians, and in virtue of his supreme apostolical authority, he defines that a doctrine of faith or morals is to be held by the universal church, he possesses, through the divine assistance promised to him in the blessed Peter, that infallibility with which the divine Redeemer willed his church to be endowed, in defining a doctrine of faith or morals; and therefore that such definitions of the Roman pontiff are irreformable of themselves, and not by force of the consent of the church thereto.

"And if any one shall presume, which God forbid, to contradict this our definition; let him be anathema.

"Given in Rome, in the Public Session, solemnly celebrated in the Vatican Basilica, in the year of the Incarnation of our Lord one thousand eight hundred and seventy, on the eighteenth day of July; in the twenty-fifth year of our Pontificate.

"Ita est [= So is it].

"JOSEPH, BISHOP OF ST. POLTEN,

"*Secretary of the Council of the Vatican.*"

THE POPE IN HIS AUDIENCE-DRESS.

THE POPE IN HIS SEDAN-CHAIR, WEARING HIS TIARA.

CHAPTER III.

THE POPE AND HIS SOVEREIGNTY.

THE title "pope," now commonly applied to the bishop of Rome, as the head of the Roman Catholic church, is only a different English form of the familiar word "papa" (= father) — a word which is found in the Latin and various other languages as well as in the English. This title "papa" was applied by the early ecclesiastical writers to any bishop, and is now a common designation in the Greek church for a priest; but in the Roman Catholic church it is applied exclusively to the bishop of Rome, according to an order of Gregory VII., A. D. 1075. The pope is often styled "holy father," or "his holiness," likewise, "Roman pontiff," or "sovereign pontiff"—a title borrowed, as the catechism of the Council of Trent allows, from the pontiffs or chief priests of pagan Rome. Gregory I. styled himself "servant of the servants of God," and his successors still use this as an official designation; but

THE POPE IN HIS PONTIFICAL DRESS.

they do not so much imitate him in his maintaining that the title "universal bishop" is "profane, anti-christian, and infernal." The pope is officially declared to be "the successor of the blessed Peter," and "the true vicar of Jesus Christ." The "holy see" or the "holy apostolic see" denotes the bishopric of Rome or the papacy, and figuratively the pope, who is the occupant of this office.

The pope has been for many ages both a spiritual and a temporal sovereign. His spiritual sovereignty or primacy is claimed, as already indicated, in virtue of his being the rightful successor of "St. Peter, the prince of the apostles." The constant appeal in support of this position is to the words of the Lord Jesus in Mat. 16: 18, 19:

POPE'S TIARA AND KEYS.—VIGNETTE OF THE ROMAN BREVIARY.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Protestants believe this passage fulfilled in Peter's being the first to preach the gospel, or open the kingdom of heaven, to both Jews and Gentiles (Acts 2: 14–40. 10: 1–11: 18. 15: 7–11, &c.). They maintain that other apostles are just as truly the foundation of the church as is Peter (Eph. 2: 20. Rev. 21: 14), and have just as much authority over the church (Mat. 20: 20–26. 23: 8. 2 Cor. 11: 5. Gal. 2: 11); that the power of binding and loosing (= of retaining and remitting sins, of declaring sentence, of exercising church-discipline) is given to the apostles and the disciples in a church just as truly as to Peter (Mat. 18: 1, 15–18. John 20: 23); that at the election of Matthias to the vacant apostleship, which took place at Peter's suggestion, the two candidates appear to have been nominated by the whole body

of the disciples, certainly not by Peter alone, nor probably by the apostles alone, while the appointment was "by lot," i. e., by divine selection (Acts 1: 15–26; compare Prov. 16: 33); that in the ecclesiastical meeting at Jerusalem, where Peter was present and took part, it was evidently not Peter, but James, who presided and shaped the decision (Acts 15: 6–29); that no one has the right to be a lord over God's heritage, i. e., the church (1 Pet. 5: 3); that neither in the epistles of Peter (1 Pet. 1: 1. 5: 1. 2 Pet. 1: 1), nor in the epistle to the Romans, nor in any other scripture given by inspiration of God, is the alleged supremacy or authoritative primacy of Peter to be found; that it is nowhere taught by any teacher sent of God, that the church of Rome is either better or more honorable than other churches, or its bishop more closely connected either with Peter or with Peter's Divine Master than any church which takes the bible alone for an infallible and sufficient guide in religious faith and practice. Protestants believe that the honorable church — the church against which "the gates of hell shall not prevail" — is one whose members search the scriptures daily (Acts 17: 11), and do not teach for doctrines the commandments of men (Mat. 15: 9). In a word, Protestants believe that the Roman church of the present day neither rests on "the blessed Peter," nor derives a shadow of authority from him.

The question, "was Peter in Rome and bishop of the church there?" must be answered in the affirmative by those who support the papacy. Many Protestants also give a general answer in the affirmative, while others answer both parts of the question decidedly in the negative. A negative answer to either part of the question takes away the foundation of the Roman Catholic system; but an affirmative answer to both parts does not endanger Protestantism, nor involve any renunciation of its principles.

The common Roman Catholic account—derived from Eusebius, bishop of Cesarea, who lived about A. D. 270–340—makes Peter to have been bishop of Antioch seven years, and then

for 25 years (A. D. 42–67) bishop of Rome. We will here use the words of Dr. Brandes's "Rome and the Popes," as translated by Rev. W. J. Wiseman, and published by "Benziger Brothers, Printers to the Holy Apostolic See, New York and Cincinnati, 1868:"

"The best authorities that have reached us on the subject of early Christian Rome place St. Peter's first arrival in the capital in the year 42, or about the early part of the reign of Claudius. . . . . A short time after founding the church in Rome, St. Peter left the city, giving charge of the congregation in his absence to Linus and Cletus. He did not return till the year 64. Nero was then emperor, and during his reign it was that the first storm of persecution burst over the Roman church. . . . . In view of his approaching death, the Prince of the Apostles was careful to provide a successor for the high office of Chief Bishop. Accordingly, in addition to those already consecrated, he elevated Clement, his own disciple, to the episcopal dignity. . . . . Peter was taken to the place of execution, either on the Janiculum or on the Vatican hill. Tradition is divided as to which of these two spots it was on which he suffered. For the rest both are very near each other. . . . . He was nailed to the cross, and according to the most reliable traditions was, at his own request, crucified with his head downwards. The generally received authorities say that his death took place in the year 67."

In regard to the correctness of this Roman Catholic tradition, Rev. Philip Schaff, D. D., a distinguished Protestant historian of the church, and an advocate of Peter's labor and martyrdom in Rome, declares, "This view contradicts the plainest facts of the New Testament, and cannot stand a moment before the bar of criticism." Dr. Schaff maintains that the Acts of the Apostles, which fully describe Peter's earlier labors, do not allow his departure from Palestine before his imprisonment by Herod Agrippa at Jerusalem A. D. 44 (Acts 12: 3–17), thus cutting off both the whole of his assumed bishopric at Antioch, and the beginning of that at Rome. So far as the history in the Acts of the Apostles is concerned, Peter might have visited Rome after his escape

from Herod's prison, when he "went into another place" (Acts 12: 17), and does not reappear till the consultation of the apostles and elders in Jerusalem, which is variously assigned to A. D. 50, 51, 52, or 53. But Paul's* utter silence respecting him in the epistle to the Romans (written about A. D. 58), and Luke's omission of all mention of him in the account of Paul's arrival and stay at Rome (Acts 28: 15–31), render it, to say the least, highly improbable that Peter had been in Rome for any length of time up to this last date, A. D. 63. Peter, indeed, was rebuked by Paul at Antioch after the consultation at Jerusalem (Acts 15: 1–35. Gal. 2: 1–11); and he makes no mention of Rome in either of his epistles, unless the "Babylon," from which he wrote his first epistle (1 Pet. 5: 13), is Rome, and not the Babylon on the Euphrates, where the Jews, whose apostle he was, were numerous. It is probable, though the various ancient authorities are either not definite, or else not consistent in their particulars with one another or with the New Testament, that the apostle Peter came to Rome after A. D. 63, and after a stay, possibly of a year, suffered martyrdom there under Nero between A. D. 63 and A. D. 68. But as, according to the Protestant view, it was essential for one to have seen the Lord Jesus in order to be an apostle (Lk. 6: 13. Acts 1: 21, 22. 10: 39–41. 1 Cor. 9: 1, 2. 15: 8–10), neither Peter nor any

* If the apostle Peter had been the founder of the church in Rome, it is inconceivable that the apostle Paul, who must have known the fact, and was ever ready to give due honor to others, should have made no mention, in his epistle, either of an organized church, or of Peter, its alleged founder. Paul makes special mention, in the 16th chapter of his epistle, of the names and labors of Priscilla and Aquila, of Mary and Urbane, of Tryphena and Tryphosa and Persis, and of "all the saints;" but he says nothing of a church, bishop, deacon, or apostle as having or having had up to that time any connection with Rome. He evidently regarded the Romans as needing apostolic instruction, and, much as he avoided building on another man's foundation (Rom. 15: 20), he had no suspicion that he was offering a slight to "the prince of the apostles," or intermeddling with the affairs of his diocese, either when he wrote the epistle to the Romans, or when he signified his desire to go and labor among them that he might have some fruit among them also, even as among other Gentiles (Rom. 1: 13).

other apostle could have any series of successors in his peculiar office. Further, as "bishop" (="overseer") and "elder" (= presbyter) are in the New Testament applied to the same persons (Acts 20 : 17, 18, 28. Tit. 1 : 5, 7. 1 Pet. 5 : 1, 2 [in this last verse "taking the oversight," or literally *being bishops*, is made the duty of the "elders," as of Peter, in verse 1]), therefore "elders," or ordinary ministers who preach the gospel of Christ, are at least as truly successors of the apostles as any who are called "bishops" in these days, whether at Rome or in any other part of the world. The distinction between "bishops" and "elders" belongs to a post-apostolic age, as scholars and divines of all religious denominations now agree. A presiding elder or bishop naturally gained or assumed authority over other elders, his equals in office; and the presiding elder or bishop of a leading city-church gained the preëminence over other elders or bishops in his neighborhood or district or province; and thus by degrees and almost imperceptibly a hierarchy arose. Jerusalem, Cesarea, Antioch, Ephesus, Rome, Alexandria, Constantinople, were great centers of Christianity, or great cities of the empire, or both; and hence their bishops became archbishops, metropolitans, and patriarchs, and those of Rome and Constantinople became universal bishops or popes. Ellendorf, a German scholar of the present age, after an elaborate historical examination, deduces the conclusion that "there was no mention, in the first three centuries after Christ, of a Roman primacy, or of a central government of the Catholic church of Rome; that the Roman bishops did not yet exercise a single one of those prerogatives which to-day form the primacy; but that gradually those false historical views of the bishopric of Peter, of the see of Rome, and of the succession of the Roman bishops in Peter's bishopric, came into circulation, upon which the primacy finally erected itself." In process of time the pope has been authoritatively declared by general councils to be not only "the successor of the blessed Peter," but also "the true vicar of Jesus Christ, the head of the whole

church, and the father and teacher of all Christians." "Both the name and the works of God have been appropriated to the pope," says Rev. Dr. Edgar, "by theologians, canonists, popes, and councils." In the 4th session of the 5th Lateran council, December 10, 1512, and with the approbation of the council, Christopher Marcellus thus publicly addressed the pope in the name of the church: "Thou art pastor, thou physician, thou governor, thou supporter, thou in fine another God on the earth." According to Innocent III., "the pope holds the place of the true God." The canon law, in the gloss, denominates the pope "our Lord God"; and the canonists say that "the pope is the one God, who has all power in heaven and in earth." The canon law also declares that "the pope has the plenitude of power and is above right;" "he changes the substantial nature of things, for example, by transforming the unlawful into lawful." The Protestant is reminded of the ancient words of the inspired prophet, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness" (Is. 5: 20)! and of those words which our Savior himself pronounced, "If the blind lead the blind, both shall fall into the ditch" (Mat. 15: 14).

The temporal as well as the spiritual authority of the pope has grown up by degrees. Peter, a true disciple of Him who had not where to lay his head (Lk. 9: 58), and whose kingdom is not of this world (John 18: 36), traveled about with his wife from place to place in his missionary labors (1 Cor. 9: 5), and was brought with other apostles before kings and governors for Christ's sake (Mat. 10: 18), but neither had nor claimed any temporal power. While the Roman empire continued to be heathen and persecuting, Christianity was a disqualification for office, and Christian bishops, especially, could have no preëminence in earthly jurisdiction. But after Christianity became the state religion, there was a change. Constantine (A. D. 312) gave to the Christian clergy the privilege which the heathen priests had enjoyed, of exemption from burdensome municipal services. Afterwards, the Christian

emperors confirmed the decisions of the bishops in ecclesiastical affairs, and as chosen umpires in civil controversies. Justinian gave to the bishops civil jurisdiction over the clergy, monks, and nuns; also the oversight of morals and the care of the unfortunate, with a supervision over the character of magistrates.

The bishops of Rome increased greatly in political consequence as the emperors of the East, hard pressed by the Saracens, left to them in the 7th and 8th centuries the principal charge of defending Rome and other parts of Italy against the Lombards. The controversy in the 8th century respecting image-worship brought the Romans under their bishop into a state of rebellion against the emperor of the East, without, however, effecting a complete separation at the time. Pepin of France, having consulted the Roman pontiff in A. D. 751 about his assuming the title of king and received a favorable answer, which was followed in A. D. 754 by his being anointed king, and also constituted by the pope "patrician" (= governor) of Rome, repaid the favor in A. D. 755 by constituting the pope "patrician" of the exarchate of Ravenna and the Pentapolis, which he had wrested from the Lombards, and which, together embracing a territory of about 150 miles in length upon the Adriatic south of the Po, with a breadth of 60 to 80 miles back to the Apennines, he gave "to the Holy church of God and the Roman republic."

Both Pepin and the popes of his time tacitly acknowledged the supremacy of the Greek emperor at Constantinople. Charlemagne, after destroying the Lombard kingdom in A. D. 774, confirmed and enlarged his father's gift of the exarchate and Pentapolis "to the Holy church of God and the Roman republic," taking himself the title of "Patrician of the Romans," and being crowned by the pope emperor of the West at Rome in A. D. 800. In regard to these gifts by Pepin and Charlemagne there has been much controversy. Charlemagne certainly afterwards exercised in Italy all imperial rights, even in ecclesiastical matters; and the popes, who assumed the

rights of the former exarch and also of the patrician of Rome, were obliged to take an oath of fidelity to the emperor as their lord and judge. Charlemagne's successors also maintained their civil rights as lords over the duchy of Rome and the exarchate and the pope, and gave their legal sanction to the consecration of the pope, who was elected by the votes of the clergy and people of Rome. But in the troubled reigns of these weak rulers the pope's power increased, and the opinion became established that the imperial dignity was communicated by the pope.

About the middle of the 9th century appeared the spurious "Isidorian decretals" (professedly decrees of early popes, &c.), on which were founded the pope's pretensions to universal sway in the church; while the pretended "donation of Constantine," a forgery of earlier date, was also published with these, to establish an earlier right of the popes than that derived from the gifts of Pepin and Charlemagne, and also to justify the right of the popes to crown the emperors. Rome about these times was often in a state of anarchy, the government fluctuating between a democracy and the power of the great feudal families. Some of these families influenced the election of the popes, as in the 10th century, when the licentious Theodora, her daughter Marozia, and Marozia's son Alberic, controlled Rome, and from A. D. 904 to A. D. 963 placed and kept their lovers and children in the holy see. Alberic's son Octavian, on becoming pope at the age of 19, took the name of John XII., and thus introduced the custom, still prevalent, according to which the pope changes his name on his election. "In the person of this grandson of Marozia," says the Roman Catholic Dr. Brandes, "the papacy was reduced to its deepest degradation, and Rome to the lowest depth of dishonor and humiliation." John XII. was formally deposed by a council for his licentiousness and other crimes; but the papal succession became now very unsettled, the appointment of a pontiff being made sometimes through or with the influence of the emperor of Germany, and sometimes in opposition to it. In

April, 1059, by the decree of a Roman synod the election of pope was committed to the college of cardinals, who are described in Chapter V.

Though during these troubles the papal power itself had been increasing, the pontificate of Gregory VII. (1073–1085) marks an era in the history of the popes. From 1049 till his death, Hildebrand (for this was his name before he became pope) was the mainspring of the Roman hierarchy. He was a carpenter's son, born at Soano in Tuscany, educated at Rome, then a monk at Cluny in France, and subsequently prior of an abbey at Rome, which he soon raised to a high rank. Under his guidance were begun in the time of Leo IX. the struggles to make the hierarchy independent of the civil power. On being elected pope, he waited till his election was ratified by the emperor Henry IV. before he entered on his pontificate. He at once made new demands on the western kingdoms; but, in order to cut off the dependence of the church on laymen, he aimed especially at abolishing the marriage of priests (which he classed with fornication) and simony, against both of which practices he obtained decrees of a council at Rome in 1074. Violent agitations now arose in all countries; but the decrees ordering a vow of celibacy at ordination and forbidding the married priests to enter the church, so far prevailed as to be at least publicly adopted. At a second council held in 1075, lay princes were entirely forbidden to invest with any spiritual office, five of the emperor's privy counselors were excommunicated for simony, and the king of France was threatened with the same punishment. The emperor paid no regard to the pope's councils and their decrees; and the pope summoned him to Rome to answer the charges made against him by his disaffected vassals. Henry assembled a convention of bishops and others at Worms which deposed Gregory. Gregory assembled a council at the Lateran in 1076, in which he excommunicated Henry, declared him deposed from the thrones of Germany and Italy, and his subjects released from their oath of allegiance. But the Germans, ready for revolt, assembled a diet

to elect a new emperor; and Henry, now frightened, set off for Italy in January, 1077; and after waiting for three days, barefooted and in a penitent's garb, in an outer court of the castle of Canossa in Lombardy, he was admitted, on the fourth day, into Gregory's presence, and after a humble confession received absolution, but not restoration to his kingdom, the pope referring him to a general diet. Henry, however, resumed his regal character, took up arms, and in October, 1080, defeated and mortally wounded Rudolph, duke of Suabia, who had been elected emperor in his stead, and who was after a while supported by Gregory with another sentence of excommunication against Henry. Henry then went into Italy, repeated his deposition of Gregory, caused Guibert, archbishop of Ravenna, to be elected pope by the name of Clement III., entered Rome in 1084, and took possession of the most important positions, except the castle of St. Angelo where Gregory was. Guibert was publicly consecrated pope, and crowned Henry in St. Peter's. Gregory afterwards assembled another council, again excommunicated Henry and his pope, but died in exile at Salerno, May 25, 1085. Gregory destroyed the independence of the national churches, though he by no means fully accomplished his object during his lifetime. By a constitution of his, first enacted by Alexander II., every bishop must be confirmed by the pope before exercising his functions; and by the enforced celibacy of all the clergy, he strengthened still more the chain which bound every ecclesiastic to the Roman see. During Gregory's pontificate, and again in 1102, the Countess Matilda, with whom he sustained very intimate relations, made the church of Rome the heir of all her estates; and though in 1116, the year after her death, the emperor Henry V. took possession of all her property, this donation made an important addition to the temporal claims of the papacy. The crusades, the first of which was undertaken at the close of the 11th century, to gain possession of the Holy Sepulchre at Jerusalem for the Christians in Europe, and to protect the Christians in the East against the persecutions of

the Turks, and the seventh and last of which terminated nearly two centuries later, contributed greatly to increase the power of the popes in Europe. The promulgation of "the canon law," which was founded upon the decrees of councils and the rescripts or decretal epistles of popes in answer to questions respecting discipline and ecclesiastical economy, and was during the 12th and 13th centuries arranged and digested into a regular system of jurisprudence, divided into titles and chapters, aided still further to establish the independence and superiority of the ecclesiastical power. "The noonday of papal dominion," says Hallam, "extended from the pontificate of Innocent III. inclusively to that of Boniface VIII., or, in other words, through the 13th century. Rome inspired during this age all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals."

Innocent III., who became pope in 1198, was the first pope who really formed a papal temporal state, the towns of Spoleto and the Marches swearing allegiance to the see of Rome, and the magistrates of Rome and its vicinity being likewise brought into subjection to the pope. But the Papal State was not consolidated for nearly three centuries after this, though, as already related in Chapter I., the emperor Rudolph defined the states of the church by letters patent in 1278. The removal of the papal see for 70 years (1305–1376) from Rome to Avignon in France, which has been called "the captivity in Babylon," tended much to weaken the connection between the states of the church and their sovereign. Avignon was indeed purchased by pope Clement VI. in 1348 from the queen of Sicily, who was its hereditary sovereign as countess of Provence; and the sovereignty of Avignon henceforward belonged to the popes till the French seized it in 1791. But Rome and central Italy were a prey to faction and anarchy, while the popes resided at Avignon, as well as often previously. After the return of the popes from Avignon in 1376, the government of the pontifical states was generally more regular.

But now a new trouble arose. On the death of Gregory

XI. in 1378, the Roman populace demanded of the cardinals, 12 out of 16 of whom were French, the election of an Italian to the pontificate. The intimidated cardinals accordingly in April elected a Neapolitan, Bartolomeo Prignano, who was crowned by the name of Urban VI.; but his harsh severity and haughtiness soon alienated the cardinals, who withdrew from Rome, declared the election invalid, and in September elected Robert of Geneva, who assumed the name of Clement VII. Thus began "the great schism of the West," in which excommunications, maledictions, and plots were freely used on both sides. Urban remained at Rome, and was acknowledged by Italy generally, Germany, England, Sweden, Denmark, Poland, and Prussia; Clement, who removed to Avignon, was acknowledged by France, Spain, Scotland, Sicily, Savoy, and Cyprus. Urban, through the votes of the Italian cardinals, was succeeded at Rome by Boniface IX. in 1389, by Innocent VII. in 1404, and by Gregory XII. in 1406; while Clement, through the votes of the French cardinals, was succeeded at Avignon by Peter de Luna or Benedict XIII. in 1394. All efforts to heal the schism were ineffectual; neither of the rival popes would fulfill his promise to resign, though Benedict was kept a prisoner in his palace at Avignon for several years; and at length the cardinals of both parties summoned a general council, which met at Pisa in 1409, deposed and excommunicated both Benedict and Gregory, and elected a new pope, Peter de Candia or Alexander V., who soon dissolved the council. Thus, as Benedict and Gregory both spurned the authority of the council, there were three rival popes instead of two; and on the death of Alexander at Bologna the next year, the 16 cardinals who were present in that city chose in his stead Balthasar Cossa, who took the name of John XXIII. John summoned a general council which met at Constance in 1414, and continued its sessions for four years. This council in 1415 deposed John for his notorious and incorrigible simony, spoliation of church-rights and property, maladministration, detestable immorality, &c.; obtained the resignation of Gregory

the same year; deposed Benedict in 1417, though he claimed the rights of a pontiff till his death in 1423, and three cardinals chose Ægidius Mugnos or Clement VIII. to succeed him, who did not abdicate till 1429; and November 11, 1417, chose Otto Colonna, who assumed the name of Martin V., and who was acknowledged by all but the few partisans of Benedict.

Long before this great schism of the West, however, a great change had come over the papacy. The historian Hallam dates the sensible decline of the papacy from the pontificate of Boniface VIII., who had strained its authority to a higher pitch than any of his predecessors by forbidding the clergy of every kingdom to pay any sort of tribute to their government without the pope's special permission, and plainly declaring, in his controversy with the French king, Philip the Fair, that the king was subject to him in temporal as well as spiritual matters. Philip ordered the pope's bulls to be publicly burned in Paris, and summoned representatives from the three orders of his kingdom, who united in disclaiming the pope's temporal jurisdiction. Benedict XI., the successor of Boniface, rescinded the bulls of his predecessor, and admitted Philip the Fair to communion without any concessions. This was before the removal of the holy see to Avignon—a measure which gave very general offense to Europe. The covetousness of temporal sway which the popes manifested, their introduction of excommunications and interdicts into the politics of Italy, their implication in the dark conspiracies of that bad age, their notorious profligacy and patronage of abuses, all aided to undermine the veneration with which the popes had been regarded and to diminish their high authority. The renewed attention to classical learning which is known as "the revival of letters," and the invention of printing at Mayence or Mentz, may also be mentioned in this connection as events of the 15th century which had an important influence in the same direction.

The pontificate of Eugene IV., who succeeded Martin V., was especially stormy. He banished the family of the Colonna from Rome, and had a bloody contest with them; he made war

upon the various lords of the Romagna, and ultimately recovered a considerable portion of territory; and, above all, he had a protracted struggle with the council of Basle, which, summoned by his predecessor, kept up its sittings from year to year, broached doctrines in opposition to the papal supremacy, and was dissolved by him in 1437, but most of the members, refusing to submit, deposed him, and he in turn convoked a new council at Ferrara, which annulled all the obnoxious decrees of the council of Basle, while he launched a bull of excommunication against its recusant members, who elected a new pope called Felix V. Eugene died in 1447, leaving the church schismatically divided between himself and his competitor Felix, his own states a prey to war, and all Europe alarmed at the progress of the Turkish arms.

By the extirpation, under Alexander VI., about 1500, of the petty tyrants of the Marches, and by the conquest, under his successor, Julius II., of Romagna, Bologna, and Perugia, the Papal State acquired a more compact form. The annexation of Ferrara in 1597, of the duchy of Urbino in 1632, and of the duchy of Castro and Ronciglione in 1650, gave to the States of the Church their largest extent; and over them the pope ruled as an independent temporal sovereign, till the invasion of the French under Napoleon Bonaparte in 1797, and again from 1814 onward. The recent territorial changes are briefly described in Chapter I.

Only a few of the 44 popes who have reigned during the last four centuries can here be particularly noticed.

Alexander VI. began his reign at the age of 61, in 1492, the year in which Christopher Columbus discovered America. Known previously as the rich Roderic Borgia of Valencia in Spain, he had been made cardinal by his uncle Calixtus III. He was elected pope by bribery, and had at that time five illegitimate children, whom he afterwards used every means to honor and enrich. Of these, Cesar, the 2d son, early noted for his profligacy, ability, and deep cunning, was, while very young, made a cardinal by his father and afterwards duke of

Valentinois (or Duke Valentine) by the king of France. Cesar was suspected of the murder of his elder brother, with whom he and his father were joined in a war of extermination and plunder against the Colonna, Orsini, and other great Roman families. By treachery or open violence, Cesar, now captain-general of the Roman church, also put to death most of the lords of the Romagna and seized on their extensive possessions, aiming, with the pope's countenance, to make himself sovereign of Romagna, the Marches, and Umbria. Alexander's only daughter, Lucretia, having been divorced from her first husband, married a second, whose assassination her brother Cesar is supposed to have procured, and then a third, Alfonso d'Este, son of the duke of Ferrara. The licentiousness of the court of Alexander VI. and the general demoralization of that period, abundantly certified by both Catholic and Protestant writers, almost surpass belief. By the traffic in benefices, by the sale of indulgences, by the exercise of the right of spoils, by the taxes for the Turkish war, by the murder of rich or troublesome persons, the pope sought to amass money to support the luxury and licentiousness of his court and provide treasures for his children. But he died in 1503 of fever, or, as most historians allege, of poison mixed with wine, with which he and his son Cesar had planned to destroy a rich cardinal at a banquet, but which by mistake they had taken themselves. Alexander VI. was an able but unprincipled man, whom Mosheim calls "the Nero of the pontiffs;" while Gieseler, cold and almost unfeeling in his thorough accuracy, simply styles him "the most depraved of all the popes."

Julius II., nephew of Sixtus IV., and successor of Alexander VI. after the brief pontificate of Pius III., was a haughty and warlike pontiff. He drove out Cesar Borgia from the Romagna; then turned his arms against the Venetians, and joined the league of Cambray with the emperor Maximilian, Louis XII. of France, and Ferdinand of Aragon; then he united with the Venetians, Swiss, Spaniards, and English in a "holy league," and drove the French out of Italy. The council of Pisa, called in

1511 by some of the cardinals with the concurrence of Louis and Maximilian to take steps towards a general reformation in the church, suspended the pope, who had however summoned the 5th Lateran council, which met in 1512, condemned the Pisan council, sanctioned the unlimited power of the pope, laid France under an interdict, &c. Julius was fond of the fine arts, and laid the foundation of St. Peter's; but he died in the midst of his plans in February, 1513.

The pontificate of Leo X. next followed. Belonging to the great Medici family of Florence, made a cardinal at the age of 13, and pope at 37, Leo was a great patron of learning and the arts, unbounded in his liberality, an accomplished man of the world, fond of splendor and luxury, and passionately fond of music. He kept Rome and Florence at peace during his pontificate, though he endeavored to unite Christendom against the Turks, and to expel the French from Italy. In order to defray his large expenses, he had recourse to indulgences (see Chapter XIX.), the proceeds of which were to be applied to the building of St. Peter's. It was the sale of these indulgences by the Dominican monk, John Tetzel, apostolic commissary in Germany, that roused Martin Luther first to oppose the abuses of indulgences by his 95 theses which were nailed to the church-door in Wittemberg on the 31st October, 1517. The publication of these theses, which were rapidly circulated by the printing-press, and the controversy which followed, led to the separation of Luther from the church of Rome, and to the Reformation in Germany and other countries of Europe. Leo at first paid little attention to the controversy which Luther had enkindled in Germany; but, after ineffectual attempts to silence him or induce him to retract, which only resulted in increasing the number and strength of Luther's friends, emancipating them from papal influence, and bringing them to take the Scriptures as the only rule of faith and duty, the pope, on the 20th of June, 1520, formally excommunicated Luther, who, in return, on the 10th December following, publicly burned the pope's bull with the volumes of the canon law. He was sum-

moned by Charles V., the newly-elected emperor of Germany, before the imperial diet held in Worms in 1521, and was there placed under the ban of the empire by the emperor; but the protection of the elector of Saxony and others, and the commotion of the times, prevented his being harmed or essentially hindered in the promulgation of his doctrines. The Reformation in Switzerland under Zwingle had begun as early as 1516 independently of that in Germany; and from these and other centers the Reformation spread so that for the last two or three centuries a large part of both Europe and America has become Protestant. But Leo X., whose pontificate marks a flourishing period of literature and the arts as well as the era of the Reformation, died suddenly, not without suspicion of poison, on the 1st of December, 1521.

At the beginning of the present century Pius VII. was the reigning pope. His predecessor, Pius VI., having died in exile at Valence in France in August, 1799, cardinal Chiaramonti was chosen by the conclave at Venice, and crowned there by the name of Pius VII. in March, 1800. In July, 1800, Pius VII. made his public entry into Rome, and resumed the government of part of the States of the Church. In August, 1801, he signed a concordat with Napoleon, by which the Roman Catholic religion was established as the state religion of France. In 1804 he crowned Napoleon at Paris as emperor. In 1805 the French troops took possession of Ancona, and afterwards of other places. In February, 1808, Rome was seized by the French; in April part of the Roman states were annexed to the kingdom of Italy; and in May Rome with the rest was made a part of the French empire. In June, 1809, the pope, who was shut up with his guards in the Quirinal palace, issued a bull of excommunication against the invaders, and the next month he was taken prisoner to France. On the 24th of May, 1814, after the abdication of the emperor, he returned to Rome. He was again a fugitive for a short time in 1815; but, after Napoleon's downfall in that year, all the States of the Church were restored to the pope by the

congress of Vienna, and Pius spent the rest of his days in Rome. In 1816 he confirmed the suppression of feudal imposts, monopolies, and privileges, abolished every kind of torture, established a new code of civil administration, and made other improvements; but he restored the old system of secret proceedings in criminal matters as well as that of the ecclesiastical courts. He also took vigorous measures to extirpate the banditti of the Campagna. He died in consequence of a fall, August 20, 1823, at the age of 81. "Pius VII. stands prominent among the long series of popes," says the Penny Cyclopedia, "for his exemplary conduct under adversity, his truly Christian virtues, and his general benevolence and charity."

The next pope, Leo XII., was much more imperious than Pius VII.; reëstablished the right of asylum for criminals in churches; reorganized the university of Rome; exerted himself to suppress brigandage, mendicity, and secret societies; reformed the administration of the Papal State in some respects; and violently denounced Bible societies. He died in February, 1829, at the age of 69. The short pontificate of his successor, Pius VIII., was not distinguished by anything remarkable. He died at the close of 1830.

Gregory XVI., who was chosen pope February 2, 1831, a few months after the revolution in Paris, which overthrew the old Bourbon dynasty and placed Louis Philippe on the throne of France, was troubled from the very beginning of his reign by insurrectionary movements, which led him to resort more than once to Austrian intervention to suppress them. His pontificate was sternly conservative, opposing all innovations in theology or politics. No railroad or telegraph-line could be constructed in the States of the Church during his pontificate. It is said that under him 300 persons were punished capitally, and 30,000, mostly for political offenses, were imprisoned. It is also credibly reported in Kirwan's Letters to Chief Justice Taney ("Romanism at Home," p. 164), that this pope left two illegitimate daughters. He died in Rome, June 1, 1846, in the 81st year of his age.

His successor, the present pope, is Pius IX., originally named Giovanni Maria (= John Mary) Mastai Ferretti. He was born May 13, 1792, at Sinigaglia, a sea-port on the Adriatic, nearly 150 miles N. N. E. of Rome, in that part of the States of the Church, which for the last ten years has been incorporated with the kingdom of Italy. While his predecessor, Gregory XVI., was the son of a poor baker of Belluno and was classed as a conservative, Pius IX. was the son of an Italian count and was classed as a liberal. He was ordained in December, 1818; visited Chili in 1823 with a papal delegate, and spent two years in preaching and teaching at Santiago; became president of the hospital of St. Michael in Rome in 1825; was made in 1827 archbishop of Spoleto where he founded an orphan asylum, induced 4000 insurgent refugees to surrender in 1831, and was then temporarily civil administrator of two provinces; was transferred in 1832 to the see of Imola, where he founded a theological college, orphan asylums, and a house for female penitents; was made cardinal, reserved *in petto*, December 22, 1839; was published cardinal priest of Saints Peter and Marcellinus, December 14, 1840; was chosen pope June 16, and crowned June 21, 1846. He published on the 16th July a general amnesty to political offenders. After this followed reforms in the administration, reduction of taxes, concessions to railroads and other improvements, the organization of a militia, encouragement of manufactures and agriculture, &c. In November,

ARMS OF POPE PIUS IX., &c.—VIGNETTE OF THE ROMAN MISSAL.

AUTOGRAPH OF POPE PIUS IX.

1847, he summoned a council of state composed of delegates from the provinces. Europe and America were now enthusiastic over his liberal course. But a change took place in 1848, which was a year of revolutions in Europe, the year in which Louis Philippe of France was dethroned, and most of the sovereigns were compelled to grant or to promise liberal constitutions. Austria had repeatedly crushed liberalism in Italy, and was hated as the impersonation of absolutism and tyranny. The Italian provinces of Austria rose in rebellion, and were assisted by Sardinia; the Roman people sympathized with them, and, dissatisfied already at the pope's moderate reforms, they were still more dissatisfied at his unwillingness to join in the war against Austria. The pope promised a liberal constitution, and appointed Count Rossi minister of the interior, with the charge of the finances and police; but Count Rossi was assassinated, November 15th, at the door of the council-chamber; and the pope, besieged in the Quirinal palace and forced to accept a radical ministry, escaped thence in the disguise of a simple priest, on the 24th of November, and fled to Gaëta, the nearest Neapolitan sea-port. There he was cordially received; and there and at Portici near Naples he remained a year and a half. In the mean time the Roman Republic was proclaimed, and the pope appealed for help to the Catholic powers, particularly France, Spain, Austria, and Naples; with their aid the republic was put down, and the pope returned to Rome, April 12, 1850. Since this time he has shown no tendency to liberalism. His restoration of the Roman Catholic hierarchy in England, in September, 1850, provoked much English indignation, and led to a parliamentary act forbidding his bishops to assume their titles. On the 8th of December, 1854, he solemnly proclaimed the dogma of the immaculate conception, as noticed in Chapter II. His concordats with Spain in 1851 and with Austria in 1855, have since been set aside by the changes in those countries. In 1859 and 1860 a large portion of the territories of the church were, in spite of his protests and excommunication of the in-

vaders of the papal rights, annexed to the kingdom of Italy; and in 1870 the Italians occupied Rome, and thus put an end to his temporal sovereignty, as related in Chapter I. The Vatican Council, which assembled in 1869, is described in Chapter VI; and the decree of the council affirming the pope's supremacy and infallibility, is also given in Chapter II. The pontificate of Pius IX. has been distinguished both by its great length and by its great events.

Rev. E. E. Hall, who during a protracted residence in Italy had special advantages of knowing something of the private life of the pope, wrote about him as follows, at the close of 1862:

"Though in these days he is a very *public* character, and his reign is likely to mark an epoch in the history of politics and religion in Italy, and though as a public administrator he may have much to vex him, yet as an old bachelor at home he evidently enjoys life, and has a 'good time' generally.

"It must be known as preliminary, that the private apartments of the Vatican are very beautiful and very rich, overloaded with gold and silk. There are, however, occasionally seen a few painted wooden chairs, very simple, not to say miserable souvenirs of the apostolic plainness of another age. The same may be said of the Quirinal, Castel Gandolfo, and all other pontifical residences.

"The pope usually rises at 6 o'clock in the morning; about 7 he says mass in a chapel which joins his sleeping room. The cardinals and Roman bishops generally have the same habit. At Rome, when a prelate rents a furnished apartment, he places in a closet a small portable altar, where he says mass. In many of the apartments now rented to strangers, the remains of these temporary altars and vestiges of these masses are found. The *valet-de-chambre* makes the responses on these occasions: for the pope, this valet is a prelate, a priest or a deacon.

"In the Vatican there are ten private *valets-de-chambre*:—the most intimate are classed according to age, passing from the eldest to the youngest. Monsignors Stella, de Mérode, Talbot (an Englishman), and Ricci, are the four persons always near him. They keep him company, and amuse him, and make him laugh; which is not a difficult thing, for in private life Pius IX. is always laughing and happy.

"At 8 o'clock the 'holy father' takes breakfast, which consists of coffee and some very simple accompaniments. At that time Monsignor Stella alone is present; he opens the correspondence, reads it or gives a summary of it. It is the most private moment of the day. At 9 o'clock, breakfast being finished, he reads his private correspondence. Then Cardinal Antonelli comes down from his rooms above and enters the apartment of the pope; he is very gentle, very humble, a real treasure,—he addresses the pope sometimes as 'holy father,' sometimes 'most blessed father,'—he praises the genius of the pope and his wonderful knowledge of affairs: he is indeed his very humble servant.—This political conversation, this labor of the king and the minister, continues an hour or two. The *valets-de-chambre* sometimes interrupt them; but Antonelli is very kind with them.[1]

"About half past ten or eleven, the receptions begin. The pope, dressed in white, sits in a large arm-chair with a table before him.—He addresses you two or three words in the language which you speak, if it is French, Italian, or Spanish; he speaks a little English, but German (the language of Luther) he abhors, and an interpreter is necessary. During these receptions, he sometimes signs requests for indulgences, which are presented to him in writing. Some of these requests are conceived in the most consecrated forms, imploring of him 'indulgence at the moment of death, for themselves, their children, and other relatives to the third generation.' The 'holy father' cheerfully complies with these requests; he writes at the bottom of the petition—'*Fiat, Pio Nono*' [= Be it so, Pius IX.]. Since the late political events some bring him money, and others offer him letters of condolence. He writes at the bottom of such letters; '*Ampleat vos Dominus gratia, benedicat te Deus et tuam familiam*' [= the Lord fill you with grace, God bless thee and thy family].

"At 2 o'clock the pontifical dinner comes off. The pope always dines alone. From 3 till 4 the pope sleeps. Everybody in Rome sleeps from 3 till 4. If you ask after a cardinal at that hour, the reply is—'His eminence sleeps.'

"The pope does neither more nor less than other people. At 5 o'clock he rides out, always with great solemnity, accompanied by the noble guard on horseback, by *valets* and *monsignors*, and from three bare fingers his benedictions fall in great abundance. About 7 the

[1] For an account of the cardinals, see Chapter V.

pope takes supper, and then takes his turn at the billiard-table. At 10 o'clock all the lights of the Vatican are extinguished."

THE POPE IN HIS STATE-CARRIAGE.

The Swiss guards, armed with spears or long battle-axes of an antique pattern, and wearing a peculiar uniform designed by Michael Angelo and described as "an astonishing mixture of black, white, red, and yellow," have long been conspicuous attendants on the pope whenever he appeared in public, whether in services at St. Peter's, or in processions, or elsewhere. The magnificent state-carriage, in which the pope has been accustomed to ride on great occasions, is called by Willis "the stage-coach with six long-tailed black horses." A penitential or devotional procession, in which the pope rode in 1864

through the streets of Rome to the church of *Santa Maria sopra Minerva*, surrounded by his Swiss halberdiers and French zouaves, is thus described by Rev. Dr. Wylie, who was an eye-witness:

"First of all, surrounded by gleaming steel and prancing steeds, rode the pope. He was followed by the carriages of his ministers, bedecked, like that of their master, with scarlet trappings, and drawn by coal-black horses. Then flowed on, in one long, unbroken procession, all orders of regulars and seculars, from the purple prelate to the cowled monk and the white-veiled nun. The show was enlivened by every variety of ecclesiastical costume—the black robe of the curé and the white alb of the mass-priest, the brown frock of the Capuchin and the white mantle of the Carmelite. Some trod daintily in slippers garnished with silver buckles, others came onward with naked feet thrust into sandals. Some wore gold chains on their breast, others had their loins begirt with hempen cords. Some bore candles, others carried little crucifixes; some chanted hymns, others sung a low dirge or wail, more in keeping with the penitential character of the procession and the enjoined exercises of the day. The Minorites formed one of the most striking features of the affair. They wore a mask of black serge, which enveloped their persons from head to foot, and left no part of them visible but the eyes, which glared out through two holes."

Protestants who have attended mass when the pope is present, have repeatedly testified that "the whole service was the worship, not of God, but of the pope." Thus Hon. Daniel D. Barnard, who visited Rome some 40 years ago in the time of Gregory XVI., and attended the service at the Pauline chapel in the Quirinal, after describing the entrance of the cardinals through the ranks of the Swiss guards, each cardinal having two attendant priests to bear his cap and the train of his robes, says:

"When every thing was ready, the pope entered from the palace by a private door. Before him marched one of the household bearing the golden tiara, for he wore the mitre. He was followed closely by two cardinals, who bore the train of his robes, and he was attended, on entering, by many priests, prelates and others, all having their appropriate office—among them were the mace-bearers, and an officer bearing

the dignified appellation of *the* Roman senator. At the moment of his entering, 12 officers in uniform, all young noblemen, with drawn swords, formed a semi-circle around the door-way of the chancel. On passing the altar, the pope stopped to kneel; one attendant taking off and putting on his mitre, others adjusting his robes, and others assisting to ease him down and raise him up. When the pope was seated on his throne, which is erected on the side of the chapel near the altar, the cardinals began a procession, and presenting themselves before him in succession had the honor of kissing his hand, which his holiness graciously extends to each in turn, covered, however, with the golden hem of his garment. After this ceremony the religious exercises are commenced. The officiating priests always knelt before the pope at the commencement and close of every separate service. When the pope would condescend to look into a book, it was held before him by a canon kneeling. Whenever any of the numerous retinue on service had occasion to pass before the pope, as happened almost every instant, it was never done without kneeling. Three separate times incense was offered before the throne, and to him that sat upon it. A canon who was entitled to this inestimable privilege on account of the peculiar part which he bore in the ceremonies, prostrated himself [at full length] before the Vicegerent, and devoutly kissed his red slipper—which was as near the holy toe as he could come. The same thing was done by the monk who had the honor to preach before him, immediately before mounting his pulpit. After the sermon, a priest kneeled before the pope and prayed, at the close of which the latter rose and graciously bestowed his blessing on the kneeling multitude around him, simply by stretching out his right hand and shaking the benedictions off from the ends of his fingers. High mass was celebrated, and at the end the pope embraced three cardinals with a *Pax tecum* [= peace with thee], and through them, by the same form, it was transmitted to the rest of the cardinals. The pope then left the throne and the chapel with the same circumstance with which he had entered, and immediately made his appearance at a balcony of the palace which looks out on the great square of *Monte Cavallo*. Ten thousand persons were assembled in this square, including soldiers, and the whole mass dropped instantaneously on their knees, as his holiness presented himself at the window. In this position, they received his benediction, shaken off in the same manner as before, from the ends of his holy fingers—about which, blinded I suppose by heresy, I could discover nothing remarkable, ex-

cept the flashes of light which shot out from a brilliant diamond which he sported on his hand. . . . . I cannot avoid saying, that the worship was most evidently offered vastly more to the pope than to the Deity."

Rev. Prof. W. S. Tyler, D. D., of Amherst, Mass., wrote thus from Rome in March, 1870 :

"The present pope came into the pontificate a quarter of a century ago pledged by his antecedents and bound by circumstances to reform and progress. And no one can look at his benignant countenance and winning manners, without believing that he is by nature kindly and humane. But power, especially ecclesiastical power, corrupts the best of men, and the papacy was stronger than all the good intentions of Pius Ninth. . . . *Re*pression, *sup*pression, and *op*pression, are the watchwords of his administration. . . . Abandoned in Paris, abandoned in Vienna as a relic of medieval barbarism and despotism, the system of espionage still hangs over Rome like a pall, and penetrates every street and every house like a miasm. The mails are kept in the hands of the government inspectors hours after their arrival before they are delivered; and those which leave the city are subjected to the same delay for the same inquisitorial purpose. The correspondents of the foreign press, and all persons at all open to suspicion, are obliged to send their letters by private conveyance to some point beyond the frontier of the Papal States, or they never will reach their destination; and newspapers from abroad which contain unfavorable comments upon the government or the council, are either confiscated and destroyed, or delivered in a mutilated state.

"The government of the pontiff," says Rev. Dr. Wylie, "is a theocracy. Let the reader try to understand what this imports as applied to the papal states. The pontifical government is not the government of a mere man, or of a human code; it is the government of God himself—God in the person of his vicar. It is, or professes to be, as real a theocracy as that which was set up in Judea of old. . . . But while the Old Testament, the representative of Jehovah, the real monarch of the Jewish kingdom, limited the prerogative of the prince, and defined the rights of his subjects, it is otherwise with the ruler of the papal states. He 'as God' sitteth in the midst of his kingdom, ruling it according to his own irresponsible will. He is the maker of his own law; and that law neither sets limits to his powers nor grants rights to his subjects. He exercises, in measure altogether absolute and unbounded, both the temporal and the spiritual authority. And this idea of theoc-

racy is most fully carried out into all parts of the government. No one can take part in the administration unless he be a member of the clerical body. No one can be a member of the state unless he be also a member of the church, for there church and state are identical, or rather, we should say, the state is completely sunk in the church. No one can hold property, nay, no one can claim a right to liberty or life, unless he be in communion with the church. There church-membership is the

THE POPE BORNE IN HIS CHAIR.

foundation of all rights, and the tenure on which are held all privileges —necessarily so under a theocracy. The unhappy man who falls from communion with the church, necessarily falls from his rights of citizenship, and becomes a civil as well as a spiritual outlaw. In fine, the papal states being governed *by* the church, are necessarily governed *for* the church. Science, letters, mechanical improvements, social ameliorations, political reforms—everything, in short, opposed to the

existence of this theocracy—are stringently excluded. The *non possumus* [= we cannot], like the flaming sword at the gate of Eden, turns every way to guard the holy soil of Catholicism. Such is the theory of the pontifical government."

But in September, 1870, as already noticed in Chapter I., Rome was captured by the army of king Victor Emanuel, and the pope's temporal sovereignty again ceased or was suspended. Upon this "The Catholic World" for November, 1870, utters this language in harmony with the utterances by other Roman Catholic periodicals and officials:

"We cannot, in consistency with our duty as Catholic publicists, refrain from making our solemn protest against this most unjust and wicked violation of all public law and right, this intolerable outrage upon the Catholic people of the whole world. It is the duty of every good and true Catholic, and of the Catholic people collectively in every country, to make this protest in the most distinct and efficacious manner possible, and to make use of all lawful means to restore the Sovereign Pontiff to the possession and peaceful exercise of that royalty which belongs to him by the most legitimate titles, and which is necessary to the free and unimpeded jurisdiction of his spiritual supremacy over the Catholic church, as well as to the political tranquillity of Christendom. . . . . We deny altogether that the subjects of the Sovereign Pontiff have had any grievances to be redressed, or any need of the interference of any power or of any guarantee for their civil and social rights. The paternal sovereignty of the pope is a far better guarantee for them than suffrage or elective legislatures can be for any other people. It is, moreover, just as incompatible with the necessary independence of the Vicar of Christ that he should be controlled by a legislative assembly as that he should be subject to a king. We do not admit the validity of any *plebiscitum* [= popular vote] against his sovereign rights, even if freely and fairly taken, much less as taken under the existing circumstances. . . . . The gallant little band of pontifical zouaves . . . . were to a great extent noblemen and gentlemen of the best families in Europe. The remainder were young men of respectable character and position; and there has never yet been seen a military corps which could compare with them for high morality and exemplary piety, or surpass them in soldierly qualities. . . . They were ready and anxious to lay down their lives in defense of the city and

the successor of St. Peter. The Holy Father, very rightly, would not permit them to do more than make a merely formal resistance to the overwhelming force of the Italian army. But, although God has not permitted them to be successful, and has apparently allowed the generous offerings of treasure and personal service devoted to his cause by the loyal children of the holy Roman church to be wasted, they are not really thrown away. In some other way, and by other instruments, God will rescue and restore the center and capital of Christendom."

Protestants will, of course, regard these laudations of the pontifical zouaves as somewhat extravagant, and will certainly disallow the principles here advocated. Further discussion of these principles, and facts bearing on these and connected matters, may be found in Chapters I., XXII., XXIII., XXVI., XXVII.

It may be added, that in November, 1870, pope Pius IX., whom the king of Italy proposed to treat as an independent sovereign and to protect in his spiritual supremacy, formally disclaimed any consent to the loss of his temporal dominions, and pronounced the greater excommunication upon all concerned in wresting the States of the Church from the Holy See.

Archbishop McCloskey of New York, whose archdiocese embraces New England and the states of New York and New Jersey, held a consultation with his bishops at Rochester, N. Y., as a result of which the following document was drafted by a committee of his council, viz., Very Rev. Wm. Starrs, D. D. (Vicar General), Rev. Wm. Quinn (of St. Peter's church, N. Y.), Rev. Isaac T. Hecker (Superior of the Paulist Fathers, and editor of the Catholic World), and Rev. Thos. S. Preston (Chancellor); five legal gentlemen (Charles O'Conor, John E. Develin, John McKeon, T. James Glover, and Mr. Navarro), having been requested to act as a committee of the laity. The address was read and unanimously adopted at a meeting held on Sunday evening, Dec. 4, 1870, at St. Patrick's Cathedral, New York; and similar action was simultaneously taken at other churches. This address is therefore an authentic expres-

sion of the views and feelings of Roman Catholics in America. It reads thus :

"ADDRESS OF THE CLERGY AND LAITY OF THE DIOCESE OF NEW YORK TO HIS HOLINESS PIUS IX.

"MOST HOLY FATHER : The Catholic clergy of the Diocese of New York, both secular and regular, together with their faithful people, approach the foot of your apostolic throne and offer to your Holiness, in the present trying time, this avowal of their homage and obedience to the see of Peter, of their filial affection and spiritual allegiance and devotion to your august person, so inexpressibly dear to them, and of their sympathy with you in the afflictions and outrages to which you and, in you, the Catholic church, as the holy Spouse of our Lord Jesus Christ, are at present subjected by faithless and unworthy members of that church, whose supreme pastor you are.

"With the indignation of honest men, who respect no less the obligation of laws and treaties than the rights of nations and legitimate rulers ; with the just and religious abhorrence of Christians who revere the sacred sovereignty of the Holy See over its temporal domain, we repudiate and condemn the lawless injustice which has invaded your legitimate dominion as a sovereign prince.

"We also denounce the sacrilegious violence which has assaulted and brought under captivity the sacred person of your Holiness, the Vicar of Jesus Christ on earth, and as such entitled by Divine right to complete liberty in the exercise of your sublime office, and by the most perfect of human rights to civil princedom, a necessary safeguard and bulwark of that liberty. Moreover, as citizens of this Republic, the United States of America, whose constitution and laws recognize the liberty which the Church has received as an inalienable right from Almighty God, we protest against the violation of religious freedom and the rights of conscience which has been perpetrated in the desecrated name of liberty.

"We also protest against the invasion of the liberty of the Church in the person of its head, both as an outrage against the sacred prerogative of your holiness as Supreme Pontiff, and as the violation of a right which we, as Catholics, possess of being governed by a Chief completely exempted from and independent of all civil authority, for in no other condition could our intercourse with him be free and unrestricted.

"In the full sincerity of our loyal and Catholic hearts we promise to continue faithful to your Holiness and to the Apostolic See at all times; but especially in periods when distress and trouble like the present oppress the Church. We ask your Holiness to accept this assurance that we will not cease from making every effort in our power to aid and assist you in the maintenance of your just rights and the fulfillment of your arduous duties; and that we will continually pray to God with a confidence greatly strengthened by the example which your Holiness has never failed to set before us, that He will deign to give you and the See of Peter another triumph more signal and illustrious than any of the past victories of the Church over the gates of hell and the powers of darkness. Finally, we humbly implore the prayers of your Holiness for our steadfastness in the faith, and our eternal salvation, and your Apostolic benediction upon the Diocese of New York, and upon each and every one of us, your devoted children."

In view of the preceding and other similar protests the New York Tribune asks these three questions:

"1. If it be clear that the pope cannot freely fulfill the functions and discharge the duties of his sacred office unless he be a temporal sovereign, unamenable to any civil power, is this not equally true of *all* the Catholic prelates in this and other countries?

"2. Have the people of Rome a right to *any* voice in determining or shaping the government under which they are to live?

"3. If they have not, have we, or any other people?"

As an offset to the protests and addresses of the Roman Catholics of this country, an immense gathering at the Academy of Music, in New York, on the evening of January 13, 1871, celebrated the consummation of Italian Unity, and unanimously adopted the following resolutions presented by Rev. Joseph P. Thompson, D.D., LL.D.:

"*Whereas*, The temporal sovereignty of the Popes over the Roman people was the growth of the same circumstances and conditions from which other absolute Governments arose during the Feudal ages; and *whereas*, this Government having the same origin, must be subject to the same conditions to which any other Government is subject, and the same obligations by which any other Government is bound; and *whereas*, with the growth of intelligence and of the spirit of liberty, the

Roman people, from age to age, have protested against the government of the Pope in civil affairs; now, by the voice of heroic leaders, and again by popular revolutions, which have many times driven out the Pope from Rome; and, *whereas*, in 1849, when the Pope had abandoned Rome, leaving the Government without a head, a Constituent Assembly, elected by universal suffrage in the Roman States, declared the Secular Government of the Papacy abolished, and 'proclaimed that portion of Central Italy, which had hitherto been the patrimony of Popes, a *free and independent Republic*,' which was only overthrown, and the subsequent rule of the Pope restored and maintained, by foreign bayonets; therefore,

"*Resolved*, That in voting to unite themselves to the Constitutional Government of Italy, the people of Rome have been true to the spirit of their history as manifested against the Temporal Power of the Popes since the beginning of its encroachment upon popular liberties and rights.

"*Whereas*, The Temporal Government of the Church of Rome had long made itself insupportable to its subjects by a system of policy which, in 1815 and 1831, called forth remonstrances from the Powers that restored the Pope; and again, also, repeated and earnest entreaties from the late Government of France, and which has been grievously deplored by eminent and saintly Roman Catholic clergymen—as Lacordaire, Rosmini, Gioberti, Döllinger, and many others; therefore,

"*Resolved*, That we congratulate the Roman people upon their deliverance from this oppressive yoke, and that Austria and France, having been led by the course of events to abandon intervention as impolitic and wrong, they now find in the Government of Italy a pledge of the enjoyment of political and religious liberty under constitutional forms.

"*Resolved*, That we congratulate them also that this great revolution has been accomplished at so little cost of life, and that they have refrained from any acts of violence toward the representatives of the late Government, or the ecclesiastics who were identified with it, and from any disrespect or hinderance whatever to the Pope in his religious character and office.

"*Resolved*, That the doctrine of the Declaration of Independence, that 'Governments derive their just powers from the consent of the governed, and are instituted to secure the rights of all to life, liberty,

and the pursuit of happiness,' can admit of no exception in favor of an ecclesiastical Government wielding the civil power.

"*Resolved*, That the doctrine of the Declaration of Independence that 'whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness,' finds in the rejection of the Papal Government by the Roman people, and their choice of the free Constitutional Government of Italy, an illustration that should receive the warm approval and admiration of the American people.

"*Resolved*, That, inasmuch as religious liberty is absolutely essential to political liberty, and political liberty to religious liberty, and the separation of Church and State is necessary to the complete independence and the rightful and effective administration of either, we rejoice that the example of the United States, in abolishing all religious burdens and restraints, has been followed in Austria, Italy, and Ireland, and now at last in Rome; that we honor the jealous care with which the Government of Italy has guarded the personal liberties and rights of the Pope, and are assured that the substitution of freedom for force, and of popular rights for princely prerogatives, both State and Church will minister to the highest well-being of a now emancipated and united Nation.

"*Resolved*, That the principle of National Unity which the people of the United States have established at the cost of so much treasure and blood, which has been the aspiration of the mind of Italy as expressed in her literature from Dante to Alfieri and Nicolini, and in the policy of her greatest statesmen, from King Arduno to Victor Emanuel—a principle necessary to the development of the resources and culture of a nation in the higher civilization—gives to the Italian nation, of which the people of Rome are properly an integral part, the right to possess Rome as their capital, with an undivided sovereignty (a measure acquiesced in by all the Powers of Europe); and that the presence in that capital of an essentially hostile power, claiming independent sovereignty, would be incompatible with the independence of the nation, and its position among the free peoples of the world."

The following Address was read to the meeting and issued in its name:

"ADDRESS TO THE GOVERNMENT AND PEOPLE OF ITALY.

"We, citizens of the United States, who have long stood as the vanguard of civil and religious freedom, and whose own unity has been within a few years so gloriously consummated, hail with a peculiar pleasure the advent of Italy to Freedom and Unity. Having watched with the keenest sympathy and hope the patient struggle of the Italian people for their emancipation, having shared the admiration of the civilized world, for the vigor, devotion, and spirit of self-sacrifice by which that struggle has been animated, we now rejoice with them in the final fulfillment of their noble and patriotic desires.

"Italy is at last free! Italy is at last one! Her Nationality is declared; her Government consolidated; and her ancient Capital, so long withheld from her grasp, is once more restored to her possession. The City of Rome, so dear to the Italian heart, no longer a rival sovereignty maintained alone by foreign arms, now stands the representative of the whole Italian people, upheld and supported by the free choice of the Nation.

"In this great achievement we discern not only a solace for the sorrows of the past, and the fruition of many noble hopes, but the pledge of the grandest developments in the future. With the rights and the liberties of all men amply secured by the guaranties of a Constitutional Government; with the State forever separated from the Church, as the essential guard of all political and religious progress; with the sovereign power to control its own destinies, resting within its own borders, and among its own free and equal citizens, we are assured that the people of the Peninsula will receive a new and beneficent impulse in all the elements of national prosperity. We know, from our own experience, how her national resources will be developed, how her industrial energies will be stimulated, how her system of popular education will be enlarged and perfected; how, the need of revolutionary ferments being removed, order and peace will be everywhere established; and how a fresh life of knowledge, of liberty, and of faith, infused into her members, will work out a glorious redemption.

In this belief, we again congratulate them on the peaceful triumph of the national cause, and bid them a God-speed in the career they have so worthily begun.

The President of the meeting, Major-General John A. Dix,

formerly United States Senator, and more recently United States Minister to France, sent the same evening to the King of Italy at Florence this dispatch, which was read at the close of the meeting amid great and prolonged applause:

"More than 10,000 American citizens are celebrating to-night the union of Rome with Italy, and send congratulations."

To this dispatch the following answer was returned:

"CHEVALIER FRED. DE LUCA, Italian Consul-General, New York:

"His Majesty, King Victor Emanuel, commands you to tender his sincere thanks to Gen. John A. Dix, President of the meeting to celebrate Italian Unity, for the kindly feelings expressed in his telegram.

"VISCONTI VENOSTA, *Minister of Foreign Affairs.*"

We will conclude this chapter with a list of the 258—more or less—whom the Roman Catholic church counts as its bishops of Rome or popes. In the preparation of this list, which gives the names of the bishops of Rome, their nation, and the dates of the beginning and end of their respective bishoprics, the lists contained in the five following works have been consulted and their variations noted when essential; viz., "The Illustrated Catholic Family Almanac for the United States for the year of our Lord 1870;" Vasi & Nibby's "Guide of Rome;" "The World's Progress," by G. P. Putnam; "The Penny Cyclopedia" (list chiefly from the *Rationarium Temporum* of the Jesuit chronologer Petau or Petavius); Appletons' "New American Cyclopedia" (list from the Roman *Notizie*). Murdock's Mosheim's Ecclesiastical History, and Gieseler's Ecclesiastical History, have also been used for verifying and correcting the dates. The title "St." is inserted or omitted on the authority of the Catholic Almanac, Appletons' Cyclopedia differing on this point in half a dozen cases.

St. Peter, from A.D. 42 to A.D. 67.

["The Guide of Rome" says "A.D. 54, St. Peter established the see of Rome;" but see above, p. 121.]

St. Linus, a Tuscan.

St. Anacletus, an Athenian.

St. Clement I. (= Clemens Romanus, or Clement of Rome).

St. Evaristus, a Greek.

[The Catholic Almanac marks the above four, "Dates uncertain." Appletons' Cyclopedia makes Linus begin A.D. 66; Anacletus, A.D. 78; Clement I., A.D. 91; Evaristus, A.D. 100. The "Guide of Rome" makes Linus begin A.D. 65; Anacletus, 78; Clement, 91; Evaristus, 96. "The World's Progress" has Linus, 66; Clement, 67; Cletus, 77; Anacletus, 83; Evaristus, 96. The Penny Cyclopedia says that Linus died in 68, and was succeeded by Clemens Romanus who died about A.D. 100; that some place Anacletus or Cletus between Linus and Clemens, while others place him after Clemens; and that Evaristus is recorded as bishop about A.D. 100. Some, as Baronius, Bellarmin, &c., reckon Anacletus and Cletus to be two different bishops.]

St. Alexander I., a Roman, from about A.D. 109 to A.D 119.

[So the Penny Cyclopedia. Three other authorities give only the beginning as A.D. 108; the Catholic Almanac marks only the end as A.D. 119.]

St. Sixtus I., a Roman, from A.D. 119 to A.D 127.

[The Catholic Almanac marks only the end as A.D. 127.]

St. Telesphorus, a Greek, from A.D. 127 to about A.D. 138.

["The Guide of Rome" marks the beginning as A.D. 128; the Catholic Almanac gives the end as A.D. 139.]

St. Hyginus, an Athenian, from A.D. 139 to A.D. 142.

St. Pius I., of Aquileia, from A.D. 142 to A.D. 157.

[The Penny Cyclopedia says Pius was succeeded by Anicetus in A.D. 151; "The World's Progress" gives this date as A.D. 150.]

St. Anicetus, Syrian, from A.D. 157 to A.D. 168.

["The Guide of Rome" makes him begin in A.D. 158; "The World's Progress" in A.D. 150; the Penny Cyclopedia makes him begin in A.D. 151 and end in A.D. 161.]

St. Soter, of Campania, from A.D. 168 to A.D. 177.

[The Penny Cyclopedia makes Soter's time A.D. 161–170; "The World's Progress" makes him begin in A.D. 162.]

St. Eleutherius, Greek, from A.D. 177 to A.D. 192.

[The Penny Cyclopedia gives his time A.D. 170–185: "The World's Progress" makes him begin in A.D. 171, and Victor in A.D. 185.]

St. Victor I., African, from A.D. 192 to A.D. 202.

["The Guide of Rome" and Appletons' Cyclopedia make Victor's time A.D. 193–202; "The World's Progress" and Penny Cyclopedia make his time A.D. 185–197.]

St. Zephyrinus, Roman, from A.D. 202 to A.D. 219.

["The Guide of Rome" makes his time A.D. 202–218; the Penny Cyclopedia and World's Progress A.D. 197–217.]

St. Calixtus, Roman, from A.D. 219 to A.D. 223.

["The Guide of Rome" makes his time A.D. 218–223; "The World's Progress" A.D. 217–228; the Penny Cyclopedia A.D. 217–222; Appletons' Cyclopedia A.D. 217–223.]

St. Urban I., Roman, from A.D. 223 to A.D. 230.

["The World's Progress" makes his time A.D. 228–234; the Penny Cyclopedia makes it A.D. 222–230.]

St. Pontian, Roman, from A.D. 230 to A.D. 235.
[" The World's Progress " gives his time A.D. 234–235.]
St. Anterus, Greek, from A.D. 235 to A.D. 236.
St. Fabian, Roman, " 236 " 250.
St. Cornelius, " " 250 " 252.
St Lucius, of Lucca, in A.D. 253.

[The Catholic Almanac makes Cornelius's time A.D. 251–252; the " Guide of Rome " and Appletons' Cyclopedia make Lucius begin in A.D. 252; " The World's Progress " omits both Fabian and Lucius; the Penny Cyclopedia makes Cornelius begin in A.D. 252, but concurs with Appletons' Cyclopedia in making Novatian the first " antipope " or opposition bishop of Rome in A.D. 252.]

St. Stephen I., Roman, from A.D. 253 to A.D. 257.
St. Sixtus II., Athenian, " 257 " 259.
[Stephen I. and Sixtus II are omitted in " The World's Progress."]
St. Dionysius (= Denis), Greek, from A.D. 259 to A.D. 269.
St. Felix I., Roman, from A.D. 269 to A.D. 274.

[Appletons' Cyclopedia and the " Guide of Rome " put Felix A.D. 269–275; the Penny Cyclopedia has A.D. 270–275.]

St Eutychian, Tuscan, from A.D. 274 to A.D. 283.
St. Caius, Dalmatian, " 283 " 296.
St. Marcellinus, Roman, " 296 " 305.

[The Catholic Almanac gives only his end in A.D. 304; the " Guide of Rome " only his beginning in A.D. 306; the Penny Cyc., Appletons' Cyc., and Catholic Almanac, make a vacancy of three to four years after his death.]

St. Marcellus I., Roman, from A.D. 308 to A.D. 310.
[Omitted in the " World's Progress."]
St. Eusebius, Greek, a few months in A.D. 310.
St. Melchiades, African, from A.D. 310 to A.D. 314.
St. Sylvester I., Roman, " 314 " 335.
St. Marcus, Roman, in A.D. 336.
St. Julius I., Roman, from A.D. 337 to A.D. 352.
Liberius, " " 352 " 366.

[Liberius was deposed and banished in A.D. 355 by the emperor Constantius, who appointed Felix, a deacon of Rome, bishop; but Liberius subscribed an Arian creed and was restored to his see in A.D. 358, and died in Rome A.D. 366. Liberius is omitted in " The World's Progress," which inserts Felix II. as beginning in A.D. 356. The " Guide of Rome " also puts Felix II. as pope in A.D. 355; Appletons' Cyc. inserts " St. Felix II. (sometimes reckoned an antipope), 355." The Penny Cyc. says " Felix is considered by most as an intruder." The Catholic Almanac omits this Felix entirely. Who is right?]

St. Damasus I., Spaniard, from A.D. 366 to A.D. 384.

[Ursinus or Ursicinus, elected and ordained in opposition to Damasus, after a bloody fight, was exiled, and is counted an antipope. Both are omitted in " The World's Progress."]

St. Siricius, Roman, from A.D. 385 to A.D. 398.
St. Anastasius, " " 398 " 402.

St. Innocent I., of Albano, from A.D. 402 to A.D. 417.
St. Zosimus I., Greek, " 417 " 418.
St. Boniface I., Roman, " 418 " 423.
[Eulalius is here noticed as antipope in Appletons' Cyc.]
St. Celestine I., of Campania, from A.D. 423 to A.D. 432.
St. Sixtus III., Roman, " 432 " 440.
St Leo I. the Great, Tuscan, " 440 " 461.
St. Hilary, Sardinian, " 461 " 468.
St. Simplicius, of Tivoli, " 468 " 483.
["The World's Progress" makes him begin in A.D. 465.]
St. Felix III., Roman, from A.D. 483 to A.D. 492.
[The Catholic Almanac calls him "St. Felix II."; the other four lists number him III.]
St. Gelasius, African, from A.D. 492 to A.D. 496.
St. Anastasius II., Roman, " 496 " 497.
St. Symmachus, Sardinian, " 498 " 514.
[The two last are omitted in "The World's Progress." Laurentius was chosen bishop in A.D. 498 on the same day with Symmachus; but, after much bloodshed, Symmachus was found entitled to the see. Appletons' Cyc. wrongly places Lawrence (= Laurentius) as antipope against Hormisdas below.]
St. Hormisdas, of Frosinone in the Papal States, from A.D. 514 to A.D. 523.
St. John I., Tuscan, from A.D. 523 to A.D. 525.
St. Felix IV., Samnite, " 526 " 530.
[The Catholic Almanac styles him "St. Felix III.;" four other lists number him IV.].
St. Boniface II., Roman, from A.D. 530 to A.D. 532.
[Dioscorus, here noted as antipope in Appletons' Cyc., lived only 28 days after his election.]
St. John II., Roman, from A.D. 533 to A.D. 535.
[The Penny Cyc. and "Guide of Rome" make him begin in A.D. 532.]
St. Agapetus I., Roman, from A.D. 535 to A.D. 536.
St. Sylverius, of Campania, " 536 " 540.
Vigil (= Vigilius), Roman, " 540 " 555.
[Appletons' Cyc. makes him begin in A.D. 537; "The World's Progress" and "Guide of Rome" in A.D. 538.]
Pelagius I., Roman, from A.D. 555 to A.D. 560.
John III., " " 560 " 573.
Benedict I., " " 574 " 578.
Pelagius II., " " 578 " 590.
St. Gregory I., the Great, Roman, from A.D. 590 to A.D. 604.
Sabinian, Tuscan, " 604 " 605.
Boniface III., Roman, in A.D. 606.
[The Penny Cyc., Appletons' Cyc., and the "Guide of Rome," put him in A.D. 607.]
St. Boniface IV., of Abruzzo, from A. D. 607 to A.D. 614.

[The Penny Cyc., Appletons' Cyc., and the "Guide of Rome," make him begin A.D 608.]

Deusdedit (= Deodatus) I., Roman, from A.D. 615 to A.D. 618.

[Omitted in "The World's Progress."]

Boniface V., Neapolitan, from A.D. 619 to A.D. 625.

Honorius I., of Campania, " 625 " 638.

[See of Rome vacant a year and a half.]

Severinus, Roman, in A.D. 640.

John IV., Dalmatian, from A.D. 640 to A.D. 642.

Theodore (= Theodorus), Greek, from A.D. 642 to A.D. 649.

[The Penny Cyc. and "Guide of Rome" make him begin in A.D. 641.]

St. Martin I., of Todi in Papal States, from A.D. 649 to A.D. 655

["The World's Progress" makes him begin in A.D. 644.]

Eugene (= Eugenius) I., Roman, from A. D. 655 to A. D. 657.

[Appletons' Cyc., Penny Cyc., and "The World's Progress" make him begin A. D. 654.]

St. Vitalian (= Vitalianus), of Segni in Papal States, from A. D. 657 to A. D. 672.

Adeodatus, Roman, from A. D. 672 to A. D. 676.

[The Penny Cyc. calls him Deusdedit II.]

Donus or Domnus I, Roman, from A. D. 676 to A. D. 678.

St. Agatho, Sicilian, " 678 " 682.

" Leo II., Roman, " 682 " 683.

" Benedict II., Roman, " 684 " 685.

John V., Syrian, " 685 " 686.

Conon, Sicilian, " 686 " 687.

[Appletons' Cyc gives Theodorus and Paschal as antipopes.]

St. Sergius I., Syrian, from A. D. 687 to A. D. 701.

John VI., Greek, " 701 " 705.

" VII., " " 705 " 707.

Sisinnius, Syrian, a month in A. D. 708.

Constantine, Syrian, from A. D. 708 to A. D. 714.

St. Gregory II., Roman, from A. D. 715 to A. D. 731.

" " III., Syrian, " 731 " 741.

" Zachary (= Zacharias), Greek, from A. D. 741 to A. D. 752.

Stephen II. (not consecrated), three days in A. D. 752.

[Omitted in "Guide of Rome," "World's Progress," and Gieseler.]

St. Stephen III., Roman, from A. D. 752 to A. D. 757.

[Called "Stephen II." in the "Guide of Rome," Gieseler, and Mosheim.]

St. Paul I., Roman, from A. D. 757 to A. D. 767.

[Appletons' Cyc. inserts here Constantine, Theophylact, and Philip as antipopes.]

Stephen IV., Sicilian, from A. D. 768 to A. D. 772.

[Called "Stephen III." in the "Guide of Rome," Gieseler, and Mosheim.]

Hadrian I. (= Adrian I.), Roman, from A. D. 772 to A. D. 795.

St. Leo III., " " 795 " 816.

Stephen V., " " 816 " 817.

[Called "Stephen IV." in the "Guide of Rome" and Gieseler.]
St. Paschal I., Roman, from A. D. 817 to A. D. 824.
Eugene (= Eugenius) II., Roman, from A. D. 824 to A. D. 827.
Valentine, Roman, 2 months in A. D. 827.
Gregory IV., Roman, from A. D. 827 to A. D. 844.
Sergius II., " " 844 " 847.
St. Leo IV., " " 847 " 855.
[Between Leo IV. and Benedict III. some chroniclers insert John VIII., commonly called "Pope Joan," a female pope; but her existence is now generally regarded as a fiction, though it was widely credited from the 12th century down to the Reformation.]
Benedict III., Roman, from A. D. 855 to A. D. 858.
[Appletons' Cyc. inserts here Anastasius as antipope.]
St. Nicholas I., Roman, from A. D. 858 to A. D. 867.
Hadrian (= Adrian) II., " " 867 " 872.
John VIII., " " 872 " 882.
Marinus I., or Martin II., Tuscan, " 882 " 884.
Hadrian (= Adrian) III., Roman, " 884 " 885.
Stephen VI., " " 885 " 891.
[Called "Stephen V." in "Guide of Rome," and Catholic Almanac.]
Formosus, Roman, from A. D 891 to A. D. 896.
[The Penny Cyc. inserts here Sergius as antipope.]
Boniface VI., Tuscan, about ½ month in A. D. 896.
Stephen VII., Roman, from A. D. 896 to A. D. 897.
[Called Stephen VI." in Catholic Almanac, and "Guide of Rome."]
Romanus, Tuscan, 4 months in A. D. 897.
Theodore (= Theodorus) II., Roman, 20 days in A. D. 898.
[Appletons' Cyc. inserts here Sergius III. as antipope. Romanus and Theodore are both omitted in "The World's Progress."]
John IX., of Tivoli, from A. D. 898 to A. D. 900.
Benedict IV., Roman, " 900 " 903.
Leo V., of Ardea, 1 month in A. D. 903 (banished).
Christopher, Roman, 7 months in A. D. 903 (banished).
[Omitted in "The World's Progress," and counted antipope in the Penny Cyc.]
Sergius III., Roman, from A. D. 904 to A. D. 911.
Anastasius III., " " 911 " 913.
Lando (= Landus), Sabine, " 913 " 914.
[Anastasius and Lando are omitted in "The World's Progress."]
John X., of Ravenna, from A. D. 914 to A. D. 928.
Leo VI., Roman, " 928 " 929.
Stephen VIII., " " 929 " 931.
[Called "Stephen VII." in the Catholic Almanac, and "Guide of Rome."]
John XI., Roman, from A. D. 931 to A. D. 936.
Leo VII., " " 936 " 939.
Stephen IX., German, " 939 " 942.
[Called "Stephen VIII." in the Catholic Almanac and "Guide of Rome."]
Martin III., or Marinus II., Roman, from A. D. 943 to A. D. 946.

Agapetus II., Roman, from A. D. 946 to A. D. 955.
John XII. (Ottavio Conti), " " 956 " 963 (deposed; died 964).
Leo VIII., Roman, in A. D. 963 to A. D. 965.
[The Catholic Almanac omits Leo; Appletons' Cyc. marks him antipope; Penny Cyc. inserts him as beginning in 963, and says "styled antipope by some"; "The World's Progress" inserts him as "elected by Roman citizens in 963"; the "Guide of Rome" inserts him as regularly beginning in 964.]
Benedict V., Roman, in A. D. 964 (banished; died in 965).
[The "Guide of Rome" omits Benedict; "The World's Progress" inserts him as "elected by a council"; the Catholic Almanac, Penny Cyc., and Appletons' Cyc. insert him as regular.]
John XIII., Roman, from A. D. 965 to A. D. 972.
Benedict VI., " " 972 " 974.
Donus or Domnus II., " " 974 " 975.
Benedict VII., " " 975 " 983.
John XIV., Italian, in A. D. 984.
[Appletons' Cyc. and Penny Cyc. insert here as antipope Boniface VII.; "The World's Progress" mentions him as pope in A. D. 973, "deposed and banished for his crimes." He possessed the papal dignity in 974 and 985, for a few months each, and died in 986.]
John XV., Roman, a few months in A. D. 985.
John XVI., " from A. D. 985 to A. D. 996.
[The Catholic Almanac, Gieseler, and Appletons' Cyc omit the short pontificate in 985, and make "John XV." pope A. D. 985–996, who is the "John XVI." of the "Guide of Rome," Penny Cyc., and "World's Progress."]
Gregory V., German, from A. D. 996 to A. D. 999.
[Appletons' Cyc. here inserts as antipope John XVI. "The World's Progress" inserts him as pope in 997. He was a Calabrian, bishop of Piacenza, appointed pope in 997 in opposition to Gregory, but imprisoned and mutilated by the emperor Otho in 998. He is the John XVII. of some.]
Sylvester II. (Gerbert), French, from A. D. 999 to 1003.
John XVII., Roman, in A. D. 1003.
[Omitted in the Penny Cyc. and "World's Progress"; inserted in Appletons' Cyc. as "John XVI. or XVII."]
John XVIII., Roman, from A. D. 1003 to 1009.
Sergius IV., " " 1009 to 1012.
Benedict VIII., " " 1012 to 1024.
[Appletons' Cyc. places here Gregory VI., antipope.]
John XIX., Roman, from 1024 to 1033.
[Appletons' Cyc. calls him "John XVIII. or XIX."]
Benedict IX., Roman, from 1033 to 1044.
[Appletons' Cyc. inserts here "John XX.," antipope; the Penny Cyc. inserts "Sylvester, bishop of Sabina," as antipope. Probably these are the same, as John, bishop of Sabina, took the name of Sylvester III. Benedict was expelled, and sold his pontificate to John Gratian, who took the name of Gregory VI. Benedict IX., Sylvester III., and Gregory VI., were all deposed in the synod of Sutri, 1046;

but Benedict again held the pontificate for several months after the death of Clement II.]

Gregory VI., Roman, from 1044 to 1046.

[Appletons' Cyc. inserts here "Sylvester III." as antipope; but see note above.]

Clement II., Saxon, from 1046 to 1047.

Damasus II., Bavarian, 23 days in 1048.

St. Leo IX., German, from 1049 to 1054.

Victor II., " " 1055 to 1057.

Stephen X., of Lorraine, from 1057 to 1058.

[Called "Stephen IX." in the Catholic Almanac, "World's Progress," Penny Cyc., Gieseler, and Mosheim; Appletons' Cyc and the Penny Cyc. insert Benedict X. as pope between Stephen and Nicholas in 1058; but the "World's Progress" styles him antipope, and the Catholic Almanac and "Guide of Rome" omit him.]

Nicholas II., of Burgundy, from 1058 to 1061.

Alexander II., of Milan, from 1061 to 1073.

[Appletons' Cyc. gives Honorius II. as antipope here.]

St. Gregory VII. (Hildebrand), Tuscan, from 1073 to 1085.

[Guibert, antipope, 1080–1100, under the name of Clement III.]

Victor III., of Benevento, from 1086 to 1087.

Urban II., French, from 1088 to 1099.

Paschal II., Tuscan, from 1099 to 1118.

[The Penny Cyc. names here as antipopes, Albert and Theodoric.]

Gelasius II., of Gaëta, from 1118 to 1119.

[Appletons' Cyc. names here Gregory VIII. as antipope.]

Calixtus II., of Burgundy, from 1119 to 1124.

Honorius II., of Bologna, from 1124 to 1130.

[Appletons' Cyc. notes here Celestine II. as antipope.]

Innocent II., Roman, from 1130 to 1143.

[Appletons' Cyc. gives here Anacletus II. and Victor IV. as antipopes; the Penny Cyc., Mosheim, Gieseler, "The World's Progress," mention only Anacletus here, and Victor IV. in 1159.]

Celestine II., Tuscan, from 1143 to 1144.

Lucius II., of Bologna, from 1144 to 1145.

Eugene (= Eugenius) III., Pisan, from 1145 to 1153.

Anastasius IV., Roman, from 1153 to 1154.

Hadrian (= Adrian) IV., English, from 1154 to 1159.

[His name was Nicholas Breakspear, and he is the only Englishman ever made pope.]

Alexander III., of Siena, from 1159 to 1181.

["The World's Progress" names four antipopes, viz.: Victor IV., 1159; Paschal III., 1164; Calixtus III., 1168; Innocent III., 1178. The Penny Cyc., has the first three only, and so Gieseler and Mosheim. Appletons' Cyc. has four, but puts "Victor V." for Victor IV. See note under Innocent II., 1130.]

Lucius III., of Lucca, from 1181 to 1185

Urban III., of Milan, from 1185 to 1187.

Gregory VIII., of Benevento, two months in 1187,

Clement III., Roman, from 1187 to 1191.
Celestine III., " " 1191 to 1198.
Innocent III., of Anagni in Papal States, from 1198 to 1216.
Honorius III., Roman, from 1216 to 1227.
Gregory IX., of Anagni, from 1227 to 1241.
Celestine IV., of Milan, 15 days in 1241.
[Roman see vacant from October 8, 1241, to June 24, 1243.]
Innocent IV., of Genoa, from 1243 to 1254.
[The Catholic Almanac alone makes him begin in 1241.]
Alexander IV., of Anagni, from 1254 to 1261.
Urban IV., French, from 1261 to 1264.
Clement IV., French, from 1265 to 1268.
[Roman see vacant nearly three years.]
Gregory X., of Piacenza, from 1271 to 1276.
Innocent V., of Savoy, five months in 1276.
Hadrian (= Adrian) V., of Genoa, a month in 1276.
John XXI., Portuguese, from 1276 to 1277.
[Appletons' Cyc. calls him "John XIX. or XX., or XXI.;" the Catholic Almanac, "John XXI. (XX.);" the "Guide of Rome," "John XX. or XXI."]
Nicholas III., Roman, from 1277 to 1280.
Martin IV., French, from 1281 to 1285.
Honorius IV., Roman, from 1285 to 1287.
Nicholas IV., of Ascoli in Papal States, from 1288 to 1292.
[Roman see vacant 2¼ years.]
Celestine V., Neapolitan, 5 months in 1294 (abdicated).
Boniface VIII., of Anagni in Papal States, from 1294 to 1303.
Benedict XI., of Treviso, from 1303 to 1304.
[Papacy vacant 11 months.]

Popes at Avignon, 1305–1376.

Clement V., French, from 1305 to 1314.
[Papacy vacant 2¼ years.]
John XXII., French, from 1316 to 1334.
[Appletons' Cyc. and the Penny Cyc. have Nicholas V. as antipope in Italy. He was appointed by the German emperor in 1328, and submitted to John in 1330.]
Benedict XII., French, from 1334 to 1342.
Clement VI., " " 1342 to 1352.
Innocent VI., " " 1352 to 1362.
Urban V., " " 1362 to 1370.
Gregory XI., " " 1370 to 1378.

Avignon Roman line of Popes.

Urban VI., Neapolitan, from 1378 to 1389.
Boniface IX., " " 1389 to 1404.
Innocent VII., " " 1404 to 1406.
Gregory XII., Venetian, " 1406 to 1415 (abdicated).

Avignon line.

Clement VII., French, " 1378 to 1394.
Benedict XIII., Spanish, " 1394 to 1417 (deposed: died 1423).

Pisan line. { Alexander V., Cretan, from 1409 to 1410.
John XXIII., Neapolitan, from 1410 to 1415 (deposed).

[Of the popes 1378–1417, the Catholic Almanac gives the Roman line with their dates as above, only making Gregory's pontificate end in 1417; it acknowledges "40 years' disputed succession;" and simply names the popes of the other two lines above as "rival popes." The "Guide of Rome," the Penny Cyc., and Appletons' Cyc., give the popes of the Roman and Pisan lines in the order of their dates without discrimination, and mark Clement and Benedict as antipopes. "The World's Progress" gives the whole eight as popes. See pp. 131–2 above.]

Martin V., Roman, from 1417 to 1431.
[Clement VIII., antipope, 1423–1429. See p. 132 above.]
Eugene (= Eugenius) IV., Venetian, from 1431 to 1447.
[Felix V., antipope, 1439–1449. See p. 133.]
Nicholas V., of Sarzana in N. Italy, from 1447 to 1455.
Calixtus III., Spanish, from 1455 to 1458.
Pius II., Tuscan, " 1458 to 1464.
Paul II., Venetian, " 1464 to 1471.
Sixtus IV., of Savona, " 1471 to 1484.
Innocent VIII., of Genoa," 1484 to 1492.
Alexander VI., Spanish, " 1492 to 1503.
Pius III., Tuscan, a month in 1503.
Julius II., of Savona, from 1503 to 1513.
Leo X., of Florence, " 1513 to 1521.
Hadrian (= Adrian) VI., Dutch, from 1522 to 1523.
Clement VII., of Florence, from 1523 to 1534.
Paul III. Roman, from 1534 to 1549.
Julius III., " " 1550 to 1555.
Marcellus II., of Fano in Papal States, a month in 1555.
Paul IV., Neapolitan, from 1555 to 1559.
Pius IV., of Milan, " 1559 to 1565.
St. Pius V., of Alessandria in N. Italy, from 1566 to 1572.
Gregory XIII., of Bologna, from 1572 to 1585.
Sixtus V., of Ancona, from 1585 to 1590.
Urban VII., of Genoa, a few days in 1590.
Gregory XIV., of Cremona, from 1590 to 1591.
Innocent IX., of Bologna, two months in 1591.
Clement VIII., of Florence, from 1592 to 1605.
Leo XI., of Florence, a month in 1605.
Paul V., Tuscan, from 1605 to 1621.
Gregory XV., of Bologna, from 1621 to 1623.
Urban VIII., of Florence, " 1623 to 1644.
Innocent X., Roman, " 1644 to 1655.
Alexander VII., Tuscan, " 1655 to 1667.
Clement IX., " " 1667 to 1669.
Clement X., Roman, " 1670 to 1676.
Innocent XI., of Milan, " 1676 to 1689.

Alexander VIII., Venetian, from 1689 to 1691.
Innocent XII., Neapolitan, " 1691 to 1700.
Clement XI., of Papal States, from 1700 to 1721.
Innocent XIII., Roman, " 1721 to 1724.
Benedict XIII., " " 1724 to 1730.
Clement XII., of Florence, " 1730 to 1740.
Benedict XIV., of Bologna, " 1740 to 1758.
Clement XIII., Venetian, " 1758 to 1769.
Clement XIV., of Papal States, " 1769 to 1774.
Pius VI., " " " 1775 to 1799.
Pius VII., " " " 1800 to 1821.
Leo XII., " " " 1823 to 1829.
Pius VIII., " " " 1829 to 1830.
Gregory XVI, of Belluno, in N. Italy, from 1831 to 1846.
Pius IX., of Papal States, from 1846 to ——.

CHAPTER IV.

THE POPE'S ALLOCUTIONS, BULLS, AND OTHER OFFICIAL COMMUNICATIONS.

An "allocution" (Latin *allocutio* = speech to) is a set speech or formal address made by the pope in his official capacity. An appendix to the pope's encyclical letter of December, 1864, cites 17 "consistorial allocutions" of the present pope previous to that time, and gives their dates. These allocutions were addressed either to the college of cardinals or to a larger assembly of prelates in Rome or Gaëta. One of the most elaborate of these appears to be that addressed on the 9th of June, 1862, to a convocation, at which at least 245 bishops, archbishops, patriarchs, &c., of the Roman Catholic church were present. The convocation or council was summoned to attend the canonization of 27 Japanese martyrs. The canonization took place; but the allocution (which is called "*Maxima quidem*," from the Latin words with which it begins) dwelt much more on what were regarded as the lamentable evils of the present times than upon the martyrs. It was a politico-religious speech, not only deploring the pantheistic and rationalistic errors spread by the revolutionary spirit of the age against the authority of the Catholic church and the laws of God and man, but also mourning over the oppression exercised against the church in Italy and the war declared against the pope's temporal power (this was two years after the annexation of a large part of the States of the Church to the kingdom of Italy). The allocution specially condemns the ideas that "every man is free to embrace and profess the religion he shall believe true, guided by the light of reason,"—

that "the ministers of the church and the Roman pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs,"—that "the civil power is entitled to prevent ministers of religion and the faithful from communicating freely and mutually with the Roman pontiff," &c. The "venerable brethren," as the bishops are styled, are urged to redouble their zeal in combating and arresting the diffusion of these pestiferous errors. They are exhorted "to remove the faithful from the contagion of this plague; to turn their eyes and their hands from the pernicious books and journals; to instruct them in the precepts of our august religion; to exhort and warn them to fly from these teachers of iniquity as from a serpent." They are exhorted "to take for mediatrix with God the Virgin Mary, who, full of pity and love for all men, has always annihilated heresies, and whose patronage with God has never been more opportune. Pray also," it continues, "for the suffrages of St. Joseph, the spouse of the very holy Virgin, of the apostles Peter and Paul, and of all the inhabitants of heaven, especially those whom we honor and venerate as inscribed in the records of sanctity."

A papal "bull" is a letter, ordinance, or decree of the pope, generally written on parchment, with a leaden seal (*bulla* in Latin, whence the name) affixed. The seal bears on the obverse the heads of St. Peter and St. Paul; on the reverse the name of the pope and the year of his pontificate. If the bull has respect to matters of justice, the seal is fixed by a hempen cord; if of grace, by a silken thread. Bulls are granted for the consecration of bishops, the promotion to benefices, the celebration of jubilees, &c. Bulls are said to be "fulminated," when they are published; and this publication is made by one of three commissioners, to whom they are usually addressed. The bulls issued by the popes were published at Luxemburg in 1727, &c., in 19 folio volumes. Of these the two most celebrated are those called "*In cœna Domini*," and "*Unigenitus*."

The bull *In cœna Domini* (= at the supper of the Lord) is so named on account of its being read in Rome annually on the

anniversary of the institution of the Lord's Supper, i. e., on the Thursday before Easter, or Maundy-Thursday. "Toward the end of the 13th century it had already become the custom," says Dr. Gieseler, "for the popes to repeat annually, upon this day, excommunications of special importance." A collection of these excommunications is said to have been made by pope Gregory XI. in 1370; but the earliest one published is that by Gregory XII. in 1411, which was renewed with additions by Pius V. in 1566, under the name of the bull *In cœna Domini*. The bull was renewed under the same name by Urban VIII. in 1627; and finally as a bull of excommunication by Pius IX., on the 12th of October, 1869. The first article of this bull, as published by Urban VIII., has this curse for all heretics, &c.:

"We excommunicate and anathematize, in the name of God, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own, all Wickliffites, Hussites, Lutherans, Calvinists, Huguenots, Anabaptists, and all other heretics, by whatsoever name they are called, and of whatsoever sect they be; and also, all schismatics, and those who withdraw themselves, or recede obstinately from the obedience of the Bishop of Rome; as also their adherents, receivers, favorers, and generally any defenders of them; together with all who, without the authority of the Apostolic see, shall knowingly read, keep, or print, any of their books which treat on religion, or by or for any cause whatever, publicly or privately, on any pretense or color, defend them."

In this bull, as issued by Pius IX. in 1869, the pope solemnly excommunicates and anathematizes all apostates and heretics, and all who refuse obedience to the Roman pontiff; and those who, without special authority from the Holy see, knowingly possess or read any books condemned by the papal court; all who impede directly or indirectly the external or internal jurisdiction of the church (this includes kings, magistrates, and others who favor, receive, or defend heretics or schismatics, as well as those who by word or act maintain that the pope is subject to a council); all who invade or retain the revenues of the church or of her ministers; any dignitary or prelate who

may dare to grant absolution for them, except when actually dying, and with a reservation in case the dying recover; all members of secret societies engaged in open or secret machinations against legitimate governments, as well as all who favor or aid such societies; all who hold converse with the excommunicated, or who farm out masses, or who are guilty of simony, or of other specified offenses, mostly clerical. Pius V., in reproducing this bull, declared it an eternal law in Christendom, and ordered the bull to be read every Thursday before Easter in every parish church throughout the world. It was accordingly read annually in Rome for more than 200 years, until Clement XIV. in 1773 suspended the reading. But as it threatened with excommunication and anathema all, whether the supreme authorities of the state or subordinate magistrates or officers, who should, without special permission from the pope, impose taxes, exercise judicial authority, or punish crimes of the clergy, many sovereigns and states, as France, Spain, Germany, Venice, &c., forbade the publication of the bull, and declared it null and void. The French parliament ordered in 1580 that all bishops and archbishops who promulgated the bull should have their goods confiscated and be pronounced guilty of high treason. In 1707, pope Clement XI. excommunicated the emperor Joseph II. and his adherents, according to this bull, for interfering with the pope's claim of sovereignty over Parma and Piacenza; but the emperor resisted and compelled the pope to yield.

The bull called "*Unigenitus*," from its beginning with the words "*Unigenitus Dei Filius*" (= the only-begotten Son of God), was issued by Clement XI. in 1713 in condemnation of 101 propositions of the Jansenist Quesnel in his Moral Reflections on the New Testament, or, in other words, supporting the Jesuits against the Jansenists, who in many of their sentiments agreed with the Protestants, and especially with the Calvinists in regard to predestination and divine grace. Among the 101 condemned propositions are such as these:

"Grace is that voice of the Father, which inwardly teacheth men, and maketh them come unto Jesus Christ; and whosoever cometh not

unto him after he hath heard the outward voice of the Son, is in no wise instructed of the Father" (John 6: 45). "The seed of the word, which the hand of God watereth, ever bringeth forth its fruits" (Acts 11: 21). "No graces are given, save through faith" (Lk. 8: 48). "All whom God willeth to save through Christ, are infallibly saved" (John 6: 40). "The church, or the entire Christ, hath the incarnate Word as the head, but all the holy as members" (1 Tim. 3: 16). "The reading of Sacred Scripture is for all" (Acts 8: 28). "To snatch the New Testament out of the hands of Christians, or to keep it closed to them, by taking from them that method of understanding it, is to shut the mouth of Christ against them" (Mat. 5: 2). "To interdict to Christians the reading of Sacred Scriptures, especially of the Gospel, is to interdict the use of light to the sons of light, and to cause them to suffer a certain kind of excommunication" (Luke 11: 33). "God permits that all powers be opposed to the preachers of the truth, to the end that his victory may be attributed only to the Divine grace" (Acts 17: 8).

The pope, after quoting these among the other propositions, speaks thus in the bull:

"Having heard, therefore, the suffrages of the above-mentioned cardinals and other theologians exhibited to us both by word of mouth as well as in writing, and having invoked the protection of the Divine light by proclaiming private and public prayers to that end, we, by this our constitution, destined to be in effect forever, declare, condemn, and reprobate all and each of the previously inserted propositions, as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the church and her practice, and contumelious not only to the church, but also to the secular powers; seditious, impious, blasphemous, suspected of heresy, and savoring of heresy itself, and also as abetting heretics and heresies, and also schism, erroneous, near akin to heresy, several times condemned, and finally heretical, and manifestly renewing respectively various heresies, and those particularly which are contained in the infamous propositions of Jansenius, taken, however, in that sense in which they have been condemned. We command all the faithful in Christ of both sexes not to presume to think of the aforesaid propositions, to teach them, to preach them otherwise than is contained in this same our constitution; so that whosoever shall teach, defend, publish them, or any of them, conjointly

or separately, or shall treat of them publicly or privately, even by way of disputing, unless perhaps for the purpose of impugning them, let him, by the very fact, without other declaration, lie under ecclesiastical censures, and other penalties enacted by law against those perpetrating such acts."

The promulgation of this bull created great disturbances, especially in France. Many prelates and distinguished men, including Cardinal de Noailles, archbishop of Paris, appealed from it to a future general council. Father Quesnel and others took refuge in Holland and died there; others were forced into submission; others, stripped of office and honor, removed to foreign countries. Rev. Dr. Murray, a Roman Catholic bishop of Ireland, was asked in his examination before the Parliamentary Committee on the state of Ireland 1824–5, "Is the bull '*Unigenitus*' in force in Ireland?" and he answered, "It is." Of course, it has never been repealed.

The bull of pope Sixtus V., known as *Æternus ille* (eternal he), dated March 1, 1589, and prefixed to his edition of the Latin Vulgate Bible, which was carefully corrected by his own hand, printed in the Vatican palace, and published at Rome in 1590, deserves also to be specially noticed. The bull says:

"Of our certain knowledge, and by the fullness of apostolic power, we determine and declare that that Vulgate Latin edition of the holy page, as well of the Old as of the New Testament, which has been received as authentic by the Council of Trent, is to be considered, without any doubt or controversy, this very one, which we now publish in the whole Christian commonwealth, corrected, as might best be done, and printed at the Vatican press, and to be read in all the churches of the Christian world, decreeing that it . . . must be received and held as true, legitimate, authentic, and undoubted, in all public and private disputations, readings, preachings, and explanations."

The bull further forbids the publication of various readings in copies of the Vulgate, and determines that all those readings in other editions and manuscripts which vary from this edition of the pope "shall have for the future no credit

and no authority." It also enacts that the new revision shall be introduced into all missals and service-books; and threatens the greater excommunication against all who in any way contravene this constitution. But, by the death of pope Sixtus V. in August, 1590, the enforcement of this bull was hindered; his immediate successor, Urban VII., chosen the next month, died in a few days; and, in December, Gregory XIV. became pope. In the meantime, the Sixtine edition of the Vulgate caused great dissatisfaction; and under the year 1591 Cardinal Bellarmin, the great Roman controversialist, wrote thus in his autobiography (first edition):—

"When Gregory XIV. was thinking what must be done about the bible edited by Sixtus V., in which were very many rash changes, there were not wanting grave men who thought that bible should be publicly prohibited, but N. (Bellarmin) demonstrated before the pontiff that that bible should not be prohibited, but should be so corrected that, the honor of Pope Sixtus V. being preserved, that bible should go forth corrected, which might be done if those bad changes were removed as speedily as possible, and the bible reprinted under the name of the same Sixtus, with the addition of a preface indicating that in the first edition of Sixtus some errors had crept in through haste, by the carelessness either of the printers or of others, and so N. returned to Sixtus good for evil" [this last refers to Sixtus's condemnation of Bellarmin's thesis denying that "the pope is the direct master of the whole world]."

Cardinal Bellarmin was a Jesuit, and proposed to represent the *deliberate alterations* of Sixtus as *typographical errors* or something of the sort. Accordingly, a commission under Cardinal Colonna was appointed to revise the Sixtine text. Their labor was hardly finished when pope Gregory died (in October, 1591). His successor also died before the close of the year; but in January, 1592, Clement VIII. succeeded to the papal chair, and by his authority the new edition of the Vulgate was printed before the end of 1592, with, it is said, 2,000 corrections of errors introduced by Pope Sixtus V. himself. The preface of this edition was written by Bellarmin, and the following are extracts from it:

"Sixtus V. . . . ordered the work, at length finished, to be printed. When it had been struck off, and the same pontiff was bestowing care that it might be published [this implies that it was not published, the fact being otherwise], observing that not a few errors of the press had crept into the Sacred Bible, which seemed to call for renewed diligence, he determined and decreed that the whole work should be reprinted ["of this," says Rev. B. F. Westcott, a learned English scholar, who has carefully investigated this subject, "there is not the faintest shadow of proof"]. . . . Receive, therefore, Christian reader, . . . from the Vatican press, the old and vulgate edition of the Sacred Scripture, corrected with all possible diligence; which indeed, though it is difficult in consequence of human infirmity to call it absolutely perfect, is yet doubtless better corrected and freer from error than all others that have gone forth up to this day. . . . Nevertheless, as some things in the common reading were changed advisedly, so other things which seemed to need change were advisedly left unchanged, in accordance with St. Jerome's repeated counsel to avoid popular offense," &c.

The doctrine of papal infallibility certainly encounters a very serious difficulty in the bull of pope Sixtus V. and the historical facts connected with it. The language of Bellarmin to pope Clement VIII. was not unmeaning:

"Your blesssedness knows into what danger Sixtus V. has brought himself and the whole church in attacking the correction of the sacred books according to the sentiments of true learning; nor am I sure than any graver danger ever happened."

A papal brief or "apostolical brief" is a letter addressed by the pope to an individual or a community in respect to a matter of discipline, public affairs, &c. It is usually written on paper, sometimes on parchment; is sealed in red wax with the seal of the Fisherman, which is a symbol of St. Peter in a boat, casting his net into the sea; and is signed, not by the pope, but by an officer of the papal chancery called the "Secretary of Briefs." A "brief" is a less ample and solemn instrument than a "bull," and more like a private letter. The following is an extract from "the brief of pope Pius IX. to the Roman Cath-

olic primate in Ireland, given at Rome," August 21, 1850, about four months after the pontiff's return from Gaëta:

"Nobly, indeed, do you provide for your clergy and people when you hasten to communicate to them all that devotion wherewith you are yourself wonderfully imbued towards the most holy Mother of God and most gracious Virgin Mary, by whom every faithful soul is said, by Cyril, to be saved. Under the guidance and auspices, above all, of her, to whom it is given to destroy all heresies, let us hope, in this raging tempest, for the present help of a merciful God, and let us expect it with confidence."

An "encyclical letter" is a circular letter, or a letter addressed to a large number, particularly to all bishops and other prelates of the Roman Catholic church. The following encyclical letter of Gregory XVI. is of special interest to Americans. It was published in the *Diario di Roma* (the official gazette of of the papal government) in Latin and Italian, May 25, 1844, and was translated into English by Sir Culling Eardley Smith, bart., and published in London with the Latin text and the authorized Italian translation appended. As the original Latin title is somewhat more full than either of the translations, a literal translation of it is here prefixed. The rest of the translation is Sir Culling's, with two or three verbal corrections.

"ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI., BY DIVINE PROVIDENCE POPE, TO ALL PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS.

"*Venerable Brothers,*

"*Greeting and the Apostolic Benediction:*

"Amongst the principal machinations by which in this our age the Non-Catholics of various names endeavor to ensnare the adherents of Catholic truth, and to turn away their minds from the holiness of the Faith, a prominent position is held by the Bible Societies. These societies, first instituted in England, and since extended far and wide, we now behold in one united phalanx, conspiring for this object, to translate the books of the Divine Scriptures into all the vulgar tongues,—to issue immense numbers of copies,—to disseminate them indiscriminately

among Christians and infidels,—and to entice every individual to peruse them without any guide. Consequently, as Jerome lamented in his time (Epist. to Paulinus, sec. 7, which is Epist. liii. tome i., works of St. Jerome, Edit. of Vallaraius), they make common to the garrulous old woman, the doting old man, the wordy sophist, and to all men of every condition, provided only they can read, the art of understanding the Scriptures without an instructor; nay, which is absurdest of all, and almost unheard of, they do not even exclude unbelieving nations from such community of intelligence.

"But, Venerable Brethren, you are not ignorant of the tendency of the proceedings of these societies. For you know full well the exhortation of Peter, the chief of the apostles, recorded in the sacred writings themselves, who, after praising the epistles of Paul, says that there are in them some things difficult to be understood, which they who are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction; and immediately adds, You, therefore, my brethren, knowing this beforehand, be on your guard, lest, deceived by the error of the foolish, you fall from your own steadfastness (2 Pet. 3: 16, 17). Hence it is clear to you, that even from the first age of the Christian name, this art has been peculiar to heretics, that repudiating the traditionary word of God, and rejecting the authority of the Catholic church, they either interpolate the Scriptures *by hand*, or pervert them *in the explanation of their meaning* (Tertullian, book on prescriptions against heretics, ch. 37, 38). Nor, lastly, are ye ignorant how great diligence and wisdom are needed, in order to transfer faithfully into another language the words of the Lord; so that nothing is more likely to happen than that in the versions of them multiplied by the Bible Societies the most grievous errors may be introduced, by the ignorance or fraud of so many interpreters; errors which the very multitude and variety of the translations long conceal to the ruin of many. To those societies, however, it matters little or nothing into what errors the persons who read the Bibles translated into the vulgar tongues, may fall, provided they be gradually accustomed to claim for themselves a free judgment of the sense of the Scriptures, to contemn the Divine traditions as taught by the Fathers, and preserved in the Catholic Church, and even to repudiate the Church's direction.

"To this end, these members of Bible Societies cease not to calumniate the Church and this Holy See of Peter, as if it had for many ages been endeavoring to keep the believing people from the knowledge of

the sacred Scriptures; whilst there exist many and most perspicuous proofs of the earnest desire which, even in recent times, popes, and other Catholic dignitaries under their guidance, have felt, that nations of Catholics might be more carefully instructed in the written and traditionary words of God. To which head belong, in the first place, the decrees of the Council of Trent, in which not only is it enjoined on bishops, to provide for the more frequent announcement through each diocese of *the sacred Scriptures and the Divine Law* (Sess. xxiv., ch. 4, on Ref.), but, enlarging the enactment of the Lateran Council (Lat. Council of the year 1215, under Innocent III., ch. xi., which is referred to the body of law, ch. 4, on Teachers), it is moreover provided, that in each church, whether cathedral or collegiate, of cities and considerable towns, there should be a theological prebend, which should be conferred solely on persons capable of expounding and interpreting the sacred Scripture (Trent, session v., ch. 1, on Ref.). Respecting the subsequent constitution of the theological prebend on the plan of the above Tridentine enactment, and respecting the lectures to be delivered by the theological canon to the clergy and even to the people, steps were taken in several provincial synods (in the 1st Milan Council, A.D. 1565, part i., tit. 5, on the Theol. Preb.; 5th Milan, A.D. 1579, part iii., tit. 5, as to Collat. on Benef.; Aquensian, A. D. 1585, on Canon., &c., &c.,) particularly in the Roman Council of the year 1725 (Tit. i., ch. 6, &c.), to which Benedict XIII., our predecessor of happy memory, had convened not only the sacred dignitaries of the Roman province, but also several of the archbishops, bishops, and other local ordinaries, under the immediate authority of this holy see (in the letter for calling the council, Dec. 24, 1724). The same pontiff made several provisions with the same design, in the apostolic letters which he issued specifically for Italy and the adjacent islands (Const. *Pastoralis Officii*, May 19, 1725). To you, too, Venerable Brethren, who at stated periods have been accustomed to report to the Apostolic See, upon the condition of sacred affairs in your respective dioceses (according to the Constit. of Sixtus V., *Romanus Pontifex* Dec. 20, 1585, and Const. of Bened. XIV., *quod sancta Sardicensis Synodus*, Nov. 23, tome i. Bullar. of this Pontiff, and according to the Instruction in App. to Dict. tome i.), it is manifest from the replies again and again given by our 'Congregation of Council' to your predecessors, or to yourselves, how this holy see is wont to congratulate bishops, if they have theological prebendaries ably discharging their duty in the delivery of pub-

lic lectures on the sacred writings, and never ceases to excite and assist their pastoral anxieties, if anywhere the matter has not succeeded to their wishes.

"With regard, however, to Bibles translated into the vulgar tongues, it was the case even many centuries since, that in various places the holy dignitaries were obliged at times to exercise increased vigilance, when they discovered that versions of this sort were either read in secret conventicles, or were actively distributed by heretics. To this refer the admonitions and cautions issued by Innocent III., our predecessor of glorious memory, concerning assemblies of laics and women secretly held in the diocese of Metz (in three letters to the Metensians and their bishop and chapter, also to the abbeys Cistercian, Morimund and de Crista, which are Epist. 141, 142, book ii., and Epist. 235, book iii. in Edit. Balutius), under a pretense of piety, for reading the Scriptures; and also the peculiar prohibitions of Bibles in the vulgar tongue, which we find to have been issued in France soon after (in Council of Toulouse, A. D. 1229, can. 14), and in Spain previous to the sixteenth century (on the testimony of Cardinal Pacecco, at the Council of Trent, in Pallavicino's Hist. of the Council of Trent, book vi., ch. 12). But greater precaution was needed afterwards, when the Lutheran and Calvinist Anti-Catholics, venturing to assail with an almost incredible variety of errors the unchangeable doctrine of the Faith, left no means untried to deceive the minds of the faithful by perverted explanations of the Scriptures, and by new translations of them into vulgar tongues, edited by their adherents. The lately-discovered art of printing assisted them in multiplying and speedily spreading copies. Accordingly we read in the rules drawn up by the Fathers chosen by the Council of Trent, approved by Pius IV., our predecessor of happy memory (in Constit. *Dominici Gregis*, March 24, 1564), and prefixed to the Index of Prohibited Books, a provision of general application that Bibles published in the vulgar tongue, should be allowed to no persons but those to whom the reading of them was judged likely to be productive of an increase of faith and piety (in Rules III. and IV. of the Index). To this rule, afterwards rendered more stringent, owing to the pertinacious frauds of heretics, a declaration was at last attached by the authority of Benedict XIV., that the perusal of such versions may be considered permitted, as have been published *with the approbation of the apostolic see*, or

with annotations taken from the holy Fathers of the church or from learned and Catholic men (in addit. to dict. Rule IV. by Decree of the Congregation of the Index, June 17, 1757).

"Meanwhile there were not wanting new sectaries of the Jansenist school, who, in a style borrowed from the Lutherans and Calvinists, scrupled not to reprehend these wise provisions of the church and the apostolic see, as if the reading of the Scriptures were useful and necessary to every class of the faithful, at every time and in every place, and therefore could not be forbidden to any one by any authority whatever. This audacity of the Jansenists, however, we find severely reprehended in the solemn judgments which, with the applause of the whole Catholic world, were delivered against their doctrines by two popes of happy memory, viz., Clement XI., in the bull *Unigenitus*, of the year 1713 (in proscription of the Propositions of Quesnel, No. 79–85); and Pius VI., in the bull *Auctorem Fidei*, of the year 1794 (in condemnation of the propositions of the pseudo-synod of Pistoja, No. 67).

"Thus, therefore, before Bible Societies were formed, by means of the above decrees of the Church the faithful had been fortified against the stratagem of the heretics, which lies concealed under the specious plan of spreading the Holy Scriptures for general use. Pius VII., however, our predecessor of glorious memory, in whose time those societies arose, and who found that they were making great progress, failed not to oppose their endeavors, partly through his apostolic nuncios, partly by epistles and decrees issued by different congregations of cardinals of the holy Roman church (especially by the epistle of the Congregation of the Propaganda Fide to the apostolic vicars of Persia, Armenia, and other regions of the East, dated Aug. 3, 1816; and by the decree respecting all versions of this sort, put forth by the Congregation of the Index, June 23, 1817), and partly by his two papal briefs which he addressed to the Archbishops of Genesna (Jan. 1, 1816) and Mohilow (Sept. 4, 1816). Afterwards Leo XII., our predecessor of happy memory, assailed those same designs of the Bible Societies in his Encyclical Letter addressed to all the dignitaries of the Catholic world, on the 5th May, 1824; and the same thing was also done by our immediate predecessor of equally happy memory, Pius VIII., in his Encyclical Letter issued the 24th May, 1829. We, too, who with far inferior merit have succeeded to his place, have not omitted to exercise our apostolical solicitude upon the same object, and among other things have taken steps to recall to the memory of the faithful the

rule formerly enacted concerning translations of the Scripture into the vulgar tongues (in the admonition annexed to the Decree of the Congregation of the Index, Jan. 7, 1836).

"We have, however, great cause to congratulate you, Venerable Brethren, that, at the impulse of your own piety and wisdom, and confirmed by the above letters of our predecessors, you have never neglected when necessary to admonish the Catholic flock to beware of the snares laid for them by the Bible Societies. From these efforts of the bishops, in conjunction with the solicitude of this Supreme See of Peter, it has resulted, under the Lord's blessing, that certain incautious Catholics, who were imprudently encouraging Bible Societies, seeing through the fraud, immediately withdrew from them; and the remainder of the faithful have continued nearly untouched by the contagion which threatened them from that quarter.

"Meanwhile the Biblical sectaries were possessed with the confident hope of acquiring great credit, by inducing in any manner unbelievers to make a profession of the Christian name by means of reading the Holy Scriptures published in their own tongue, innumerable copies of which they caused to be distributed through their countries, and even to be forced on the unwilling, by means of missionaries or agents in their employ. But these men, thus endeavoring to propagate the Christian name contrary to the rules instituted by Christ himself, found themselves almost always disappointed, with the exception that they were able sometimes to create new impediments to Catholic priests, who, proceeding to these nations with a commission from this Holy See, spared no exertions to beget new sons to the church, by the preaching of the word of God, and the administration of the sacraments, prepared even to shed their blood amidst the most exquisite torments for the salvation of the heathen, and as a testimony to the faith.

"Amidst these sectaries, thus frustrated in their hopes, and reviewing with sorrowful hearts the immense amount of money already spent in publishing and fruitlessly distributing their Bibles, some have lately appeared, who, proceeding upon a somewhat new plan, have directed their machinations towards making their principal assault on the minds of the Italians, and of the citizens of our very city. In fact, from intelligence and documents lately received, we have ascertained that several persons of different sects met last year at New York in America, and on the 12th of June formed a new society, entitled 'The

Christian Alliance,' to be increased by new members from every nation, or by auxiliary societies whose common design shall be to introduce religious liberty, or rather an insane desire of indifference in religion, among the Romans and other Italians. For they acknowledge that for several centuries, the institutions of the Roman and Italian race have had such great and general influence, that there has been no great movement in the world, which has not begun from this holy city; a fact which they trace, not to the establishment here, by the Divine disposal, of the Supreme See of Peter, but to certain remnants of the ancient dominion of the Romans, lingering in that power which, as they say, our predecessors have usurped. Accordingly, being resolved to confer on all the nations liberty of conscience, or rather of error, from whence as from its proper source political liberty will also flow, with an increase of public prosperity, in their sense of the word, they feel they can do nothing unless they make some progress among the Italians and citizens of Rome; intending afterwards to make great use among other nations of their authority and assistance. This object they feel sure of attaining, from the circumstance that so many Italians reside in various places throughout the world, and afterwards return in considerable numbers to their own country; many of whom, being influenced already of their own accord with the love of change, or being of dissolute habits, or being afflicted with poverty, may without much trouble be tempted to give their name to the society, or at least to sell their services to it. Their whole aim, then, is directed to procuring the assistance of such persons in every direction, transmitting hither by their means mutilated Italian Bibles, and secretly depositing them in the hands of the faithful; distributing also at the same time other mischievous books and tracts, intended to alienate the mind of the readers from their allegiance to the church and this holy see, composed by the help of these same Italians, or translated by them from other authors into the language of the country. Among these they principally name the History of the Reformation by Merle d' Aubigné, and the Memoirs of the Reformation in Italy by John Cric.[1] The probable character of this whole class of books may be inferred from this circumstance,

[1] The Pope or his amanuensis or his printer has evidently made a mistake here in the name. The work referred to is undoubtedly the "History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century; including a sketch of the History of the Reformation in the Grisons. By Thomas McCrie, D. D."

that it is a law of the Society, with regard to select committees for the choice of books, that there shall never be two individuals of the same religious sect upon any one of them.

"As soon as this news reached us, we could not but be deeply pained at the consideration of the danger with which we learned that the sectaries menaced the security of our holy religion, not merely in places remote from this city, but even at the very center of Catholic unity. For though there is not the slightest cause for fear that the see of Peter should ever fail, upon which the Lord Jesus Christ has built the impregnable foundation of his church, we must not for that reason cease from maintaining its authority; nay, our very office of the supreme apostolate reminds us of the severe account which our Divine Chief Shepherd will require of us for any tares sown by the enemy while we slept, which may grow up in the Master's field; and for the blood of any sheep entrusted to us which by our fault may have perished.

"Having, therefore, taken into our council several cardinals of the holy Roman church, and having gravely and maturely weighed the whole matter, with their concurrence we have decided to issue this epistle to you, Venerable Brethren, in which, as respects all the aforesaid Bible Societies, already reprobated by our predecessors, we again with apostolical authority condemn them; and by the same authority of our Supreme Apostolate, we reprobate by name and condemn the aforesaid new society of the 'Christian Alliance,' constituted last year in New York, and other associations of the same sort, if any have joined it, or shall hereafter join it. Hence be it known, that all such persons will be guilty of a grave crime before God and the church, who shall presume to give their name, or lend their help, or in any way to favor any of the said societies. Moreover, we confirm and by apostolical authority renew the aforesaid directions already issued concerning the publication, distribution, reading, and retention of books of the Holy Scripture translated into the vulgar tongues; while with respect to other works, of whatever author, we wish to remind all persons that the general rules and the decrees of our predecessors, prefixed to the Index of Prohibited Books, are to be adhered to; and consequently, not only are those books to be avoided which are by name included in the same Index, but those also to which the aforesaid general directions refer.

"Called as you are, Venerable Brethren, to participate in our solicitude, we urgently bid you in the Lord to announce and explain, as place and time permit, to the people entrusted to your pastoral care this our apostolic judgment and commands; and to endeavor to turn away the faithful sheep from the above society of the 'Christian Alliance' and its auxiliaries, as also from all other Bible societies, and from all communication with them. At the same time it will also be your duty to seize out of the hands of the faithful, not only Bibles translated into the vulgar tongue, published contrary to the above directions of the Roman pontiffs, but also proscribed or injurious books of every sort, and thus to provide that the faithful may be taught by your monitions and authority, 'what sort of pasture they should consider salutary to them, and what noxious and deadly' (mandate of Leo XII. set forth with the Decree of the Congregation of the Index, March 28, 1825). Meanwhile, Venerable Brethren, apply yourselves daily more and more to the preaching of the word of God, as well personally as by means of those who have cure of souls in each diocese, and other ecclesiastical men suited to that function; and especially pay more vigilant attention to those whose office it is to hold public lectures on the Sacred Scripture, that they may diligently discharge their duty to the comprehension of their hearers; and may never under any pretext venture to interpret or explain the Divine writings contrary to the tradition of the Fathers, or differently from the sense of the Catholic church. Lastly, as it pertains to a good shepherd not only to protect and nourish the sheep which adhere to him, but also to seek and bring back to the fold those which have strayed away, it will therefore be both your duty and ours, to apply all the energy of our pastoral endeavors, that if any persons have suffered themselves to be seduced by such sectaries and propagators of noxious books, they may by God's grace be led to acknowledge the gravity of their sin, and strive to expiate it by the remedies of a salutary penitence. Neither must we exclude from the same sacerdotal solicitude the seducers of others, and even the chief teachers of impiety; and though the iniquity of these last be greater, yet must we not abstain from the more earnestly seeking their salvation by all practicable ways and means.

"Moreover, Venerable Brethren, against the plots and designs of the members of the 'Christian Alliance,' we require a peculiar and most lively vigilance from those of your order who govern churches

situated in Italy, or in other places where Italians frequently re ort; but especially on the confines of Italy, or wherever emporiums or ports exist from whence there is frequent communication with Italy. For as the sectaries themselves propose to carry their plans into effect in those places, those bishops are especially bound to coöperate with us, so as by active and constant exertions, with the Divine help, to defeat their machinations.

"Such endeavors on your and our own part we doubt not will be aided by the help of the civil powers, and especially by that of the most potent princes of Italy; as well on account of their distinguished zeal for preserving the Catholic religion, as because it cannot have escaped their wisdom, that it is highly to the interest of the common weal, that the aforesaid designs of the sectaries should fail. For it is evident, and proved by the continued experience of past years, that there is no readier way to draw nations from their fidelity and obedience to their princes, than that indifference in the matter of religion, which the sectaries propagate under the name of religious liberty. Nor is this concealed by the new society of the 'Christian Alliance'; who, though they profess themselves averse to exciting civil contentions, yet confess that from the right of interpreting the Scriptures, claimed by them for every person of the lowest class, and from the universal liberty of conscience, as they term it, which they would thus spread among the Italian race, the political liberty of Italy will also spontaneously follow.

"First, however, and chiefest, let us together raise our hands to God, Venerable Brethren, and commend to him with all the humility of fervent prayer of which we are capable, our own cause and that of the whole flock and of his own church; invoking also the most pious deprecation of Peter the chief of the apostles, and of the other saints, and especially of the most Blessed Virgin Mary, to whom it is granted to exterminate all heresies throughout the entire world.

"Lastly, as a pledge of our most ardent love, to all of you, Venerable Brethren, to the clergy entrusted to you, and to the faithful laity, with unrestrained and hearty affection we lovingly grant the apostolic benediction.

"Given at Rome, at St. Peter's, the 8th May, 1844, in the fourteenth year of our pontificate.

GREGORY PP. XVI."

It is very evident from the foregoing encyclical letter, that Gregory XVI. and his confidential counselors were greatly troubled in view of the possibility that the Italians should have the religious freedom, or liberty of conscience, which is the inheritance of all Americans. While the Pope and his advisers heartily abhorred all Bible Societies, they held the "Christian Alliance" in special detestation and dread. Now the simple object of Bible Societies is thus stated in the constitution of the American Bible Society: "The sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment." The relation of Roman Catholicism to the Bible itself is considered in Chapter XIII. As it was the Address which the "Christian Alliance" made to the world, together with the Proceedings at some of its public meetings, which called forth the above Encyclical Letter, the essential parts of that address are here inserted:

. . . . . "The Christian Alliance, for the promotion of religious freedom, has originated in the attention which gentlemen of various Christian denominations, in the city of New York and elsewhere, have recently given to the present condition of Italy, and the relations between that country and the cause of religious freedom throughout the world. A door is open for the access of truth to the minds of the Italian people. Notwithstanding the most rigid censorship over the press and the importation of books; notwithstanding every regulation which the genius of despotism can devise to shut out knowledge and to suppress inquiry; notwithstanding the terrors of Austrian artillery, and the inconveniences of a police swarming in every quarter; it is ascertained that to some extent papers, tracts, books, the Bible itself, can be introduced into Italy, and can be placed in the hands of those who will hardly fail to read and to profit by the reading. At the same time an ample field of effort is presented among the Italians out of Italy, between whom and their countrymen at home there is, and notwithstanding every possible regulation there must continue to be, a constant intercourse. . . . .

"Our great object is the promotion of religious freedom. . . . We propose to labor for that object, particularly and chiefly, by the diffusion of useful and religious knowledge among the Italians. . . . .

"Inquiries are to be prosecuted; facts are to be collected, collated,

and given to the world; agencies and correspondences are to be established; tracts and books are to be prepared and issued in Italian, and perhaps in other languages, setting forth in a clear light, for popular apprehension, the great argument for religious freedom. . . .

"With questions properly political our association has nothing to do. We do not undertake to persuade the people of Italy that their governments need reformation; that a republic is happier than a monarchy; or that an elective magistracy is better than a hereditary aristocracy. Whatever may be our judgment as individuals, whatever our sympathies as American citizens, we are not political propagandists. We only assert the sacred right, the religious duty of every man to read the Scriptures for himself, and to worship God, not in blind submission to priests or potentates, but in the exercise of his own faculties, and according to his own convictions.

"To us, it is an interesting feature of this enterprise that it has brought together, in free and friendly consultation, and in hearty cöoperation, Christians of various ecclesiastical connections. We hope that our CHRISTIAN ALLIANCE will be another rallying point for that large and Catholic feeling which dwells ever in hearts that love the Savior. And while we invite our fellow-disciples in all parts of the country, to unite with us, either singly or in auxiliary organizations, and thus to aid us with their contributions and their personal influence; we would yet more earnestly solicit their continual prayers for us, and for 'them that are at Rome also,' making request, if by any means our enterprise may be prospered by the will of God, 'that we may impart to them some spiritual gift;' and that thus the gospel in which we rejoice, and which, as disciples of Christ and members of his universal church, we hold forth to the world, 'may have fruit among them also, even as among other Gentiles."

"LEONARD BACON,
EDWIN HOLT,
GEORGE B. CHEEVER, } *Corresponding Secretaries.*"

The names appended to this address as the Corresponding Secretaries of the "Christian Alliance," are those of three evangelical ministers, the first and third of whom are still living, earnest and eloquent advocates of the claims of truth and righteousness as well as of religious freedom. The "Christian Alliance," whose mouth-piece they were at this time, was

merged, in May, 1849, with two other societies, viz., the "American Protestant Society," and the "Foreign Evangelical Society," in what has ever since been known as the "American and Foreign Christian Union," the objects of which are defined in its constitution to be, "by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, both at home and abroad wherever a corrupted Christianity exists."

A "rescript" is the official answer, which the pope gives to any question in respect to discipline, &c. "The rescripts or decretal epistles of the popes to questions propounded upon emergent doubts relative to matters of discipline and ecclesiastical economy," constituted, as Hallam represents, one of the foundations of "the canon law," already described in Chapter III. The following translation of a rescript issued by the present pope respecting a translation of the *Raccolta* or Collection of Indulgenced Prayers, may serve as a specimen of their manner. Both the original rescript in Latin, and the English translation of the rescript are inserted in the book as translated and published by authority.

"MOST BLESSED FATHER:

"In order to promote thereby the piety of the faithful in England, Ambrose St. John, Priest of the Oratory of St. Philip Neri, in the Diocese of Birmingham, humbly prays for permission to print in English, translations of the book entitled *Raccolta di Orazioni, &c., alle quali sono annesse le SS. Indulgenze*, having first obtained the approbation of his Eminence, the Cardinal Archbishop of Westminster; and also that the faithful who make use of this translation may gain all the Indulgences annexed to the original.

"After an audience of the Holy Father, granted February 3, 1856, our most Holy Lord Pius IX., by Divine Providence Pope, on an application made by me, the undersigned Secretary of the Sacred Congregation for the Propagation of the Faith, has of his goodness answered by Rescript in favor of the grace, according to the terms of the petition. provided the translation be made from the last Roman edi-

tion, and it being understood that the Decree printed at the end of this edition remains in full force.

"Given at Rome from the House of the same Sacred Congregation, on the day and year aforesaid.

"Gratis, without any payment on any plea whatever.

AL. BARNABO, *Secretary*.

"In the place of † the seal."

One other term may need, among Americans, a word of definition and explanation. A papal "constitution" is an authoritative and formal mandate of the pope. It "constitutes" or establishes the law of the case, and may be expressed in the form of a bull, letter, &c. Thus Pope Gregory XVI. cites as "constitutions" both the bull "*Unigenitus*" and the apostolical letters issued by Benedict XIII. for Italy and the adjacent islands. This meaning of "constitution" is derived from the old Roman application of the term to the decrees and decisions of the Roman emperors. Neither the ancient nor the modern Romans applied this term, as we now do, to the fundamental law of the state which defines the great rights, privileges, and duties of the citizens and of their government and officers. They have had no formal public document of this sort; and it is therefore certain that in all the long and terrible record of the injustice, rapacity, and cruelty of the imperial and pontifical rulers of Rome, there has been no opportunity for the Romans to complain, like many Americans, that their "constitutional rights" have been violated.

CHAPTER V.

THE CARDINALS AND ROMAN COURT.

The cardinals hold the highest dignity in the Roman church and court after the pope. The word "cardinal" comes directly from the Latin adjective *cardinalis*, and this again from the Latin noun *cardo* (= a hinge; hence, figuratively, that upon which anything turns; the chief point, principal circumstance, or main one among things). We use the adjective "cardinal" in the derivative or figurative sense of the later Latin, when we speak of the "cardinal" points of the compass, of the "cardinal" numbers (1, 2, 3, 4, &c.), of the "cardinal" virtues, &c. After the elevation of the bishops, especially of the metropolitan bishops, to a station of preëminent dignity and power, the metropolitan churches in Italy, Gaul, &c., were styled "cardinal" churches, and their ministers were also called "cardinals." About the 6th and 7th centuries the presbyters and deacons of Rome, who, with the concurrence of the magistrates and citizens of Rome, elected the bishop, were especially known as "cardinal" priests and deacons. The title "cardinal" was afterwards also applied to the seven suffragan bishops in the neighborhood of Rome, at Ostia, Porto, Santa Rufina, Sabina, Palestrina, Albano, and Frascati. In the 11th century the "cardinals of Rome" were these seven suffragan bishops, and the ministers of the 28 parishes or principal churches of the city. In April, 1059, a Roman synod under pope Nicholas II. passed a decree concerning the election of the Roman pontiff, which committed this to the "cardinal bishops" and "cardinal clerks" (that is, to the bishops and priests just named), with the assent of the emperor and of the clergy and people of Rome. But in consequence of complaints

and commotions consequent on this change in the mode of election, Alexander III., about a century later, enlarged the college of cardinals, by admitting into it other priests of high rank in Rome and elsewhere, the seven "palatine judges" as they were called, and probably also the cardinal deacons as leaders of the inferior clergy. Since the time of Alexander III., cardinals have chosen the pope without asking the assent or approbation of the clergy or people of Rome. In 1179, Alexander III. issued a decree requiring the vote of two-thirds of the cardinals to make an election valid. The number of cardinals having varied at different times from 7 to 65 or 70, Sixtus V., in 1587, fixed the full number of cardinals at 70, namely, six bishops above-named (the sees of Porto and Santa Rufina are now united), 50 cardinal priests, and 14 cardinal deacons; but this number is seldom full. Most of the cardinal priests bear the title of some church in Rome, and the deacons of some hospital or chapel there. The cardinal priests may be bishops or archbishops of some diocese; but as cardinals they are only priests, and must call themselves such. The cardinal deacons may be priests; but they are looked upon as deacons, and are not to officiate publicly as priests. The cardinals are, therefore (in appearance), the representatives of the clergy of Rome. Thus cardinal Wiseman, who was archbishop of Westminster, and the seventh English cardinal, was only a cardinal priest, known at Rome as Cardinal St. Pudentiana and deriving his title from the Roman church of St. Pudentiana. Yet, although cardinals are almost exclusively clergymen, laymen may be and have been cardinals. Thus cardinal Albani, who managed the elections of popes Pius VIII., Leo XII., and Gregory XVI., was a layman unordained. When, about 20 years ago, Pius IX. filled up the sacred college by creating eight new cardinals, 54 of the whole number were Italians, six Frenchmen, three Austrians, two Spaniards, two Portuguese, one Belgian, one Englishman, one Prussian. This great preponderance of Italians still continues, as they constitute about three-fourths of the present number. For a long time bishops continued to

take precedence of cardinals in councils; but at the Synod of Lyons in 1245 the precedence of all cardinals over all bishops was finally established. In 1630 Urban VIII. gave to the cardinals the title of "Eminence."

Most of the cardinals who reside in Rome have ecclesiastical benefices or are employed in the administration either spiritual or temporal; some, members of wealthy families, provide for their own support; and those who have not the same means receive from the government an annual allowance of $4,500 (subject to a deduction of 10 per cent.), besides perquisites of office. A cardinal must have a carriage and livery-servants. His general dress is a clerical suit of black, but his stockings are red, and his hat is bordered with red. On public occasions his dress consists of a red tunic and mantle, a rochet or surplice of fine lace, and a red cap, or a red three-cornered hat when going out. If a cardinal is a member of a religious order, he continues to wear his monastic color, and never uses silk. Thus pope Gregory XVI., who was a Camaldolese monk, was always, when a cardinal, dressed in white. The cardinals are appointed by the pope according to his own pleasure. When he presents a foreign prelate to the cardinalate, he sends him a messenger bearing the cap; the hat must be received from the pope's own hand, unless the recipient is a member of a royal house, in which case it may be sent. A cardinal sent as ambassador to a foreign court is styled the pope's "legate *a latere*" (=from his side). The pope's chief secretary of state, his minister of

A CARDINAL IN FULL DRESS, WITH HAT IN HAND.

finance, the vicar of Rome, and other leading official persons, are chosen from the cardinals. The personal appearance of the cardinals assembled in the Sistine chapel, is thus described by Dr. Wylie:

"The cardinals are quite a study. I do not know that I have ever seen a finer collection of heads. They were massive and finely formed, and the face in each instance bore the corresponding expression. One felt as if the creations of the great masters had walked out of the canvas, and stepped down upon the floor of the Sistine. There they sat on either side of the chapel, in a long red row, their servants in purple at their feet, and their heads bent over their breviaries, unless when they lifted them, as they often did, to cast a glance of conscious pleasure upon the spectators, or to exchange smiles and bows with another. The reflection that must strike the spectator in presence of the assembled cardinals is, what vast capacity in this body! But it is not capacity of the highest order, of commanding genius, or grand conception. It is the capacity of adroit management, of skillful fetch, of ready resource, which, however, when gathered into a focus, and set working, may be a very formidable power indeed. Craft, if one might judge from the twinkle in the eye, and the stealthy nimbleness of the frame, is the predominating talent of the cardinalate, but a craft of exquisite edge and inimitable polish, like 'a sharp razor working deceitfully.'"

The following list of cardinals is taken from "Sadliers' Catholic Directory, Almanac, and Ordo, for the year of our Lord 1870." The whole number given here is 58; but only 50 names are found in the same Directory for 1871, 11 of these names having disappeared, and 3 others being added. The missing names are—de Bonald, Lucciardi, de Reisach, Caulik, de la Puente, Fontana, Lambruschini, Mattanin, Gonelia, nine priests; and Roberti and Pantini, two deacons. The additions are three priests: "Sisto Riario Sforza; born in Naples, Dec. 5, 1810; Archbishop of Naples; appointed and named cardinal by His Holiness Gregory XVI., Jan. 19, 1846." "Angelo Quaglia; born in Cometo, Aug. 28, 1802; appointed and named cardinal by His Holiness Pius IX., Sept. 27, 1861." "Henry Mary Gaston de Bonnechose; born in Paris, May 30,

1800; Archbishop of Rouen; appointed and named cardinal by His Holiness Pius IX., Dec. 21, 1863." Instead of "Dominick Consolini," among the priests there now appears among the deacons "Dominick Consolini; born at Sinigaglia, June 7, 1806; apointed June 22, 1866." And finally, three cardinal priests are now cardinal bishops; Paracciani having the titles "Bishop of Frascati, Secretary of Apostolic Briefs, Grand Chancellor of Pontifical Noble Orders;" di Pietro being "Bishop of Albano," and Ferretti being "Bishop of Sabina." Cardinal de Reisach, who was appointed by the pope the first of the five cardinals (de Reisach, de Luca, Bizzarri, Bilio, Capalti) to preside in the Vatican Council of 1869–70, died in Switzerland soon after the council assembled; and Cardinal de Angelis was appointed as a presiding cardinal in his stead. This list should have been headed with the name of Cardinal Mattei (who died in October, 1870):—"Marius Mattei; born at Pergola, Sept. 6, 1792; Bishop of Ostia and Legate of Velletri, Dec. 1860; Prefect of the Congregation for the preservation of St. Peter's; Dean of the Sacred College, &c.; appointed in 1832."

"I. Cardinals of the Order of Bishops.

"1. Constantine Patrizi; born at Sienna, Sept. 4, 1798; Vicar-General of His Holiness; Bishop of Porto and Santa Rufina, Dec. 17, 1860; second Dean of the Sacred College; Prefect of the Congregation of the Residence of Bishops; Prefect of the Congregation of Rites; appointed June 11, 1836.

"2. Louis Amat di S. Filippo e Sorso; born at Cagliari, June 21, 1796; Bishop of Palestrina, March 15, 1852; Vice-Chancellor of the Holy Roman Church; appointed May 19, 1837.

"II. Cardinals of the Order of Priests.

"Philip de Angelis; born at Ascoli, April 16, 1792; Archbishop of Fermo, Jan 27, 1842; appointed July 8, 1839.

"2. Louis Vanicelli Casoni; born at Amelia, April 16, 1801; Archbishop of Ferrara, May 20, 1850; appointed Jan. 24, 1842.

"3. Louis James Maurice de Bonald; born at Milhau, Nov. 30, 1787; Archbishop of Lyons, April 27, 1840; appointed March 1, 1841.

"4. Frederic John Joseph Celestine, Prince of Schwartzenberg; born at Vienna, April 6, 1809; Archbishop of Prague, May 20, 1850; appointed Jan. 24, 1842.

"5. Cosmos de Corsi; born at Florence, Jan. 10, 1798; Archbishop of Pisa, Dec. 19, 1853; appointed Jan. 24, 1842.

"6. Fabius Mary Asquini; born at Fagagna, Aug. 14, 1802; appointed April 21, 1845.

"7. Nicholas Clarelli Paracciani; born at Rieti, April 12, 1799; appointed Jan. 22, 1844.

"8. Dominic Carafa de Traetto; born at Naples, July 12, 1805; Archbishop of Benevento, July 22, 1844; appointed July 22, 1844.

"9. James Mary Adrian Cesarius Mathieu; born at Paris, Jan. 20, 1796; Archbishop of Besançon, Sept. 30, 1834; appointed September 30, 1850.

"10. Dominic Lucciardi; born at Sarzana, Dec. 8, 1796; Bishop of Sinigaglia, Sept. 5, 1851; appointed March 15, 1852.

"11. Francis Augustus Ferdinand Donnet; born at Bourg-Argental, Nov. 16, 1795; Archbishop of Bordeaux, May 19, 1837; appointed March 15, 1852.

"12. Charles Louis Morichini; born at Rome, Nov. 21, 1805; Bishop of Jesi; appointed March 15, 1852.

"13. Camillus de Pietro; born at Rome, Jan. 19, 1806; appointed June 16, 1856.

"14. Joachim Pecci; born at Carpiento, March 2, 1810; Bishop of Perugia, Jan. 19, 1846; appointed Dec. 19, 1853.

"15. Joseph Othmar, Chevalier de Rauscher; born at Vienna, Oct. 6, 1797; Archbishop of Vienna, June 27, 1853; appointed December 17, 1855.

"16. Charles Augustus, Count de Reisach; born at Roth, July 6, 1800; appointed Dec. 17, 1855 [deceased].

"17. George T. Caulik; born at Turnan, April 28, 1787; Archbishop of Agram; appointed June 16, 1856.

"18. Alexander Barnabo; born at Foligno, March 2, 1801; Prefect of the Congregation of the Propaganda; appointed June 16, 1856.

"19. Cyril de Alameda y Brea, O. S. F.; born at Torraien de Valasso, July 14, 1781; Archbishop of Toledo; appointed March 15, 1858.

"20. Anthony Mary Benedict Antonucci; born at Subiaco, Sept.

17, 1798; Archbishop and Bishop of Ancona and Umana; appointed March 15, 1858.

"21. Henry Orfei; born at Orvieto, Oct. 23, 1800; Archbishop of Ravenna; appointed March 15, 1858.

"22. Joseph Milesi Pironi Ferretti; born at Ancona, March 9, 1817; appointed March 15, 1858.

"23. Peter de Silvestri; born at Rovigo, Feb. 13, 1803; appointed March 15, 1858.

"24. Alexander Billiet; born at Chapelle, Feb. 28, 1783; Archbishop of Chambéry; appointed Sept. 27, 1861.

"25. Charles Sacconi; born at Montalto, May 8, 1808; appointed Sept. 27, 1861.

"26. Michael Garcia Cuesta; born at Macotera, Oct. 6, 1803; Archbishop of Compostello; appointed Sept. 27, 1861.

"27. Ferdinand de la Puente; born at Cadiz, Aug. 28, 1802; appointed Sept. 27, 1861.

"28. Anthony Mary Panebianco, O. S. F.; born at Terranova, Aug. 14, 1808; appointed Sept. 27, 1861.

"29. Joseph Louis Trevisanto; born at Venice, Feb. 15, 1801; Patriarch of Venice; appointed March 16, 1863.

"30. Anthony de Luca; born at Bronte, Oct. 28, 1805; appointed March 16, 1863.

"31. Joseph Andrew Bizzarri; born at Paliano, May 11, 1802; appointed March 16, 1863.

"32. Louis de la Sastra y Cuestra; born at Cubas, Dec. 1, 1803; Archbishop of Seville; appointed March 16, 1863.

"33. John Baptist Pitra, O. B.; born at Champorgueil, Aug. 31, 1812; appointed March 16, 1863.

"34. Philip Mary Guidi, O. S. D.; born at Bologna, July 18, 1815; appointed March 16, 1863.

"35. Paul Cullen; born in Ireland; Archbishop of Dublin; appointed June 21, 1866.

"36. Gustavus Adolphus de Hohenlohe; born in Germany, Feb. 23, 1823; appointed June 21, 1866.

"37. Luigi Biglio; born in Italy, March 25, 1825; appointed June 21, 1866.

"38. Cardinal Fontana; born in Italy; appointed June 21, 1866.

"39. Cardinal Lambruschini; born in Italy; appointed June 21, 1866.

"40. Dominic Consolini; born at Sinigaglia, June 7, 1792; appointed June 21, 1866.

"41. Cardinal Mattanin; born in Italy; appointed June 21, 1866.

"42. Lucien Bonaparte; born at Rome, Nov. 15, 1828; appointed March 13, 1868.

"43. Innocent Ferrieri; born at Fano, Italy, Sept. 14, 1810; appointed March 13, 1868.

"44. Eustatio Gonelia; born at Turin, Italy, Sept. 20, 1811; appointed March 13, 1868.

"45. Laurentio Barili; born at Ancona, Italy, Dec. 1, 1801; appointed March 13, 1868.

"46. Joseph Berardi; born at Ceccano, Sept. 28, 1810; appointed March 13, 1868.

"47. Giovanni Ignatio Moreno; born at Gautemala, Nov. 24, 1817; appointed March 13, 1868.

"48. Raphael Monaco la Vallette; born at Aquila, Feb. 23, 1827; appointed March 13, 1868.

"III. Cardinals of the Order of Deacons.

"1. James Antonelli; born at Sonnino, April 2, 1806; appointed June 11, 1847.

"2. Robert Roberti; born at St. Giusto, Dec. 23, 1788; appointed Sept. 30, 1850.

"3. Prosper Caterini; born at Onano, Oct. 15, 1795; appointed March 7, 1853.

"4. Gaspard Grasselini; born at Palermo, Jan. 19, 1796; appointed June 15, 1856.

"5. Theodolf Mertel; born at Allumiera, Feb. 9, 1806; appointed March 15, 1858.

"6. Francis Pantini; born at Rome, Dec. 11, 1797; appointed March 16, 1863.

"7. Edward Borromeo; born at Milan, Aug. 3, 1822; appointed March 13, 1868.

"8. Annibal Capalti; born at Rome, Jan. 11, 1811; appointed March 13, 1868."

The Secretary of State is the pope's secretary for both temporal and spiritual affairs. Let us hear Dr. Wylie in respect to this officer:

"Every functionary in the State is subject to his absolute will and pleasure. This lucrative post has generally been held by relatives of the pope, whose descendants enjoy at this day the harvests of their ancestors. It is creditable to the present pope that none of his relatives are hoarding riches at the expense of the state. Cardinal Antonelli has long held this high office. Antonelli is sprung from a humble family of the Abruzzi; his grandfather was a brigand, converted, some will have it, by the missionaries who visit that part of the country; but others say that he turned king's evidence, and betrayed his band. His uncle is still better known to fame; his exploits as a brigand being celebrated in his country's songs. . . . Antonelli himself is said to be worth some million or two of *scudi* (=dollars), which he is also said to have judiciously invested in England."

Dr. Wylie, in describing the cardinals who were present in the Sistine chapel on All Saints' Day, 1864, says:

"There was one among them whom the eye singled out at once as markedly different from the rest. The others were obese; he was slim and lithe. Their faces were smirking and elate; his was thoughtful and resolute. He looked a man still in middle life; his hair was dark; he was not tall, although his slight figure and erect posture made him seem above the average hight. He stood at the head of the row, fronting the papal chair, his robe folded about him in the fashion of an old Roman. His dark, deep-set eye glanced out from beneath a defiant brow, gazing into empty space. He was the pope's prime minister, Antonelli. He took part in the services with the rest, but not as they. With heads erect and beaming faces did the other cardinals step down into the floor, their servants bearing their long scarlet trains, and gracefully did they sweep round the pope, or marshal themselves proudly in a row before him, or bow down to kiss his slipper. This dark mysterious man descended to the floor with the rest, but having gone through his part, he returned to his place, and there, his arms akimbo, and his robe drawn round him, he drew himself up, and again stood looking away into the far distance. There he stood, the animating soul of a spiritual empire whose subjects are spread from furthest Japan to the remotest West. What were his thoughts at that moment? Far away, it might be, from the Sistine, in those distant regions where toil his emissaries amid barbarous tribes, or in the palaces of Europe, where the courtly nuncios bow be-

fore thrones which they are planning to undermine. Or was he essaying to read the mysterious scroll blazoned on the political walls of Europe, the Franco-Italian convention? One could imagine him the great Julius, risen from the dead, and revolving new schemes of conquest; or, to descend to humbler comparisons, a brigand perched on his mountain-peak, sweeping with keen eye the plain beneath, before stooping upon his prey."

Rev. Wm. Arthur, a distinguished and eloquent English Wesleyan, thus describes Antonelli at St. Peter's on Easter Sunday, about 10 years ago:

"When the deacon cardinals were at the altar, one stood for a considerable time on one side—a tall, smooth, well-looking man. The whisper went round everywhere 'Antonelli, Antonelli!' He performed his part of the ceremony with more grace and propriety than many of the priests, but without any of the apparent interest the old pope seemed to take in it. He had in his appearance none of the qualities which his reputation would lead one to expect; neither ferocity nor goodness, nor the marks upon his countenance of those struggles with conscience through which men go in a long course of heavy misdoing. There he stood, looking down from the altar, apparently pleased with it, the soldiers, himself, the ladies, and all the world. He might not have anybody suspecting, or hating, or dreading him; he rather gave you the impression of one of those smooth, clear-headed, strong, narrow men, just made to ruin governments by force of the ability they have to push their own narrow way until they knock against a wall. In fact, from the peculiar kind of complacency that seemed hardly to smile on his countenance, but rather to underlie it, one could imagine that he took pleasure, as some of those narrow men do, in the idea of being unpopular, taking it as a tribute to their greatness; whereas personal unpopularity is generally the effect of personal faults, though unpopularity for measures may be simply the result of being ahead of your day. It was hard to look on that countenance, and think he was so bad a man as the public voice represents him. One has strong faith in conscience; and how any one occupying such a place as he does could commit all the immoralities, peculations, tyrannies, and betrayals of faith which are laid to his door, without his countenance bearing marks of internal struggles, was very hard to imagine. Naming this to a

gentleman occupying a place under the government, I made him laugh. 'Conscience!' he said; 'what conscience could you expect Antonelli to have to struggle with? Do you not know who he was?' 'Oh! it cannot be that he is the nephew of Gasparoni?' the Dick Turpin of Italy. 'No, I do not say he was a nephew of his, but he was a relative. You know very well that he belonged to a brigand family at Sonnino; and what trouble you are to expect a man brought up as a brigand, and then trained as a priest, to have with conscience, I do not know.' 'But it cannot be true that he has played false with the public money in the way the people say.' 'Where did the money come from?' he replies. 'All the world knows what the Antonelli family were. They were brigands. What are they now? There are four brothers; the first is the man we are talking of, in whose hands are all the resources of the state; the second is governor of the bank; the third fattens upon monopolies and taxes; and what is the fourth? The stock exchange agent for the other three. He is to be found in London, Paris, Amsterdam, and so on; and in all these places the investments of the Antonelli family are something fabulous. We know that all that is our money.'"

The "consistory" is the assembly of the cardinals in which the pope presides. The pope in this consistory "makes" bishops, and "creates" cardinals; reads a discourse already printed, or "allocution"; but he does not consult any of the cardinals in the consistory. Their office here is not to deliberate and vote, but to assent. "The pope" governs, as the fountain of infallibility; the cardinals administer, as the organs of this infallibility. The consistory is now little more than a formality, the business which was formerly transacted in it being now mostly transferred to the "congregations" spoken of below.

The "conclave" is properly a room or place with a key; and hence the private apartment or set of apartments in which the cardinals are locked up at the election of a pope; and also, the assembly of cardinals thus held for the election of a pope. On the day after the funeral of a deceased pope the cardinals, after hearing the mass of the Holy Ghost, proceed to their chosen place, usually either the Vatican or the Quirinal pal-

ace, enter the chapel where the bulls concerning the election are read, and then go to be locked up in their separate rooms till the election of a new pope is effected. The keys of the palace are placed in the hands of a prelate, previously appointed by them, and styled "the governor of the conclave." Each cardinal has with him a secretary and two domestics. The cardinals are placed strictly under military guard, and all communication between them is prevented except in the presence of their military guardians and with their authorization. They meet once a day in the chapel of the palace, where a scrutiny is made of their votes, which are written and placed in an urn; and this is repeated every day till at least two-thirds of the votes are in favor of some one candidate, who is then considered as elected pope. Every cardinal puts with his vote his name in a separate sealed paper, which remains unopened till after the election is made. Says the Penny Cyclopedia:

"When the election is strongly contested, and the cardinals grow weary of being shut up in conclave, negotiations in writing are carried on between the leaders, and a compromise is entered into by which two or more parties, not being able singly to carry the election of their respective candidates, join in favor of a third person, who is acceptable to them all, or at least not obnoxious to any of them. This often gives an unexpected turn to the election. During the conclave the ambassadors of Austria, France, and Spain have a right to put their veto each upon one particular cardinal whose election would not be acceptable to their respective courts. The new pope being elected, and his assent being given, he proceeds to dress himself in his pontifical robes; after which he gives his blessing to the cardinals, who give him the kiss of peace. After this the name of the new pontiff is proclaimed to the people from the great balcony of the palace, and the castle *Sant 'Angelo* fires a salute, and all the bells of the city of Rome ring with a merry peal one hour."

After the pope and cardinals in the Roman court come the "prelates," who are thus described by the late Dr. De Sanctis, who was himself long connected with the court:

"The prelates are a medley of bishops, priests, clerics, and laics, called by the pope to take part in the affairs of the *Curia* [= court], and putting on the episcopal dress, only without the cross and the ring. These prelates occupy themselves with diplomacy, administration, jurisprudence, and ecclesiastical affairs. A prelate successful in diplomacy, even though he be a laic, is often made archbishop, and sent as nuncio to foreign courts. Those who apply themselves to administration are sent as governors into the provinces; those who take to jurisprudence are made civil or criminal judges—the chief Roman tribunals being composed of prelates; and, finally, those who devote themselves to ecclesiastical matters become secretaries of one of the ecclesiastical 'congregations.' The pope, the cardinals, and the prelates, then, form the *Curia* [= court], which consists of the different 'congregations,' or ecclesiastical tribunes."

There are, according to Rev. Dr. Wylie, 23 "congregations" (commissions, or committees, we might call them), of which 17 are ecclesiastical, and 6 civil, the former directing the whole administration of the church, and the latter regulating all the branches of the state. The names of 15 Roman (ecclesiastical) "congregations" are given in the *Revue du Monde Catholique*, as follows:

1. The Congregation of the Holy Office, established by Paul III.
2. " " " " Council, established by Pius IV.
3. " " " " Index, established by Leo X.
4, 5. " " " Bishops and Regulars, established by Gregory XIII. and Sixtus V.
6. " " " Rites, established by Sixtus V.
7. " " " Schools, established by Sixtus V.
8. " " " the Consistory, established by Sixtus V.
9. " " " " Examination of Bishops, established by Clement VIII.
10. " " " " Propaganda, established by Gregory XV.
11. " " " Ecclesiastical Immunities, established by Urban VIII.
12. " " " the Residence of Bishops, established by Clement VIII. and Benedict XIV.

13. The Congregation of Indulgences, established by Clement IX.
14. " " " Extraordinary Affairs, established by Pius VII.
15. " " " Oriental Rites, established by Pius IX.

Six other "congregations" named in pope Sixtus V.'s ordinance of 1587, are thus given by Dr. Murdock: one for supplying the States of the Church with corn and preventing scarcity; one for providing and regulating a papal fleet; one for relief in cases of oppression in the States of the Church; one on the roads, bridges, and aqueducts in the Roman territory; one for superintending the Vatican printing establishment; one on applications from citizens of the States of the Church in civil and criminal matters. But the number, duties, and powers of these "congregations" have been altered from time to time. These are however established as permanent, and the 15 named above are the supreme directors of ecclesiastical administration in their respective departments; they resolve the doubts which arise upon different points of canon law; and they are the final tribunals for the determination of ecclesiastical causes. The Congregation of the Holy Office, or Inquisition, which meets every Monday, and presides over all similar congregations throughout Christendom, had, in 1864, 12 cardinal-inquisitors, one of whom is secretary, with the pope at their head, besides an assessor, a commissary with two companions, an advocate of rites, counselors and qualificators. Each of the other "congregations" is composed of a cardinal-prefect, a certain number of cardinals (usually 5, but not less than 3), and a secretary (who must be a prelate of the Roman court), together with a number of theologians and canonists attached as counselors and assistants, and various officers under the secretary. The Congregation of the Council is composed of cardinals, prelates and doctors thoroughly versed in the canons, and has for its object the authoritative interpretation of the decrees of the council of Trent. The Congregation of the Index examines books and prohibits those which

are regarded as false and immoral. The Congregation of Bishops and Regulars (the two being united) exercises an administrative jurisdiction over, and decides disputes between, different churches, bishops, chapters, orders, and religious, and whatever other matters of controversy directly concern the clergy; and also receives appeals in criminal cases, except where the offense is within the peculiar cognizance of the Holy Office. The Congregation of Rites was organized for the preservation of traditional vestments, liturgies, and worship, and the prevention of unauthorized changes. The Congregation of Schools corresponds, in some measure, to our boards of education. The Congregation for the Examination of Bishops receives testimonials concerning the doctrine and habits of candidates for the Episcopate. Other congregations are, perhaps, sufficiently explained by their names, without going into further detail.

Probably no other European court of the 19th century has been so imposing in its state and ceremony as the Roman court. Its officers are exceedingly numerous, 108 persons of various degrees and titles being, it is said, attached to the personal service of the pope. Purple and scarlet are the prevailing colors in the official dresses and equipage of the Roman court. Scarlet especially characterizes the cardinals and other ecclesiastics.

CHAPTER VI.

ECUMENICAL COUNCILS.

An Ecumenical (=Œcumenical, from the Greek *Oikoumenê*) Council is properly a council assembled from all parts of the inhabited world.

According to the current Roman Catholic view, a diocesan council or synod is composed of the clergy of a particular diocese (as of the diocese of Hartford, which comprises Connecticut and Rhode Island), with the bishop of the diocese at their head; a provincial or metropolitan council is composed of the bishops of an ecclesiastical province (as of the province of New York, which includes the dioceses of New York, Albany, Boston, Brooklyn, Buffalo, Burlington, Hartford, Newark, Portland, Rochester and Springfield; and comprehends New England, New York, and New Jersey) with the archbishop at their head; while the national or "plenary" councils of Baltimore held in 1852 and 1866 were composed of the archbishops and bishops of all the provinces (now seven) in the United States.

"The Illustrated Catholic Family Almanac," published by "The Catholic Publication Society" in New York, gives, in its issue for 1870, the following definitions and rules, which may be received as of high authority among Roman Catholics of the present day:

"An *Ecclesiastical* Council or Synod may be defined as 'a legitimate assembly of prelates of the church, convened for the regulation of its public affairs.' Councils are ecumenical, general, or particular.

"An *Ecumenical* Council is one which represents the whole Catholic church. For such a council it suffices that the chief part of the Church should have assembled, in agreement with the Sovereign Pontiff.

"A *General*[1] Council is one which is conspicuous for the number of prelates, but which, through its not being confirmed by the Sovereign Pontiff, or for some other reason is not held to represent the Universal Church.

"A *Particular* Council is one which represents only a portion of the Church. Such councils are— 1. *National*, or primatial; 2. *Provincial*, or metropolitan; 3. *Diocesan*, which are called simply *synods*.

"Rule I. The definitions of an Ecumenical Council, in matters of faith or morals (but not if they merely regard discipline), are, when approved by the Sovereign Pontiff, certain and infallible.

"Rule II. Other councils, whether *General* or *Particular*, have only as much authority as have the churches which they represent. Their authority may be great; but it cannot be infallible, unless it be solemnly confirmed by the approbation of the Holy See."

Roman Catholics differ among themselves as to the number of ecumenical councils that have been held. Thus the "Catholic Almanac" reckons among the number the council of Constance held in 1417, saying of it, "This council, schismatic in its commencement, afterwards submitted to Pope Gregory XII., and its acts were partially ratified by Pope Martin V.;" while the Catholic World, also published by "The Catholic Publication Society," in giving a list of the councils, omits this council, but says in a foot-note that some reckon it as ecumenical. There is also a division of opinion in regard to several other councils, as is noticed in the following account of them. The following are the ecumenical councils given in the Catholic Almanac with corrections as to dates.

1. The first council of Nice, A. D. 325.
2. " " " " Constantinople, A. D. 381.
3. " council of Ephesus, A. D. 431.
4. " " " Chalcedon, " 451.

[1] This distinction between "ecumenical" and "general" councils is by no means universally observed or accepted. The two terms are often loosely used as synonymous; though, strictly speaking, "ecumenical," like "universal," denotes or represents the whole, while "general" might be used if only the greater part or a very large part were represented.

5. The second council of Constantinople, A. D. 553.
6. " third " " " " 680.
7. " second " " Nice, " 787.
8. " fourth " " Constantinople, " 869.
9. " first Lateran council, " 1123.
10. " second " " " 1139.
11. " third " " " 1179.
12. " fourth " " " 1215.
13. " first council of Lyons, " 1245.
14. " second " " " " 1274.
15. " council of Vienne, " 1311.
16. " " " Constance (met 1414), " 1417.
17. " " " Florence, " 1438–1442.
18. " fifth Lateran council, " 1512–1517.
19. " council of Trent, " 1545–1563.
20. " " " the Vatican, " 1869–1870.

The Greek and Russian Christians recognize the first 7 of these councils; and consider the Trullan council (so called from its assembling in the *Trullus*, a hall of the imperial palace in Constantinople, A.D. 692) an appendix to the sixth council. This Trullan council consisted of more than 200 bishops, and enacted 102 canons, which were subscribed by the pope's representatives at the imperial court, but, though afterwards approved by pope Adrian, displeased pope Sergius. The Roman church rejects its canons allowing priests to live in wedlock, condemning fasting on Saturdays, and three or four others.

Says Rev. Philip Schaff, D. D., of the German Reformed church, "The first four of these councils command high theological regard in the orthodox evangelical churches, while the last three are less important, and are far more rarely mentioned."

The first ecumenical council, held at Nice in Asia Minor, A. D. 325, was summoned by the emperor Constantine, who presided at the opening of the council and gave to its decrees (against Arianism, &c.) the force of imperial law. The Catholic Almanac, and Roman Catholic writers generally, on the authority of Gelasius of Cyzicus, a worthless witness who wrote

about 150 years afterwards, claim that Hosius, bishop of Corduba (now Cordova in Spain) presided as pope Sylvester's legate; but Eusebius represents Constantine as introducing the principal matters of business with a solemn discourse and taking the place of honor in the assembly, and the Roman presbyters as acting for the Roman prelate; and even pope Stephen V., in A. D. 817, wrote that Constantine presided in this council. Eusebius gives the number of bishops in this council as more than 250; others have reckoned the number at 318. This council gives its name to the Nicene creed.

The second ecumenical council, held at Constantinople, A. D. 381, was summoned by the emperor Theodosius, who did not, however, attend it, though, like Constantine, he ratified its decrees. Meletius, bishop of Antioch, presided till his death; then, Gregory Nazianzen, bishop or patriarch of Constantinople, presided; and after his resignation, his successor as patriarch, Nektarius, was also his successor in presiding. There were present in this council 150 bishops. This council enlarged the Nicene creed and gave to it its present form, except that a phrase (*filioque* = and from the Son), which represents the Holy Ghost as proceeding from the Son as well as from the Father, was subsequently added in the Western churches.

The third ecumenical council, held at Ephesus in A.D. 431, was called by the emperor Theodosius II. Cyril, bishop or patriarch of Alexandria, presided, and under his lead (with the assistance of Celestine of Rome, who was represented in the council, though not present) Nestorianism and Pelagianism were both condemned, and Nestorius, who was bishop of Constantinople, was banished; but, after the arrival of John, bishop of Antioch, and other Eastern prelates, Cyril was also condemned, and a violent and protracted controversy ensued. There were, at first, 160, but afterwards 198, bishops in this council.

The fourth ecumenical council, held at Chalcedon, A.D. 451, was summoned by the emperor Marcian, and fixed the doctrine respecting Christ's person in opposition to Nestorianism and Eutychianism. The legates of Leo, the Roman bishop, were

very active and influential in this council. "Chalcedon," says Gieseler, "was the first general council where they presided;" yet this council decreed, in spite of all Leo's endeavors to prevent it, that the bishop of Constantinople was on an equality with the bishop of Rome. At this council were present 520, some say 630, bishops.

The fifth ecumenical council, held at Constantinople, A. D. 553, by the authority of the emperor Justinian, in opposition to pope Vigilius, consisted of 164 bishops, Eutychius patriarch of Constantinople presiding, and approved all the decrees which Justinian, in his desire to reunite the Monophysites (who held that Christ had but one nature) with the Catholic church, and in express condemnation of three articles or "chapters" decreed by the council of Chalcedon, had made respecting religion. Vigilius approved the decisions of this council the next year; but the approval of them by the popes led to a tedious schism between the Roman see and several Western churches.

The sixth ecumenical council, held at Constantinople A. D. 680, was summoned by the Eastern emperor Constantine Pogonatus, who presided in it himself. In this council all the great patriarchs were present personally or by representatives, pope Agatho being represented by legates; and the number of bishops, small at first, increased to near 200. This council condemned the Monothelites, who held that Christ had but one will, and condemned by name the deceased pope Honorius and others as heretics. The emperor confirmed the decrees of the council and enforced them with penalties. The condemnation of pope Honorius was also approved by pope Agatho, and likewise in express terms by his successor pope Leo II., and still later by pope Hadrian II., and was mentioned in all the copies of the Roman breviary up to the 16th century.

The seventh ecumenical council, held at Nice, A. D. 787, was called by the empress Irene, in conjunction with Tarasius patriarch of Constantinople, who directed the whole proceedings. The council was summoned to meet in 786 at Constan-

tinople, for which Nice and a later time were substituted in consequence of iconoclastic tumults at Constantinople. At least 350 bishops assembled, with two envoys from the pope, two imperial commissioners, and an army of monks. This council sanctioned the image-worship of the church, and repeated the condemnation of pope Honorius.

The eighth ecumenical council, held at Constantinople, A. D. 869, confirmed the emperor Basil's deposition of Photius from the patriarchate of Constantinople in 867, and this emperor's reinstatement of Ignatius the former patriarch of the see, who had been deposed by the emperor Michael III. in 858. In this council the legates of the Roman pontiff Hadrian II. had a controlling influence, and the condemnation of pope Honorius was repeated. As Photius was restored to his see after the death of Ignatius in 878, this council was annulled for the Greek church, while the Roman church recognizes its full authority. The number of prelates in attendance is reckoned as more than 200.

The ninth ecumenical council, according to the Roman Catholic view, was held in 1123 at the Lateran basilica in Rome under pope Calixtus II. As this was about 70 years after the final separation of the Greek and Latin churches, this council and the subsequent ones in the list have been composed only of those who acknowledged the pope as their spiritual head. This council, at which 300 bishops were present, solemnly confirmed the *concordat* of Worms, made the year before between the pope and the German emperor Henry V., and continued in force for centuries afterwards. By this *concordat*, bishops and abbots may be freely and canonically chosen by those whose right it is to elect (the laity being henceforth excluded) in the presence of the emperor or his representative; the emperor, in case of disagreement among the electors, may, with the advice or judgment of the metropolitan and bishops of the province, decide who is to be the bishop or abbot; the person elected may be freely consecrated, and may both yield to the emperor the homage due and receive from him an inves-

titure of temporal rights, not by the ring and staff, according to the former custom, but by a scepter.

The tenth ecumenical council of the Roman Catholics, held at the Lateran in 1139 under pope Innocent II., and attended by about 1000 bishops, condemned the views of the able and learned Arnold of Brescia (=Arnaldo da Brescia), who maintained that the clergy should not have secular property or authority, and wished to restore the old Roman government.

The eleventh ecumenical council, held at the Lateran in 1179 under pope Alexander III., and attended by more than 300 bishops, formally decreed that the Roman pontiff should be elected by a two-thirds vote of the cardinals (see Chapter V.), and sanctioned a crusade against the "heretics," in the South of France and elsewhere, known as *Cathari* (=pure ones), Patarenians, Albigenses, &c. (see Chapter XII.).

The twelfth ecumenical council, held at the Lateran in 1215 under pope Innocent III., and attended by more than 400 bishops, enacted a decree of excommunication and extermination against all heretics and their abettors, made it the chief business of the episcopal synodal tribunals to search out and punish heretics, inculcated the necessity of a new crusade to recover the Holy Land, determined several points of doctrine and discipline, especially requiring an annual confession of sins to the priest, and sanctioned the establishment of the two great orders of mendicant monks,—the Dominicans, to extirpate heresy,—and the Franciscans, to preach and assist the parochial clergy. The Catholic Almanac specifies the object of this council as "for general legislation."

The thirteenth ecumenical council, held at Lyons in France in 1245, under pope Innocent IV., and composed of about 140 bishops, excommunicated the German emperor Frederic II., who was deposed by the pope in the presence of the council, and decreed a general crusade for the recovery of the Holy Land. The French do not recognize this as one of the ecumenical councils, and Frederic's advocate appealed to a more

general council; but the pontiff maintained that it was general enough, and it is accordingly so classed.

The fourteenth ecumenical council was held at Lyons in 1274 under pope Gregory X., for the reëstablishment of the Christian dominion in the Holy Land and the reunion of the Greek and Latin churches; but the whole result was unsatisfactory. About 500 bishops were present; the council decreed the procession of the Holy Ghost from the Father and the Son, and established the regulation still in force by which the cardinals are shut up in conclave when a pope is to be elected.

The fifteenth ecumenical council, held at Vienne in France in 1311 under pope Clement V., and composed of 300 prelates, abolished the order of Knights Templars, and condemned the austere monks called *Fratricelli* (= little brothers) as well as the mystical Beghards and Beguins of Germany.

The council of Pisa, summoned as an ecumenical council by the cardinals adhering to both the rival popes (Gregory XII. and Benedict XIII.), met at Pisa in Northern Italy, March 25, 1409, for the purpose of terminating the great Western schism, and was largely attended. On the 5th of June it deposed and excommunicated both popes for their notorious schism, heresy, perjury, and enormous crimes; and on the 26th the 23 cardinals in conclave elected as pope Peter de Candia, who took the name of Alexander V. But all this only added a third rival pope, without terminating the schism, or effecting the anticipated reformation of the church. Gregory and Benedict both held their councils, which were thinly attended and amounted to nothing; and both spurned the decrees of this council, which was dissolved by Alexander on the 7th of August. The French party have constantly recognized this council and its popes, Alexander V., and his successor John XXIII.; cardinal Bellarmin considered Alexander and John as the real popes of the age; but the later curialists or adherents of the Roman court entirely reject the ecumenicity of this council, disown its popes, and recognize Gregory XII. as the rightful pope until his resignation at the council of Constance.

The council of Constance, which met, 5 years after the council of Pisa, at Constance (now a city of Baden in Germany, but then a free imperial town), is a stumbling-block to Roman Catholic historians. Its principal object was to put an end to the discord between the rival popes, and this it finally accomplished. The summons for the council, according to Rev. E. H. Gillett, D. D., in his carefully prepared "Life and Times of John Huss," was issued in October, 1413, by the emperor Sigismund with the constrained assent of pope John XXIII., and the more ready concurrence of the cardinals; but in December, the pope also issued his bull of convocation for the council, directing the prelates to be present in person, and the princes in person or by deputy. The council was opened, November 5, 1414, by pope John, neither of his rivals attending it; and was closed April 22, 1418, having held 45 sessions in about 3½ years. Says Dr. Gillett:

"There came thither to this celebrated council, 30 cardinals, 20 archbishops, 150 bishops, as many prelates, a multitude of abbots and doctors, and 1800 priests. Among the sovereigns who attended in person, could be distinguished the Elector Palatine, the Electors of Mentz and of Saxony, and the Dukes of Austria, of Bavaria, and of Silesia. There were, besides, a vast number of margraves, counts and barons and a great crowd of noblemen and knights. At one time there might have been counted, as we are told, 30,000 horses within the circuit of the city. Each prince, nobleman, and knight was attended by his train, and the number of persons present from abroad is estimated to have been not less than 40 or 50,000. Among these were reckoned almost every trade and profession, and some whose profession was their disgrace, but whose instincts and tastes made them seek the welcome they found among the miscellaneous crowd."

The emperor Sigismund, John Charlier Gerson (ambassador of the French king Charles VI., and chancellor of the church and university of Paris), Peter D'Ailly (bishop of Cambray, and a cardinal; called "the eagle of France"), William Filastre (cardinal of St. Mark), were leading members of this council. Under their lead, the council admitted to membership, not only

the prelates, but the doctors, the ambassadors of kings and princes, of republics, cities, universities, and other communities, as well as the lower clergy, under conditions. It was also resolved, in February, 1415, that the votes of the council should be taken by nations—Italy, France, Germany, and England, being the 4 nations then represented in the constituency of the council. According to the order adopted, the deputies of each nation assembled by themselves with their own president to discuss matters, and then submitted the articles agreed on by each nation to the deliberation of the others; so that thus the way was prepared for a public and solemn approval, in the following session, of whatever had been agreed on by the 4 nations. John XXIII. fled secretly from Constance March 21, 1415, but was afterwards constrained to return; and the council, on the 29th of May, solemnly deposed John, as noticed in Chapter III., for his many notorious crimes; and he submitted to the sentence. The council also decreed that no steps should be taken towards the election of a new pope without their advice and consent, and that any such steps, unauthorized by them, should be null and void. The council of Constance both by act and deed maintained the supremacy of the council over the papal authority and dignity. The council received the resignation of Gregory XII. on the 4th of July, 1415; Spain united itself to the council as the 5th nation in October, 1416; Benedict XIII., remaining immovable, though but a small faction adhered to him at Peniscola in Spain, was finally deposed, July 26, 1417; and Otto Colonna, who took the name of Martin V., was elected pope, November 11, 1417, by a body of 53 electors, namely, the 23 cardinals there present and 6 prelates or persons of distinction from each of the 5 nations represented. The council also anathematized John Wickliffe, the English reformer, who had been dead 30 years, condemned his memory and doctrines, ordered his books to be burned, and his body and bones, if they could be distinguished from others, to be disinterred and cast out from ecclesiastical burial. John Huss, the great Bohemian reformer, and a pure and noble-

minded advocate of the supremacy of the Holy Scriptures, had come to the council provided with a safe-conduct from the emperor Sigismund which guarantied his going, staying, and returning freely; but he was arrested by the cardinals and pope, and tried by the council; his books were condemned to be publicly burned, and he was declared to be a heretic, and was, according to the sentence of the council, degraded from the priesthood by the archbishop of Milan and 5 bishops, who directed him to be first clothed in priestly robes with a chalice in his hand as if about to celebrate mass, and then cursed him as these robes were stripped off, and his priestly tonsure was disfigured, and a paper crown covered with pictured fiends placed on his head; then, the council having given him up to the secular arm, he was, under the direction of the emperor Sigismund, delivered first to the Elector Palatine, then to the mayor of Constance, and then to the executioners, who were commanded to burn him, with his clothes, knife, purse, and all that belonged to him; and finally, having called God to witness that he had never taught nor written those things which on false testimony they imputed to him, but his declarations, teachings, writings, in fine, all his works, had been intended and shaped towards the object of rescuing dying men from the tyranny of sin, he was bound to the stake, the flames were kindled, and, as the fire and smoke ascended with the sufferer's prayer, "O Christ, thou Son of the living God, have mercy on me," and with the uttered words of the creed, and further inaudible prayer, he yielded up his spirit unto God who gave it, July 6, 1415, and his ashes were immediately gathered up to be emptied into the Rhine. Jerome of Prague, a disciple of Huss, and a man of wonderful learning, eloquence, and argumentative skill, who had come to Constance to aid Huss, but at first through fear recanted his opinions, was likewise arraigned before this council, and demanding, like Huss, to be convinced by the Holy Scriptures, was condemned, and burned at the stake, May 30, 1416, exclaiming amid the flames, "Into thy hands, O Lord, I commit my spirit: O Lord God, have

compassion on me, and forgive my sins: Thou knowest that I have ever delighted in thy truth," evidently continuing in prayer after his voice failed and until his long protracted agony ended in a martyr's death, and leaving his ashes also to be gathered up and thrown into the Rhine. The council of Constance were more united in condemning and burning alleged heretics than in reforming the church. The Germans and English wanted the reformation of the church to be undertaken before a new pope was elected; but the cardinals, with the Italians and French, pressed for the election before the reformation; and the latter carried the day by gaining over the English and corrupting some German prelates. The pope, having thus been elected before any decisive measures for the general reformation of the church were passed, "was able," says Gieseler, "to adjust the most critical points of reformation by concordats with the separate nations; and thus a few general decrees for reform were sufficient to obtain from the council an approval of what had been done as being a satisfactory reformation." The worst abuses of the ecclesiastical system remained for the most part untouched by the concordats or the decrees. The council at its 4th session passed an article which was published at the next session by cardinal Zabarella with the omission of its final clause, thus—"The synod of Constance, legitimately assembled in the Holy Ghost, forming a general council, and representing the militant Catholic church, has its authority immediately from Christ, and every one, of whatever state or dignity he may be, even if pope, is bound to obey it in what pertains to the faith and to the extirpation of the said schism:" and the council at its 5th session, by general assent, restored this article to its original form by adding the omitted words—"and to the general reformation of the church of God in its head and in its members," and also restored the next article, which had likewise been omitted by Zabarella, and which reads—"It also declares, that any one, of whatever condition, state, or dignity, he may be, even if pope, who may contumaciously have disdained to obey the man-

dates, statutes, regulations, or precepts of this holy synod and of any other general council legitimately assembled, made or to be made in regard to the aforesaid matters or things pertaining to them, may, unless he come to himself, be subjected to condign penance, and punished as he deserves, even by having recourse, if needful, to other legal helps:" pope John XXIII., before his deposition, confirmed these articles by repeatedly declaring that the council was "holy and could not err:" pope Martin V., in his bull against the Hussites, February 22, 1418, requires the suspected heretic to tell the bishop or inquisitor "whether he believes, holds, and asserts, that any general council, and also that of Constance, represents the whole church; also whether he believes that what the Holy Council of Constance, representing the whole church, has sanctioned and sanctions to promote the faith and save souls, is to be approved and held by all Christian believers, and also that what the synod has condemned and condemns as contrary to the faith and to good morals must be held by the same to deserve reprobation:" the same pope publicly declared in the last session of the council, April 22, 1418, "that all and each of the things determined and concluded and decreed council-wise in matters of faith by the present Holy Council of Constance, he wished to hold and inviolably to observe and never to contravene in any manner whatsoever;" and subsequently pope Eugene IV., by his bull of December 15, 1433, gave to these decrees as reaffirmed by the council of Basle his full and unqualified sanction, and again in a later bull, February 5, 1447, expressly declared his acceptance, embrace, and veneration, of the decree of the general council of Constance which provides for the frequent holding of general councils, "and its other decrees;" yet cardinals Cajetan, Bellarmin, and the curialists generally, have denied the validity of the above articles; and pope Martin V., in a bull of March 10, 1418, pronounced all appeals from the pope (i. e. to a general council) inadmissible; and, while the extreme curialists or partisans of the Roman court entirely deny that this was an ecumenical coun-

cil, Hefele, one of the most learned of living German Catholic theologians and the author of a standard history of councils, allows an ecumenical character only to the acts of the last 5 sessions when the council had pope Martin at its head, and to such other acts and decrees as were ratified by him. Now, of course, the doctrine of the councils of Constance and Basle respecting the supremacy of ecumenical councils is set aside by the decree of the Vatican council in 1870 declaring the infallibility and supremacy of the pope. It is somewhat difficult, however, to reconcile all these things with infallibility of any sort, whether of popes or of councils.

According to a decree of the council of Constance, that another council should be convoked within 6 years after its own close, a general council, convoked by a bull of pope Martin V., met at Pavia in May, 1423; but the plague there and the thin attendance led to its speedy transfer to Siena, where it met the following November. This council was dissolved before effecting any reforms, "on account of the fewness of those present." It had little influence or efficiency, though it published some decrees against the followers of Wickliffe and Huss, and required another ecumenical council to be held, which was accordingly convoked by the pope to meet in Basle (= Basil, or Basel) in Switzerland in 1431.

The council of Basle, like that of Constance, has been a stumbling-block among Roman Catholics. It is entirely omitted in the Catholic Almanac's list of ecumenical councils, and in the Roman edition of the councils published in 1609. Cardinal Bellarmin and the moderate Gallicans consider it legitimate and ecumenical down to the 26th session, or till its removal to Ferrara in 1437. The stricter Gallicans consider the whole council ecumenical. The [Roman Catholic] author of the article on this council in Appletons' New American Cyclopedia calls it "one of the ecumenical councils of the Roman Catholic church," and further says:

"Properly speaking, the councils of Basle, Ferrara, and Florence constitute but one council, of which several sessions were held in each

of these cities, and which is usually called the council of Florence, because the most important questions were definitively settled and the council terminated at this latter city. The council, during its sessions at Basle, until its transfer to Ferrara in 1437, was acknowledged as ecumenical by Eugenius IV., and its decrees were confirmed by him, with the exception of those which interfered with the prerogatives of the holy see. After the transfer to Ferrara, a certain number of prelates still continued to hold sessions at Basle, but from this date the council of Basle is regarded as a *conciliabulum*, or schismatical assembly."

The council of Basle was certainly regularly summoned by pope Martin V., who commissioned cardinal Julian, who had just led an unsuccessful crusade against the Bohemians, to preside as papal legate in the council. Martin V. died on the 20th of February, 1431, and Eugene IV. was elected his successor on the 3d of March, the very day appointed for the council to meet. The new pope immediately confirmed his predecessor's convocation of the council; but it is said only one abbot was present to constitute the council on the 3d of March, and he went through the form of declaring himself assembled in ecumenical council, which ceremony was repeated a few days after on the arrival of 4 other deputies. Cardinal Julian arrived in September, and held a session on the 26th of that month, at which 3 bishops and 7 abbots are said to have been present. On the 12th of November, pope Eugene wrote a letter to cardinal Julian, ordering him to dissolve the council and summon another to meet at Bologna in 1433; and on the 18th of December the pope issued a formal bull of dissolution. The council, however, held what is called its first session on the 14th of December, 1431; and in its second session, February 15, 1432, renewed the decrees of the council of Constance declaring the council to be above the pope, and the pope bound to obey the council; and in its third session, April 29, 1432, required the pope to revoke the pretended dissolution, and to be present in the council within 3 months personally, if able, or otherwise by legate or legates, and the cardinals likewise to be

present in the council within three months, threatening to enforce these requirements by the proper penalties in case of nonfulfillment. The contest went on, the council issuing its decrees and the pontiff his bulls, until the pope, hard pressed on all sides, was obliged to yield to the council on all points, and in his bull of December 15, 1433, to say expressly:

"We decree and declare that the aforesaid general council of Basle was and is legitimately continued from the time of its aforesaid beginning . . . . moreover declaring the above dissolution null and void, we follow the holy general council of Basle itself with purity, simplicity, effect, and all devotion and favor. Furthermore, our two letters, . . and any others, and whatever has been done or attempted or asserted by us or in our name to the prejudice or disparagement of the aforesaid holy council of Basle, or against its authority, we abrogate, revoke, make void, and annul."

The council required the pope's legates, before admitting them to the presidency of the council, to take oath in a general congregation on the 8th of April, 1434, to labor faithfully for the state and honor of the council of Basle, and to defend and maintain its decrees, and especially the decree of the council of Constance respecting the council's supremacy under Christ and the obligation of all, even the pope, to obey it, &c. The council had now become very numerous, and began to consider in earnest measures for ecclesiastical reform. It abolished most of the papal reservations of elective benefices, &c.; prescribed regular diocesan and provincial synods; issued decrees against the concubinage of the clergy, against the indiscreet use of interdicts, and against frivolous and unjust appeals; abolished the annats (= first fruits, or first year's income of a benefice, paid into the papal treasury), which had prevented any but the rich from obtaining important preferments; and adopted various other measures of reform during the 3 years or more of apparent harmony between the pope and the council. The pope during this time repeatedly declared "that he had always received and observed the decrees of the council." But in 1437 there came another conflict between them. The negotia-

tions for union with the Greeks served as a reason for removing the council into Italy; but the council rejected the pope's proposals to this end, and on the 31st of July, 1437, impeached the pope for disregard of the council's reformatory decrees. Then the pope by his bull of September 18, 1437, removed the council from Basle to Ferrara, and on the 8th of January, 1438, opened a council in the latter city. On the 24th of January, 1438, the council suspended Eugene from all administration of the papacy, and passed decrees for limiting the number of causes dependent on Rome and bettering the occupancy of ecclesiastical offices. Thenceforward the energies of the council of Basle were absorbed by the struggle with the pope. On the 25th of May, 1439, it pronounced him deposed; and on the 17th of November following, it elected in his stead by commission Amadeus VIII., duke of Savoy, who took the name of Felix V., but was recognized as pope only in a few countries. The council of Basle, grown small in numbers and influence, held its 45th and last session on the 16th of May, 1443; but it continued to exist in name, and removed to Lausanne in 1448, where it was entirely dissolved the next year. Its pope Felix also resigned, April 9, 1449.

The council, which met in Ferrara, January 8, 1438, and, on account of the pestilence there, was transferred to Florence at the beginning of the next year, had for its great object the union of the Greeks and Latins. It was attended by the Greek emperor, by the patriarch of Constantinople, by the legates of the Greek patriarchs of Antioch, of Alexandria, and of Jerusalem, and by other principal theologians and bishops of the Greek church, also by the Italian bishops and by two bishops from the duke of Burgundy's dominions. An act of reconciliation between the Greek and Latin churches was signed by 141 bishops, the article in respect to the pope's supremacy declaring that "the Roman pontiff holds the primacy over the whole world, and is the successor of the blessed Peter the prince of the apostles, and the true vicar of Christ, and the head of the whole church, and the father and teacher of all

Christians, and has in the blessed Peter full authority from our Lord Jesus Christ to feed, rule, and govern the whole church in the manner contained both in the acts of the ecumenical councils and in the sacred canons." This article was differently understood by the two parties, as the Greeks recognized only the first 7 general councils, and entirely rejected the forgeries and later canons which were current in Rome; and besides, the Greeks, on their return to Constantinople, reported that every thing at Florence was done by artifice and fraud. So the nominal union was of little account. There followed also at Florence, in 1440, what Gieseler calls "the empty show of a renewed union with the Armenians;" and subsequently a succession of ambassadors came from all the other oriental churches to seek a hollow reconciliation with the church of Rome by papal decrees. The council of Florence came to an end, April 26, 1442.

The 5th Lateran council was convoked by pope Julius II. to offset a general council which had been summoned by some of the cardinals, at the instance of imperial and French envoys, to be held at Pisa, September 1, 1511, but which, composed almost wholly of French prelates, was without influence. This Lateran council was opened May 10, 1512, and closed May 16, 1517. It condemned the council or convention at Pisa and annulled its acts; at first laid France, and especially Lyons, under an interdict, but subsequently, by consent of the French king, Francis I., pronounced the death-warrant of the Pragmatic Sanction of 1438, which had secured in France the freedom of election to bishoprics and abbacies, and the removal of various ecclesiastical abuses; sanctioned the unlimited power of the pope, maintaining his full authority to summon, suspend, or dissolve councils at his pleasure; and declared that "by divine as well as human law the laity can have no jurisdiction over ecclesiastical persons." This council was composed almost wholly of Italian bishops, of whom "The Pope and the Council, by Janus" says there were only about 65, while the Catholic Almanac says it was "attended by 140

bishops." As Julius II. died February 21, 1513, the council was held mostly under Leo X.

The council of Trent (= Tridentine council) was for more than 3 centuries, until 1869, the great council of the Roman Catholic church. It was closely connected with the Reformation in the 16th century. Martin Luther in 1518 appealed to a general council; and from that time efforts were made, especially in Germany, to induce the pope to call such a council. But wars and other obstacles intervened; and after pope Paul III. issued his bull convoking the council to meet at Trent, November 1, 1542, war broke out afresh between the emperor and the king of France, so that the council was not opened by the papal legates till December 13, 1545. The place of meeting was the church of *Santa Maria Maggiore* (= St. Mary the Greater) in the city of Trent, which has a population of about 13,000, and is situated in that part of modern Austria called the Tyrol, 67 miles N. W. of Venice, and about 250 miles N. of Rome. It was fixed on for the meeting of the council, because this region was then a sort of neutral ground between Germany and Italy. At the opening of the council there were present, besides the 3 papal legates and the cardinal bishop of Trent, only 4 archbishops, 20 bishops, and 5 general superiors of monastic orders; but other prelates came in gradually, and 8 sessions were held up to and including that of March 11, 1547, when the only business done was to pass, by a vote of 38 to 18, a decree of the papal legate transferring the council to Bologna on account of an alleged epidemic in Trent. Two formal sessions were held in Bologna; but, by the pope's order, no decrees except of prorogation were there promulgated, as the emperor opposed the transfer to this city, and insisted on a return to Trent where he detained the 18 German and Spanish bishops. Pope Paul III., by his bull of September 17, 1549, indefinitely prorogued the council; but he died in November following, and his successor Julius III., who had presided over the council as Cardinal del Monte, first papal legate, published a bull the next year, by which the council was reopened at Trent on the 1st of May,

1551. Six sessions of the council were now held in Trent; but in the 16th session, held April 28, 1552, the council was again adjourned for two years on account of the civil war in Germany between the emperor and Maurice of Saxony, who was at the head of a Protestant army and in league with the French king. Before it reassembled, 3 popes died, viz., Julius III., and his successors, Marcellus II. and Paul IV. At last, pope Pius IV. having issued his bull for this purpose, the council was solemnly reopened in the cathedral of Trent, January 18, 1562, by the papal legates, Cardinal Gonzaga (who died the next year) being president. Nine more sessions were then held, the 25th and last session on the 3d and 4th of December, 1563, almost 18 years after the opening session in 1545. At this last session, there were present 4 cardinals as papal legates (Cardinal Morone presiding in the pope's name), 2 other cardinals (of Trent and Lorraine), 3 patriarchs, 25 archbishops, 168 bishops, 39 procurators of absent prelates, 7 abbots, and 7 generals of religious orders—in all, 255 prelates, who signed the decrees. The acceptance of the decrees by the ambassadors was then asked and given, except by the Spanish ambassadors, whose king opposed the closing of the council, and the French, who had withdrawn in displeasure. The decrees were confirmed by a bull of pope Pius IV. issued January 26, 1564; and were accepted and promulgated in all the Roman Catholic states of Europe, except France. Says the Catholic World, "In the name of Gallican liberties and royal privileges, the disciplinary portion was not published in France. Most of the measures were actually adopted by the bishops in provincial councils; but the seed of great evils was sown." In other countries, however, more or less opposition was made to certain decrees which interfered with civil or political authority; and king Philip of Spain ordered his viceroys to suspend the execution of them in the kingdom of Naples and the duchy of Milan.

The following "accurate synopsis" of the work of the council is from "The Catholic World," for October, 1869, which,

in turn, derives it from the oration of bishop Jerome Ragazzoni, orator at the last session.

"In matters of faith, after the adoption of the venerable creed sanctioned by antiquity [the so-called Nicene creed], the council drew up a catalogue of the inspired books of the Old and New Testament, and approved the old received Latin version of the Hebrew and Greek originals. It then passed to decide the questions that had been raised concerning the fall of man. Next, with admirable wisdom and order, it laid down the true Catholic doctrine of justification. The sacraments then claimed attention, and their number, their life-giving power through grace, and the nature of each one, were accurately defined. The great dogma of the blessed eucharist was fully laid down; the real dignity of the Christian altar and sacrifice was vindicated; and the moot question of communion under one or two kinds settled both in theory and practice. Lastly, the false accusations of opponents were dispelled, and Catholic consciences gladdened by the enunciations on indulgences, purgatory, the invocation and veneration of saints, and the respect to be paid to their relics and images. The decision on so many important and difficult questions was no light task, and of the utmost importance. A 'hard and fast line' was drawn between heresy and truth; and if the wayward were not all converted, the little ones of Christ were saved from the danger of being led astray. In her greatest trial the church gave no uncertain sound. Nations might rage, and the rulers of the earth meditate rash things; but the truth of God did not abandon her, and she fearlessly proclaimed it in her council. In regard to some abuses in practical matters, dependent on dogma, from which the innovators had seized a pretext to impugn the true faith, a thorough reform was decreed. Measures were taken to prevent any impropriety or irreverence in the celebration of the divine sacrifice, whether from superstitious observances, greed of filthy lucre, unworthy celebrants, profane places, or worldly concomitants. The different orders of ecclesiastics were accurately distinguished, and the exclusive rights and duties of each one clearly defined; some impediments of matrimony, which had been productive of evil rather than good, were removed, and most stringent regulations adopted to prevent the crying wrongs to which confiding innocence and virtue had been subjected under the pretext of clandestine marriages. All the abuses connected with indulgences, the veneration of the saints, and intercession for the

souls of purgatory, were fully and finally extirpated. Nor was less care taken in regard to purely disciplinary matters. Measures were taken to insure, as far at least as human frailty would permit, the elevation of only worthy persons to ecclesiastical dignities; and stated times were appointed for the frequent and efficient preaching of the word of God, too much hitherto neglected, the necessity of which was insisted on with earnestness and practical force. The sacred duty of residence among their flocks was impressed on bishops and all inferiors having the care of souls; proper provision was made for the support of needy clergymen, and all privileges which might protect heresy or crime were swept away. To prevent all suspicion of avarice in the house of God, the gratuitous administration of the sacraments was made compulsory; and measures were taken to put an effectual stop to the career of the questor [of indulgences and alms], by abolishing the office. Young men destined for the priesthood were to be trained in ecclesiastical seminaries; provincial synods were restored, and regular diocesan visitations ordered; many new and extended faculties were granted to the local authorities, for the sake of better order and prompter decision; the sacred duty of hospitality was inculcated in all clerics; wise regulations were passed to secure proper promotions to ecclesiastical benefices; all hereditary possession of God's sanctuary prohibited; moderation prescribed in the use of the power of excommunication; luxury, cupidity, and license, as far as possible, exiled from the sanctuary; most holy and wise provisions adopted for the better regulation of the religious of both sexes, who were judiciously shorn of many of their privileges, to the proper development of episcopal authority; the great ones of the world were warned of their duties and responsibilities. These and many other similar measures, were the salutary, efficient, and lasting reforms with which God, at last taking mercy on his people, inspired the fathers of Trent, legitimately congregated under the presidency and guidance of the apostolic see. Such was the great work done by the council—so great that even this summary review makes our wonder at the length of its duration cease. One remark seems worthy of special notice. The usual complaint of Protestants against the council was, and is, that it was too much under papal influence. Now one of the most notable features of its legislation is the great increase of the power of bishops. Not only was their *ordinary* authority confirmed and extended, but they were made in many cases, some of them of no little importance, perpetual delegates of the apostolic see,

so that Philip II. of Spain is reported to have said of his bishops, that 'they went to Trent as parish priests, and returned like so many popes.' So groundless is the statement that the papal jealousy of the episcopal power prevented any really salutary reforms. Such was the great work of the Council of Trent. . . . . Perhaps the best encomium of the council is that the Catholic of to-day reads with astonishment of abuses and measures of reform in the 16th century. . . . We have already quoted Hallam [1] on the revival of faith and piety in the church that was the immediate effect of the council. All historians agree that the triumphs of Protestantism closed with the first 50 years of its existence. After that it gradually declined." [2]

"The Catholic World" also quotes with approbation these words of Hallam:

"No general council ever contained so many persons of eminent learning and ability as that of Trent; nor is there ground for believing that any other ever investigated the questions before it with so much patience, acuteness, temper, and desire of truth. The early councils, unless they are greatly belied, would not bear comparison in these characteristics. Impartiality and freedom from prejudice, no Protestant will attribute to the fathers of Trent; but where will he produce these qualities in an ecclesiastical synod?" [3]

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[1] The following is the quotation from Hallam's Introduction to the Literature of Europe, here referred to: "The decrees of the council of Trent were received by the spiritual princes of the empire in 1566, 'and from this moment,' says the excellent historian [Ranke] who has thrown most light on this subject, 'began a new life for the Catholic church in Germany.' . . . . Every method was adopted to revive an attachment to the ancient religion, insuperable by the love of novelty or the force of argument. A stricter discipline and subordination was introduced among the clergy; they were early trained in seminaries, apart from the sentiments and habits, the vices and the virtues of the world. The monastic orders resumed their rigid observances."

[2] For the doctrinal decrees of the council, see further in Chapter II. See also the statistics on political and social power in Chapter XXVIII., the account of the Jesuits in Chapter IX., and of the Inquisition in Chapter XI., &c.

[3] To the quotations which "The Catholic World" gives from Hallam's "Introduction to the Literature of Europe in the 15th, 16th, and 17thCenturies," may properly be added the following from the same chapter of the same work:

"The council of Trent, especially in its later sessions, displayed the antagonist parties in the Roman church, one struggling for lucrative abuses, one anxious to

The following estimate of the work of this council is given by the learned and candid Mosheim in his ecclesiastical history, as translated by Dr. Murdock:

"The council of Trent, which is said to have been summoned to explain, arrange, and reform both the doctrine and the discipline of the church, is thought by wise men to have rather produced new enormities, than to have removed those that existed. They complain that many opinions of the scholastic doctors, concerning which in former times men thought and spoke as they pleased, were improperly sanctioned and placed among the doctrines necessary to be believed, and even guarded by anathemas: they complain of the ambiguity of the decrees and decisions of the council, in consequence of which, controverted

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overthrow them. They may be called the Italian and Spanish parties; the first headed by the Pope's legates, dreading above all things both the reforming spirit of Constance and Basle, and the independence either of princes or of national churches; the other actuated by much of the spirit of those councils, and tending to confirm that independence. The French and German prelates usually sided with the Spanish; and they were together strong enough to establish as a rule, that in every session, a decree for reformation should accompany the declaration of doctrine. The council, interrupted in 1547 by the measure that Paul III. found it necessary for his own defense against these reformers to adopt, the translation of its sittings to Bologna, with which the Imperial prelates refused to comply, was opened again by Julius III. in 1552, and having been once more suspended in the same year, resumed its labor for the last time under Pius IV. in 1562. It terminated in 1564, when the court of Rome, which, with the Italian prelates, had struggled hard to obstruct the redress of every grievance, compelled the more upright members of the council to let it close, after having effected such a reformation of discipline as they could obtain. That court was certainly successful in the contest, so far as it might be called one, of prerogative against liberty; and partially successful in the preservation of its lesser interests and means of influence. Yet it seems impossible to deny that the effects of the council of Trent were on the whole highly favorable to the church, for whose benefit it was summoned. . . . . The abolition of many long established abuses by the honest zeal of the Spanish and Cisalpine fathers in that council took away much of the ground on which the prevalent disaffection rested. . . . In its determinations of doctrine, the council was generally cautious to avoid extremes, and left, in many momentous questions of the controversy, such as the invocation of saints, no small latitude for private opinion. . . . Transubstantiation had been asserted by a prior council, the 4th Lateran in 1215, so positively, that to recede would have surrendered the main principle of the Catholic church. And . . . . if there was a good deal of policy in the decisions of the council of Trent, there was no want also of conscientious sincerity."

points are not so much explained and settled as perplexed and made more difficult; they complain that everything was decided in the council, not according to truth and the holy scriptures, but according to the prescriptions of the Roman pontiff, and that the Roman legates took from the fathers of the council almost all liberty of correcting existing evils in the church; they complain that the few decisions which were wise and correct, were left naked and unsupported, and are neglected and disregarded with impunity; in short, they think the council of Trent was more careful to subserve the interests of the papal dominion, than the general interests of the Christian church. . . . . Of the multitude of vain and useless ceremonies with which the Romish public worship abounded, the wisdom of the pontiffs would suffer no diminution, notwithstanding the best men wished to see the primitive simplicity of the church restored. On the other regulations and customs of the people and the priests, some of which were superstitious and others absurd, the bishops assembled at Trent, seem to have wished to impose some restrictions; but the state of things, or rather I might say, either the policy or the negligence of the Romish court and clergy, opposed their designs. Hence in those countries where nothing is to be feared from the heretics, as in Italy, Spain, and Portugal, such a mass of corrupt superstitions and customs and of silly regulations obscures the few and feeble rays of Christian truth yet remaining, that those who pass into them from the more improved countries feel as if they had got into midnight darkness. Nor are the other countries, which from the proximity of the heretics or their own good sense are somewhat more enlightened, free from a considerable share of corruptions and follies. If to these things, we add the pious or rather the impious frauds by which the people in many places are deluded with impunity, the extreme ignorance of the mass of the people, the devout farces that are acted, and the insipidity and the puerilities of their public discourses, we must be sensible, that it is sheer impudence to affirm that the Romish religion and ecclesiastical discipline have been altogether corrected and reformed, since the time of the council of Trent."

It may be added, that two extended histories of the council of Trent have been written; the first, which has been translated into English, written by Father Paul Sarpi, and sometimes displaying a feeling hostile to the court of Rome; the

second, written by Cardinal Sforza Pallavicino, and perfectly submissive to the see of Rome.

More than three centuries now passed away without another ecumenical council; but on the 29th of June, 1867, when about 500 prelates were assembled in Rome to celebrate the centenary of St. Peter's martyrdom, pope Pius IX. publicly and officially announced his intention to convene such a council at as early a day as circumstances would allow. On the 29th of June, 1868, he issued his bull of convocation, the essential part of which is as follows:

"Relying and resting on the authority of Almighty God himself, the Father, Son, and Holy Ghost, and of the blessed apostles Peter and Paul, which we also exercise on earth, we, with the counsel and consent of our venerable brethren the Cardinals of the Holy Roman church, by these letters proclaim, announce, convoke, and appoint a sacred ecumenical and general council to be held in this holy city of Rome, in the coming year 1869, in the Vatican basilica; to commence on the 8th day of the month of December, sacred to the Immaculate Conception of the Virgin Mary, Mother of God; to be continued, and, by the help of God, completed and finished for his glory and for the salvation of all Christian people. And we therefore will and command that, from every place, all our venerable brethren, the patriarchs, archbishops, and bishops, also our beloved sons, the abbots, and all others to whom by right or by privilege power has been granted to sit in general councils and to declare their opinions in the same, shall come to this ecumenical council convoked by us; requiring, exhorting, admonishing, and no less enjoining and strictly commanding them, in virtue of the oath which they have taken to us and to this Holy See, and of holy obedience, and under the penalties commonly enacted and set forth by law or custom in the celebration of councils against those who do not come, that they be fully bound to be present and to take part in this sacred council, unless they chance to be prevented by just impediment, which, however, they must prove to the synod through their legitimate proxies."

The pope also issued, September 8, 1868, "letters apostolic to all bishops of churches of the Eastern rite not in communion with the apostolic see," beseeching, admonishing, and pressingly exhorting them to come to this ecumenical council as

their ancestors came to the 2d council of Lyons (1274) and to the council of Florence (1438). And on the 13th of September, 1868, there followed "letters apostolic of his holiness Pope Pius IX. to all Protestants and other non-Catholics," addressing them as "those who, while they know the same Jesus Christ as the Redeemer, and glory in the name of Christian, yet do not profess the true faith of Christ, nor hold to and follow the communion of the Catholic church," and exhorting them thus:

"Let all those, then, who do not profess the unity and truth of the Catholic church, avail themselves of the opportunity of this council, in which the Catholic church, to which their ancestors belonged, affords a new proof of her close unity and her unconquerable vitality, and let them satisfy the longings of their hearts, and free themselves from that state in which they cannot be assured of their own salvation. Let them continually offer fervent prayers to the God of mercy that He will throw down the wall of separation, scatter the darkness of error, and lead them back to the bosom of our holy mother the church, in whom their fathers found the healthful waters of life, in whom alone the whole teaching of Jesus Christ is preserved and handed down, and the mysteries of heavenly grace dispensed. For ourself, to whom the same Christ our Lord has confided the charge of the Supreme Apostolic ministry, and who must, therefore, fulfill most earnestly all the offices of a good pastor, and love with a fatherly love and embrace in our charity all men, wherever scattered over the earth, we address these letters to all Christians separated from us, and we again and again exhort and conjure them speedily to return to the one fold of Christ."

Of course, in these letters the Roman pontiff assumes his own infallibility, since formally declared; the truth and unchangeableness of the Roman Catholic church as the sole authorized depositary of the faith and salvation of the Gospel; and the consequent necessity that all who are not in communion with, and submission to, the see of Rome must be regarded and treated altogether as errorists and heretics, and must themselves make all the concessions and do all the repenting antecedent to reconciliation with him who claims to be the vicar of

Jesus Christ upon the earth, and who, sitting in majesty and authority upon his pontifical throne, with outstretched hands awaits most eagerly the return of "erring sons to the Catholic church." Few Greeks or Protestants appear to have embraced this opportunity to become reconciled to the Roman pontiff and his Catholic church; while some ecclesiastical bodies as well as individuals among those thus addressed, have given formal answers much more argumentative and reprehensive and justificatory than submissive or repentant. Thus the committee of the Presbyterian General Assemblies in the United States, representing 5000 ministers and half a million of church members, answered by affirming their positive belief in the Apostles' Creed and the doctrinal decisions of the first six general councils; denying their being either heretics or schismatics; refusing to accept the pope's invitation, on account of holding the principles for which both the Council of Trent pronounced our fathers accursed, and the church of Rome still utters its anathema, the most important of these principles being —(1) That the word of God is the only infallible rule of faith and practice; (2) The right of private judgment; (3) The universal priesthood of believers; (4) A denial of the perpetuity of the apostleship; referring also to the leading doctrines of the Roman Catholic church, "which Protestants believe to be not only unscriptural, but contrary to the faith and practice of the early Church;" and closing with these plain and kindly words:

"While loyalty to Christ, obedience to the Holy Scriptures, consistent respect for the early councils of the Church, and the firm belief that 'pure religion is the foundation of all human society,' compel us to withdraw from fellowship with the Church of Rome; we, nevertheless, desire to live in charity with all men. We love all who love our Lord Jesus Christ in sincerity. We cordially recognize as Christian brethren all who worship, trust and serve Him as their God and Savior according to the inspired Word. And we hope to be united in heaven with all who unite with us on earth, in saying, 'Unto Him

who loved us, and washed us from our sins in His blood, and hath made us kings and priests unto God; to Him be glory and dominion forever and ever. Amen.'"

Appended to the encyclical letter issued by pope Pius IX., December 8, 1864, in respect to the "wicked errors" of our times, is a "*Syllabus* [= catalogue or list] of the principal errors of our time pointed out in the Consistorial Allocutions, Encyclical and other Apostolical Letters of pope Pius IX.," and enumerating, under 10 general heads or sections, 80 of these errors. These 10 sections of errors are entitled, "I. Pantheism, Naturalism, and Absolute Rationalism;" "II. Moderate Rationalism;" "III. Indifferentism, Toleration;" "IV. Socialism, Communism, Secret Societies, Bible Societies, Clerico-liberal Societies;" "V. Errors respecting the Church and her Rights;" "VI. Errors of Civil Society, as much in themselves as considered in their relations to the church;" "VII. Errors in Natural and Christian Morals;" "VIII. Errors as to Christian Marriage;" "IX. Errors regarding the Civil Power of the Sovereign Pontiff;" "X. Errors referring to Modern Liberalism." Some of the specifications under these general heads have respect to religious freedom, the separation of Church and State, the civil contract of marriage, education outside of the control of the Roman Catholic church, the conflict between civil law and the spiritual authority of the Church, the immunities of the clergy, the cessation of the pope's temporal power, &c.

Said the British "Quarterly Review" of the Vatican council, before it met:

"Its preface and programme are contained in the Encyclical of 1864. . . . The council is simply a *coup d'eglise* [=church stroke] of the Ultramontanists. It is a Jesuit plot; and the audacious men who take the lead in it reckon before everything to make use of it against the Liberals. It is not modern impiety that they trouble themselves about, for they know perfectly well that its abettors but mock at their anathemas; it is the liberal tendency in the bosom of their own Church which engrosses their energies; it is this which they hope to crush. Possibly they may succeed; only, that which they thus think to destroy, may perhaps burst

its bonds, and be marshaled once more outside the narrow limits within which they had thought to stifle it. There is their supreme danger."

"The Press and St. James Chronicle" said about the same time:

"What is the moving spring of this *catena* [= chain] of events? Most assuredly it is the spirit of Ultramontanism prompted, guided, and promoted by the order of the Jesuits. If they can only obtain this grand object, they, no doubt, consider they are safe, can never be again anathematized or suppressed by any pope, and that no ecumenical council can again be held to disturb the method of things which they will have established. It is plain it was by this order that the declaration of the dogma of the Immaculate Conception was effected. This was the first great step, aiming at spiritual supremacy over the conscience.—The second was the encyclical and syllabus, claiming temporal power over kings and nations; and the third, yet to come, is to combine both in one infallible and irresponsible head."

A Protestant also remarked, that it was a shrewd thing to bring all the prelates of the Roman Catholic church together in Rome, and there—all reporters being excluded, and the bishops pledged to secrecy—to concert measures for action. Every Roman Catholic bishop throughout the world, be it remembered, has to report to the central authority the state of his diocese; jurists in Rome, it is whispered, have been busy studying the laws of the American states to find and make opportunities for the benefit of the Church; and all may be assured, that whatever keen-sightedness and worldly wisdom and long experience would suggest as desirable or expedient, would at such a time and in such circumstances be sought out and effectually taught to those bishops in America or elsewhere who have both the will and the power to subserve the interests of the papal see. The professed object of the council may be made very prominent; and yet its actual result may be something very different, which Protestants little suspected.

In addition to the preparations which had been made by the pope in former years by encyclicals and other public manifestations of his desires and expectations, things were carefully "cut

and dried" for the council in the following way, according to "The Catholic World," for February and March, 1870:

"Five Committees, formed of Roman and foreign theologians, each under the presidency of a cardinal, have for nearly a year and a half been engaged in an exhaustive study of the subjects most likely to come up. Their dissertations and essays on such points have been printed for the private use of the bishops, and being up to the day, must be of great use, and will naturally aid much in expediting business.

"On December 2d, the Holy Father delivered to the bishops then in Rome [about 500], assembled in the Sixtine Chapel, an allocution in preparation for the council: and they received printed copies of an apostolical letter, dated November 27th, settling some matters for the good order of the council and the dispatch of business . . . . There are 10 chapters in it. . . .

"Chapter i. reiterates the laws of the church, and enjoins on all the duty of living piously, and of carefully maintaining an exemplary demeanor. . . . .

"Chapter ii. is as follows: 'Although the right and duty of proposing the matters to be treated in the Holy Ecumenical Council, and of asking the judgments of the fathers on them, belongs only to us and this apostolic see, yet we not only desire, but we exhort, that if any among the fathers of the council have anything to propose which they believe will tend to the general benefit, they shall freely propose it. However, as we clearly perceive that this, unless it be done in proper time and mode, may seriously disturb the necessary order of the business of the council, we direct that such proposals be offered in this mode, to wit: 1. Each one must be put in writing, and be directly delivered to a special congregation [=committee] composed of several cardinals and fathers of the council, to be appointed by us. 2. It must regard the general welfare of the church, not the special benefit of only this or that diocese. 3. It must set forth the reasons for which it is held useful and opportune. 4. It must not run counter to the constant belief of the church, and her inviolable traditions. The said special congregation shall diligently weigh the propositions delivered to it, and shall report to us their recommendation as to the admission or exclusion of them, in order that, after mature deliberation, we may decide whether or not they shall be placed before the council for discussion.' We may say here that this special committee has been appointed, and

is composed of 12 cardinals and 14 prelates. Of the cardinals 5 are usually resident in Rome, 3 are from sees in Italy, 1 is French, 1 Spanish, 1 German, and 1 (Cardinal Cullen) from Ireland. Of the prelates, 2 are patriarchs from the East, 1 is French, 2 Spanish, 4 Italians, 1 South American, 1 (Archbishop Spalding [of Baltimore]) from the United States, 1 Mexican, 1 English, 1 Belgian, and 1 German. This committee is thus an admirable synopsis, as it were, of the entire council. Their duties may hereafter be delicate and responsible. So far, we believe, they have not been called on to act. . . .

"Chapter iii. charges all to keep silence on the matters under discussion. . . .

"Chapter iv. declares that the seats shall be occupied according to grades of the hierarchy, and seniority of promotion . . .

"Chapters v. and vii. set forth that, for the rapid furthering of business, there shall be six other standing committees, the members of all of which shall be elected by ballot in the council: 1. On excuses for non-attendance, or for leave of absence, to consist of 5 members. 2. On grievances and complaints, likewise to consist of 5 members. 3. On matters of faith, to consist of 24 members. 4. On matters of discipline, with 24 members. 5. One on regular orders, with 24 members; and 6. One on oriental rites and on missions, to consist of 24 members. These last four committees, or 'deputations,' as they are termed, will be presided over each by a cardinal, to be appointed by the pope.

"Chapter vi. appoints the officers and attendants required in the council. Prince John Colonna and Prince Dominic Orsini are sergeants-at-arms. . . . The Right Rev. Joseph Fessler, of Germany, is named secretary of the council, with an under-secretary and 2 assistants. 7 notaries are named, and 8 *scrutatores* or tellers, for receiving and counting the votes. Among these last is Monsignor Nardi, well-known to the foreign visitors to Rome. The promotors, masters of ceremony, and ushers are also named in this chapter. . . .

"Other chapters . . . make known some points of order to be observed in the religious exercises of the public sessions and the general congregations; and enjoin on the bishops attending the council to remain until the close of it, forbidding any one to depart before such close, save with regular leave of absence, duly applied for and obtained. . . .

"Finally, the sovereign pontiff, who would preside in person only in the solemn sessions, designated 5 cardinals who, in his name and by his

authority, would preside in the general congregations. They were cardinals de Reisach, de Luca, Bizzarri, Bilio, and Capalti. [The death of cardinal de Reisach and the appointment of cardinal de Angelis to fill the vacancy, were announced in the congregation of January 3d, 1870.]

"The apostolic letter also set forth how the several committees of theologians had prepared *schemata*, or draughts, as we would term them, on various points belonging to the general purposes of the council. The Holy Father declared that he had abstained from giving to these draughts any sanction of approval. They would be placed in the hands of the bishops for their serious study and for their discussion, (*integra integre*) freely and as to every part."

The sessions of the council were held in the north transept of St. Peter's—a part about 175 feet in length and 95 feet in breadth being separated from the rest of the church by exquisitely colored, but temporary, partition-walls closing the arches on the north aisle and extending across the space between the two great pillars which support the north side of the dome. The pontiff's throne was placed under a draped canopy and above a raised platform in the semicircular apsis which forms the very northern extremity of the transept. On each side of him, but a little less elevated, were placed the cardinals, on seats covered with red damask, with kneeling-stands before them capable of being changed into writing-desks. Before the cardinals, but a little lower, sat the patriarchs, on seats covered with purple. On 14 rows of high-backed benches running the remaining length (about $\frac{2}{3}$) of the hall and rising as they recede, 7 on each side, from the central or front rows, sat the bishops, each with his seat numbered and covered with greenish Brussels tapestry, and his table suspended by hinges from the back of the bench before him. Seats for secretaries and other officials were placed here and there on the floor; and 30 or 40 feet from the large entrance-door at the south end of the council-hall in the central space between the front rows of bishops' seats was a temporary altar for masses. Several galleries opening through the wall were for the singers of the

Sistine choir, sovereigns and members of royal families, ambassadors, and theologians. The hall was ornamented with a large painting of the descent of the Holy Ghost, with paintings of the Apostles' council at Jerusalem, and of the three councils of Nice, Ephesus, and Trent, with medallion paintings of 22 popes connected with ecumenical councils, and colossal figures of the 4 great doctors of the church, Ambrose, Augustine, Jerome, and Chrysostom. As the large council-hall was 150 feet high, and was therefore but partially separated from the rest of St. Peter's by the partition, 50 feet high, at the south end, it was found after the council met in it that only the strongest and clearest voices could fill it and be understood, so that discussion was altogether impossible. But this difficulty was remedied for the congregations or meetings for discussion, which the pope does not attend, by putting in a new and light partition so as to cut off the altar and half of the bishops' seats, removing the prelates who occupied these seats to other temporary seats in the central space and on the platform, taking away the pope's throne and placing a temporary altar for mass there, and stretching an awning across the hall. For the solemn sessions, in which the pontiff presided, the council-hall was restored to its full size.

The expenses of the council were met by "Peter's pence" (see Chap. XXI.) or contributions from the faithful of all countries. It is said that 150 or 200 poor bishops were provided for gratuitously as guests of the Holy Father.

This enthusiastic description of the opening of the council is also from "The Catholic World," whose editor, Rev. I. T. Hecker, was in Rome at the time:

"The morning of December 8th dawned. . . . . Although the clouds were hanging low and heavy, and the air was filled with mist, and at times the rain poured down, ... by six A. M., tens of thousands were wending their way . . . . . to St. Peter's; and by seven, every eligible portion of the floor of the vast basilica was crowded. At half-past seven, the cardinals, archbishops, and bishops began to gather in the Vatican Palace, where they robed, putting on white copes and mitres, and then passed to the great hall at the front, and immediately over the vestibule

of St. Peter's. Here the masters of ceremony assigned to each one his proper place, and they awaited the coming of the sovereign pontiff.

"Punctual to the moment, he appeared. All knelt in prayer. In a clear and sonorous voice he intoned the *Veni Creator Spiritus*.[1] The choir took up the strain, the bishops arose, and commenced to move in procession back to the Vatican Palace, through the ducal hall, down the unequalled *Scala Regia*, and into the vestibule of St. Peter's. Along the line the voice of chanting was heard. Without, the air was filled again with the sound of bells and the booming of cannon. . . . . The prelates marched two and two, each one attended by his chaplain. It was a procession such as the world has seen but once before, and that six hundred years ago, at the Second Council of Lyons. First came the cross, surrounded with burning lights and clouds of incense from the censers, and a group of ecclesiastics attached to the Vatican and to St. Peter's. On came the long white line of mitred abbots, bishops, archbishops, primates, patriarchs, and cardinals, slowly moving, joining in the chanted hymn, or else with subdued voices reciting psalms and prayers. The hall, the grand stairway, and the vestibule were packed by thousands who despaired of being able to enter the church, and hoped at least to look on the procession. All eyes seemed to scrutinize the line of prelates with reverent curiosity. Some in the line had not yet lost the smoothness of their cheeks. They had not yet closed their eighth lustre.[2] The great majority had passed the half-century of life. . . . . Many of them, too, far more than the younger ones, were aged and venerable prelates, who, like the rest, had come at the summons of the chief pastor. . . . . The spectators, of every nation, looked to recognize the bishops each of his own land. They pointed out and whispered to each other the names of those who had won for themselves a world-wide reputation in the church, and looked with special attention on the oriental prelates, scattered here and there through the line, robed, not like those of the Latin rite, in unadorned white copes and white linen mitres, but in richly ornamented chasubles or copes of oriental fashion, glittering with gold and precious stones and bright colors, and wearing on their heads tiaras radiant with gems. On they passed, Italians, Greeks, Germans, Persians,

[1] Literally, "Come, Creator Spirit," a hymn of invocation to the Holy Spirit, which begins thus.

[2] As a *lustrum* or lustre is a period of 5 years, the close of the 8th lustre is the end of the 40th year.

Syrians, Hungarians, Spanish and Copt, Irish and French, Scotch and Brazilian, Mexican and English, American and Chinese, Canadian and South American and Australian; abbots, bishops, archbishops, primates, and patriarchs.

"Next came the cardinals—the senate of the church. . . .—Antonelli, Bilio, Bonnechose, Cullen, Schwartzenberg, Hohenlohe, Banabo, Pitra, Patrizi—every one seemed worthy of, and to receive, special homage as they slowly moved on.

"But even they were forgotten as the Holy Father approached. Surrounded by his chaplains and attendants, by Swiss guards in their picturesque costume, designed, it is said, with an eye to effect, by Michael Angelo himself, and by the Roman noble guard in their richest uniforms, he came borne, according to the old Roman custom which has come down from the times of the republic, in a curule chair, such as ediles and senators were borne in; such as that which the convert Senator Pudens appropriated to the Apostle St. Peter, which he and many of his successors used, and which is still preserved with care and veneration in St. Peter's. [See Chapters I. and III.] Pius IX. is, we believe, really eighty-one [78] years of age. He is still robust, wonderfully so for that age. His countenance beams still with that paternal benevolence which has such power to charm . . . All knelt as he was borne by, blessing them on either side. In his train followed other attendants and the superiors of religious orders, who enter the council, but are not privileged to wear mitres. Conspicuous among them was the thin, ascetic, fleshless form of the superior-general of the Jesuits, in black—the little black pope, as they call him in Rome.

"Meanwhile the head of the procession has long since reached the grand portals of the Basilica. From the door to the central line of the transept is about four hundred feet, and the nave of the church is about ninety-five feet wide. All this space is crowded with people standing so jammed together that there is not room to kneel, if one wished. Back on either side, under the broad arches, and into the side aisles, the vast mass of humanity extends. . . . Guards had kept free for the procession a passage-way through the crowd, from the door to the main altar. Up this lane the bishops walked with uncovered heads, for the blessed sacrament was exposed on the altar. Kneeling a moment in adoration, they arose, and, turning to the right, passed into the space set aside and prepared for the council-hall. To each one, as he entered, his proper place was assigned by the masters of ceremony. The great-

er part were so placed, when a fuller burst of the choir told us that the Holy Father had reached the portals of the church, had been received by the chapter of canons, and was entering. He left the curule chair and doffed his mitre; for a greater than he is here enthroned, and even the pope must walk with uncovered head. He, and the cardinals with him, knelt at the main altar as the bishops had done, and waited until the last strophe of the hymn, *Veni Sancte Spiritus* [= Come, Holy Spirit], was finished by the choir. He arose, chanted the versicle and prayer to the Holy Ghost, and then, preceded by the cardinals, also entered the council-hall. They passed each to his proper place, the pontiff to a *prie Dieu* [= 'pray God,' a kneeling-desk], prepared for for him in the middle, to await the commencement of the high mass. . .

"The pontifical high mass should have been celebrated by Cardinal Mattei, the dean of the body. But his age and infirmities are too great to permit so great an exertion. Accordingly, the next in rank, Cardinal Patrizi, took his place, and was the celebrant. The pontiff approached the altar with him, recited the *Judica* [= 'Judge, i.e., Psalm xliii] and the *Confiteor* [= 'I confess,' the confession of sin to God, to the Virgin Mary, &c.], and then retired to his own seat, and the cardinal ascended to the altar, and continued the mass. The music was that of Palestrina, executed by the papal choir as they alone can sing, and without any instrumental accompaniment. Such voices as theirs need none. Just before the last gospel, a portable pulpit was brought out near the altar; Monsignor Passavalli, archbishop of Iconium, ascended it, wearing cope and mitre, and preached the introductory sermon. It was in Latin—the language of the council—and occupied just 40 minutes. It has since been published, and the reader will not fail to recognize and admire the eloquence and fervor of his thoughts and the elegance of his Latinity. But no pages can give an idea of the clear, ringing voice, the musical Italian intonations, and the dignified and impressive, almost impassioned, gesture of the truly eloquent Capuchin. The sermon over, the pope gave the solemn blessing, the Gospel of St. John [John 1 : 1—14] was recited, and the mass was over.

"The altar being now clear, the attendants brought in a rich, throne-like stand, and placed it on the altar in the centre. Monsignor Fessler, secretary of the council, attended by his assistant, brought in procession a large book of the Gospels, elegantly bound, and reverently placed it on the throne. . . .

"The Holy Father then assumed his full pontifical robes. The car-

dinals and all the prelates, in their proper order, then approached, one by one, to pay him homage, kissing his hand or the stole he wore. Their numbers made it a long ceremony. . . .

"This over, all knelt while the pontiff chanted the sublime prayer, *Adsumus, Domine* [= We are present, Lord]. Solemn and subdued were the chanted *amens* of the entire assembly.

"Four chanters next intoned the litany of the saints in the well-known varying minor strains of Gregorian chant. Most impressive were the responses made by the united voices of the fathers. But when, at the proper time, the pope rose to his feet, and, holding the cross of his authority in his left hand, replaced the chanters, and raising his streaming eyes to heaven, and in his own majestic and sonorous tones, trembling just enough to tell how deeply his great heart was moved, thrice prayed our divine Lord to bless, to preserve, to consecrate this council, tears flowed from many an eye. All were intensely moved, and not bishops alone, but the crowds of clergy outside, and thousands of the laity, joined, again and again, in the response, *Te Rogamus, audi nos* [= We beseech thee, hear us]. Then, if never before, St. Peter's was filled with the mighty volume of sound. . . .

"The chanters resumed, the litany was terminated, and the pope recited the prayers that follow it. Cardinal Borromeo then, acting as deacon, chanted the Gospel taken from Luke x., narrating the mission of the disciples. He used the volume that had been enthroned on the altar. When he concluded, the volume was carried back as before, and reverently replaced on the throne. The assembly were seated, and the Holy Father, himself seated and wearing his mitre, delivered a discourse or allocution, full, as all his discourses are, of unction, and replete with the thoughts and words of divine inspiration.

"At the conclusion of this discourse all knelt, and the Holy Father again intoned the *Veni Creator Spiritus*. The choir took it up, and the members of the council responded in the alternate strophes. The pope sang the versicles and prayer that follow it, and all again were seated.

"The secretary now mounted the pulpit and read aloud the first proposed decree, "That this Holy Vatican Council be, and is now opened." The fathers all answered *Placet* [= It pleases, i. e., Yes]; the pope gave his sanction; the formal decree was passed and proclaimed, and the notaries instructed to make an official record of it.

"A second decree was similarly proposed, voted, and sanctioned, fix-

ing the second public session for the festival of Epiphany, January 6th, 1870. The first general congregation was announced for Friday, December 10th, in the same hall of the council.

"This closed the proceedings of the first public session, which necessarily were purely formal. The Holy Father arose and intoned the solemn *Te Deum* or thanksgiving. The choir—the unrivalled one of the Sixtine chapel—took up the strain, intertwining the melody with subdued but artistic harmonies. The assembled bishops, the clergy without, thousands of the laity, familiar from childhood with the varying strains of its Gregorian chant, responded with one accord, in the second verse of the grand old Ambrosian hymn. The choir sang the third verse as before, the crowd responded with the fourth, and so on they alternated to the end. It is impossible to tell in words the thrilling power of such a union of voices. It moved, overcame, subdued one. . . .

"At half-past two, the *Te Deum* was finished, and the services closed. The Holy Father unrobed, and withdrew with his attendants. But it was past three ere all the bishops could issue from the hall and leave the church. The crowds looked on as they slowly departed, their own numbers long remaining seemingly undiminished."

At the first general congregation, held December 10th, Cardinal de Luca presiding and making an address, the members of the council voted by ballot for the two committees on excuses and complaints, each consisting of five members. These votes were placed in boxes, and publicly sealed; and a committee, consisting of the senior patriarch, the senior primate, the senior archbishop, the senior bishop, and the senior mitred abbot, was appointed to superintend the counting of the votes the next day, and also to superintend the counting of the votes in future elections. Copies of the first *schema* or draught on doctrinal matters were then delivered to the bishops. The meeting was opened at 9 o'clock A. M. with the mass of the Holy Ghost celebrated by one of the prelates without music, and this was followed by the chief cardinal's reading the prayers prescribed for the occasion. A concluding prayer was said before the meeting was adjourned.

At the second general congregation, December 14th, two

documents from the pope were distributed to the council; one on the election of pontiff by the cardinals and the immediate adjournment of the council, should there be a vacancy in the office during the council; the other, revising the censures and penalties of the canon law, &c. (see Chapter IV.). The council balloted for members of the committee on matters of faith, 721 members voting. Archbishops Spalding of Baltimore, and Alemany of San Francisco, were two of the 24 members of this important committee. Archbishop Manning of Westminster, England, was another member, and Cardinal Bilio was appointed chairman. It is conceded that the members of this committee almost unanimously favored the decree, subsequently passed, affirming the pope's supremacy and infallibility.

At the third general congregation, December 21st, the committee on discipline was chosen. Archbishop McCloskey of New York, and Bishop Heiss of La Crosse, were the members chosen from the United States, and Cardinal Caterini was appointed chairman.

At the fourth general congregation, December 28th, the committee on the religious orders was chosen. Of this Bishop Ryan of Buffalo was the only member chosen from the United States, and Cardinal Bizzarri was appointed chairman. After the balloting, the discussion on the first *schema* began, and was continued on the next day, also on the 3d, 4th, 8th, and 11th of January. In all 35 speakers addressed the council on this *schema*, all in Latin, the first speaker being Cardinal Rauscher of Vienna, the second Archbishop Kenrick of St. Louis, and another Bishop Vérot of Savannah. All these discourses were taken down by the stenographers of the council, written out, and then referred with the *schema* itself to the committee on matters of faith to make such amendments in the *schema* as might seem advisable, and again bring it up before the council for consideration and ultimate approval or rejection. In the mean time other *schemata* or draughts on discipline were placed in the hands of the members of the council to be studied for subsequent discussion and action in a similar way.

The second public session of the council, in which the pontiff presided, was held January 6th. There was no procession, yet the crowd in St. Peter's, though smaller than at the first session, was immense. After the mass, litany, and other prayers, came the special business of the session—to make the solemn profession of faith. This ceremony is thus described in "The Catholic World" for March, 1870:

"The promotors, approaching the holy father, knelt and asked that this be now done. He assented, and arose, and put off his mitre. All arose, and stood uncovered. In his own clear, ringing voice, in tones that filled the hall, and passed out to the multitude beyond in the church—so clear that words could be caught far off at the other end of the transept—he read slowly and solemnly the profession of Catholic faith, in the form of Pius IV., and seemed to lay special stress on the declaration that in his heart he held and professed this holy faith, and would hold it, with God's blessing, until death, and concluded, 'I, Pius, Bishop of the Catholic church, so promise, vow, and swear. So help me God, and these holy gospels,' and kissed the book of gospels. He was then seated. The prelates remained standing as before, while one of their number read, in a clear voice, the same profession in their name. When he had concluded, the masters of ceremony placed a book of the gospels on the knees of the pontiff, and one by one the cardinals approached, according to their rank, and confirmed the profession, 'I, Constantine, Cardinal Patrizi, promise, vow, and swear, according to the form just read. So help me God, and these holy gospels,' and kissed the book. After the cardinals came the patriarchs and primates, and then the archbishops and bishops. . . . The prelates made the profession each in the liturgical language of his rite; most, of course, in Latin, some in Greek, and Syriac, and Chaldean, and Arabic, and Armenian, and Copt, and Slavonic. . . . . This solemn ceremony lasted for two hours and a half. When it was concluded, the *Te Deum* was intoned, and chanted in the old and venerable style by the choir, the bishops, and the assembled thousands, and with it closed the second public session of the Vatican council."

The 29th general congregation was held February 22, 1870, when the discussion on the fourth *schema* on discipline was referred, like the three before it, to the committee on matters of

discipline. Including the 7 speeches of that day, 145 speeches had then been delivered before the council on the 5 *schemata* (1 on faith, and 4 on discipline), and nothing satisfactory to the council had been matured. Some additional regulations were announced in the congregation of the 22d of February, according to which the members of the council who desired to present their views upon any *schema* or to amend it in any way, were to do this, not publicly in the congregation as before, but by writing out their views, amendments, &c., and sending these written statements to the secretary, who in turn was, at the expiration of the time specified, to deliver them all to the appropriate committee, who were, as before, to amend the *schema*, if necessary, and report it to the congregation with a summary of the remarks made and of the amendments proposed; and then the presiding cardinals were to appoint a day for its discussion in general congregation, first by those who might previously signify their intention to discuss it as a whole, and next by those who might thus signify their intention to discuss the 1st, 2d, &c., portion of it, as each portion should come up in its order, the members of the reporting committee being free to reply at their discretion during the debate. Provision was also made in these regulations for closing the discussion at the written request of at least 10 bishops, should a majority of the members present so decide; for taking the vote after the discussion of a part of a *schema* should be finished, first on the amendments to that part and then on the part itself; and finally for taking the vote on an entire *schema* by saying *placet* [= it pleases], or *non placet* [= it does not please], or *placet juxta modum* [= it pleases after a fashion], those who voted in this last way giving a written statement of opinion and reasons.

Under the new regulations 9 general congregations were held in March, and 8 in April; and then, at the 3d public session, held on Low Sunday, April 24th, a dogmatic decree on Catholic faith* was read and unanimously approved by the

* This decree is in 4 chapters, treating (I.) of God the Creator of all things, (II.) of Revelation, (III.) of Faith and (IV.) of Faith and Reason; with corresponding

667 members present; whereupon, after the vote was officially declared by the notaries, the pope gave his sanction thus:

"The canons and decrees contained in this constitution, having been approved by all the fathers, without a single dissentient, we, with the approbation of this holy council, define them, as they have been read, and by our apostolic authority we confirm them."

After the 3d public session, 3 general congregations were held for discussion and action upon the *schema* on the Little Catechism, which was voted on as a whole in the congregation of May 4th, and then laid over for the final seal of approbation in the public session.

With the general congregation of May 13th commenced the discussion respecting the primacy and infallibility of the pope, which was continued for two months. The preface and the first 2 chapters of the proposed decree having been adopted, and the discussion on the 3d chapter closed, the debate began in the congregation of June 15th on the 4th chapter, which embraced the doctrine of the pope's infallibility. While the greater part of the council were Ultramontanists, who were agreed in maintaining this infallibility, there was opposition from three classes: (1.) The Gallicans or French party, headed by the archbishop of Paris, who denied the infallibility of the pope and regarded him only as a divinely constituted center or official representative of the whole church, this whole church dispersed through the world being infallible and the pope being amenable to it. This class was not very numerous, but grew larger during the continuance of the council. (2.) Those who, though themselves believing or speculatively favoring the doctrine, yet deemed it incapable of definition, the church tradition on this point not being, in their view, clear enough. (3.) Those who regarded the definition as possible, but perilous to the church, hindering conversions and exasperating governments.

canons appended, anathematizing atheists, pantheists, rejecters of the Tridentine canon of the Scriptures, disbelievers in the inspiration of these Scriptures, or in miracles, or in the perpetuity of church-doctrines, &c.

This last is said to have been the most numerous of the three classes of the opposition, and to have included Cardinal Schwartzenberg, Bishop Dupanloup of Orleans, most of the German and Austrian bishops, and a good number of the French and Belgians. There were 65 speakers on this last chapter, before the debate was arrested, on the petition of 150 bishops, by the vote of an overwhelming majority. In the general congregation of July 11th, the votes were taken on the details of the 4th chapter, and 47 members voted against the definition of infallibility. In the general congregation of July 13th the vote was taken on the whole *schema*, when 451 voted *placet*, 62 *placet juxta modum*, and 88 *non placet*. As some (Spanish bishops, it is said) who voted *placet juxta modum*, recommended the insertion of words to make the decree clearer and stronger, the *schema* was altered, and the amendments were agreed to in the congregation of July 16th.

Of the 88 who voted unconditionally against the dogma of infallibility in the general congregation of July 13th, 25 were Austrian (including the 2 cardinal archbishops Schwartzenberg of Prague and Rauscher of Vienna, Archbishop Simor of Grau who is primate of Hungary and a member of the committee on faith, Archbishop Prince Fürstenberg of Olmütz, &c.), 25 were French (including Cardinal Archbishop Matthieu of Besançon, the archbishops of Lyons and Paris, Bishop Dupanloup of Orleans, &c.), 11 from Germany (including the archbishops of Munich and Bamberg in Bavaria, &c.), 8 from the British dominions (including Archbishops McHale of Tuam in Ireland, Connolly of Halifax, Bishops Rogers of Chatham, Bourget of Montreal, &c.), 6 from Italy (the Archbishop of Milan, &c.), 6 from the Oriental rites in Turkey and Persia, and 4 (the Archbishop of St. Louis, and the Bishops of Pittsburg, Little Rock, and Rochester) from the United States. Of the 62 who voted conditionally (*placet juxta modum*) against the dogma at that time, about 20 were Italians, including 3 cardinals (de Silvestri, Trevisanto, and Guidi), 6 from Spain, 4 from the United States (the Archbishops of Oregon City and

New York, and the Bishops of Monterey and Savannah), &c. Several American prelates were absent at this time, as Archbishop Purcell of Cincinnati, the Bishops of Burlington and Cleveland, &c.; and Archbishop Odin of New Orleans had died.

On the 15th of July, two days after the above vote was taken, a deputation of the minority had an interview with the pope (according to the Roman correspondent of the *Gazette de France*), to ask him to suppress, in the 3d canon of the 2d chapter of the *schema*, a clause which had been added after the close of the discussion, and to insert in the formula of the definition the words 'supported by the testimony of the churches.' The pope received the deputation with great kindness, but did not, as appeared the next day, accede to their request. Then the bishops of the minority concluded not to attend the promulgation of the doctrine, and addressed to the pope this letter:

"*Most Holy Father:* In the general congregation held on the 13th of the present month, we have voted on the schema of the first dogmatic constitution, relative to the Church. Your Holiness now knows that 88 Fathers, only, listening to their conscience and their love of the Church, have voted *non placet;* that 62 have voted *placet juxta modum*, and, finally, that about 70 others have not attended the congregation, and have deemed it best to abstain from voting. It should be added that other Fathers, either on account of the condition of their health, or from other very grave motives, had already returned to their dioceses. Under such conditions our vote has been presented to the eyes of Your Holiness and of the entire world. It is therefore now known how large a number of bishops share our sentiments; as regards us, we have by our vote fulfilled a duty which we had to discharge before God and before the Church. Since then nothing has occurred which could have disposed us to vote differently; on the contrary, certain events of great importance have still more confirmed us in our former disposition. And on that account we now hereby declare that we renew and confirm the votes previously given by us.

"Confirming, therefore, these votes by the present declaration, we decide, at the same time, that we shall not attend the public session

which is to take place on the 18th of the present month; for the filial devotion and the respect which yesterday brought to the feet of Your Holiness our deputation do not permit us, in a question which so nearly concerns Your Holiness that it may be regarded as being a personal affair of Your Holiness, to say publicly and to the face of our Father, *Non Placet.* Moreover, the votes which we intended to give at the solemn session would only repeat the votes already given by us at the general congregation. We therefore return, without further delay, to the flocks which are entrusted to us, and to which, after so long an absence, amidst these rumors of war and in the urgent necessities of their souls, our presence is absolutely necessary, being distressed that in this sad junction we should find the consciences and the peace of souls so deeply disturbed.

"We recommend with our whole heart Your Holiness and the Holy Church, to which we profess an inviolable devotedness and obedience, to the grace and to the protection of our Lord Jesus Christ. And, in union with those of our colleagues who are absent and who should have voted as we, we are, most holy Father,

Of your Holiness'

Most devoted and obedient sons."

The 4th general session was held on Monday, July 18th, at 9 A. M. The following account of it is from "The Catholic World," of September, 1870.

"The 18th of July will henceforth be a memorable day in the history of the church. . . . . At 9 o'clock precisely, his eminence Cardinal Barili began a low mass, without chant. At the end of it, the small throne for the gospels was placed on the altar, and upon it a copy of the Sacred Scriptures. In a few moments the sovereign pontiff entered, preceded by the senate and by the officers of his court, and, after kneeling a few moments at the *prie-dieu*, went to his throne in the apsis of the *aula* [= hall]. The customary prayers were recited by him; the litany of the saints was chanted, and the *Veni Creator Spiritus* intoned, the people present taking part; after which the bishop of Fabriano ascended the pulpit and read the *schema* to be voted on, and finished with asking the fathers whether it pleased them. Monsignor Jacobini next, from the pulpit, called the name of each prelate assisting at the council. 534 answered *placet*, 2 replied *non placet*, and 106

were absent, some being sick, the far greater number not wishing to vote favorably. As soon as the result was made known officially to Pius IX., who awaited it in silence, but with calmness, he arose, and in a clear, distinct, and firm voice announced the fact of all, with the exception of 2, having given a favorable vote, 'wherefore,' he continued, 'by virtue of our apostolic authority, with the approval of the sacred council, we define, confirm, and approve the decrees and canons just read.' Immediately there arose murmurs of approbation inside and outside the hall, the doors of which were surrounded by a large crowd, and, increasing from the impossibility those present experienced of repressing their feeling, it swelled into a burst of congratulation, and a *Viva Pio Nono Papa infallibile* [Live Pius IX. Pope infallible]. . . As soon as all were quiet, with unfaltering voice and excellent intonation the pope began the *Te Deum*. It was taken up alternately by the Sistine choir and those present. By an accident at the '*Sanctus, Sanctus, Sanctus* [= Holy, Holy, Holy], the people got out, and took up the part of the Sistine choir, and kept it to the end, alternately with the bishops, and with a volume of sound that completely drowned the delicate notes of the papal singers, and which, if not as musical as their chant, was far more impressive. The session ended with the apostolic benediction from the holy father, accompanied by an indulgence for all assisting, in accordance with the custom of the church."

The session of the 18th of July was memorable not only for its decree on the pope's primacy and infallibility, and for its number of vacant seats, but also for its terrible thunder-storm. Of this storm, which burst over the church during the voting upon the dogma, and of the scenes that followed, the correspondent in Rome of the New York Tribune wrote the next day:

. . . "The lightning flashed and the thunder pealed as we have not heard it this season before. Every *placet* seemed to be announced by a flash and terminated by a clap of thunder. Through the cupolas the lightning entered, licking, as it were, the very columns of the *baldachino* over the tomb of St. Peter, and lighting up large spaces on the pavement. . . . Thus the roll was called for one hour and a half, with this solemn accompaniment, and then the result of the voting was taken to the pope. . . . Looking from a distance into the hall, which was ob-

secured by the tempest, nothing was visible but the golden miter of the pope, and so thick was the darkness that a servitor was compelled to bring a lighted candle and hold it by his side to enable him to read the formula by which he deified himself. And then—what is that indescribable noise? . . . The fathers had begun with clapping—they were the fuglemen to the crowd who took up the notes and signs of rejoicing until the church of God was converted into a theatre for the exhibition of human passions. '*Viva Pio Nono*' [= Live, Pius IX.], '*Viva il Papa Infallibile*' [= Live the infallible pope], '*Viva il trionfo dei Cattolici*' [= Live the triumph of the Catholics], were shouted by this priestly assembly; and again another round they had; and yet another was attempted as soon as the *Te Deum* had been sung and the benediction had been given. It was a morning never to be forgotten by the contrasts between the absence of almost every effect which man could have provided, and the presence of those wonderful effects of nature which I have attempted to describe. A miserably small assemblage in the church; no decorations, no proud procession; the hall almost closed from the view of the public: one-third of the entire number of the bishops, and those the leading members of the hierarchy, absent; the Royal box nearly empty; the Diplomatic box as much so, for France, Austria, Prussia, and Bavaria had instructed their ministers not to attend, nor to illuminate in the evening—such were the external circumstances of humiliation which struck the senses. On the other hand, the God of Nature, and perhaps, too, of the pope, had entered the very church of St. Peter clothed in his sublimest form. Until 12 o'clock did this terrific storm continue, and then the council broke up. Gradually the sky became serene. . . . In the evening there were no illuminations worth noticing. The façade of St. Peter's was illuminated, the ornamental gas lights in the *Corso* were lit, and a few houses, very few, had some paper-covered lamps. . . . The great event of the evening was the departure of a host of the fathers, thus retarding the time of starting for ¾ of an hour. Almost the entire Diplomatic Body went up to take leave of their bishops."

The work of the council up to this point is thus summarily described by the same correspondent:

"ROME, July 21.—Now that the Ecclesiastical season has closed, and wearied and half-baked bishops are flying in all directions to their

dioceses, let me cast a rapid retrospective glance at the history of the last seven months. Two years have passed away since the council was summoned according to the time-honored form. The professed objects were good; the real object was to erect the personal infallibilty of the pope into a dogma. How has it been done? In what spirit? I shall answer these questions according to the observations which I have myself made and the information which I have received during the long interval which has elapsed since last November. I may have erred in the former, and been misinformed in the latter; but what I now write I believe to be true. On the arrival of the Fathers in Rome they found themselves in the position of boys in a public school. Their business was cut out for them—what they were to do, how they were to do it, and to what limits they might go, was accurately laid down, and 'it was so kind and considerate of the Holy Father,' it was observed, 'thus to smooth the path of their studies.' Some of the Fathers told me that the preparation of the schemes should have been left to them, by which plan great confusion and much time would have been saved. As soon, too, as the 'gentlemen, not young but elderly, met for business,' regulations for their conduct were given to them. The head master was resolved to keep them well in hand, and though they fretted and remonstrated, they were needs bound to submit. Every one who was in Rome at the time will remember the feeling almost of indignation with which these regulations were received. Now and then, too, the Fathers were publicly reproved for telling secrets which it was scarcely possible to abstain from betraying, and the imposition of which was inconsistent with the freedom which should characterize a public and deliberative meeting. Later on in the season new regulations were issued supplementary to and more binding than the others. The gentlemen of the school must no longer be permitted to discuss, but give in their thoughts in writing. These created almost a revolution among the Fathers. Remonstrances in the form of *Postulata* [= demands] were sent in, and some very energetic action was contemplated. 'Should they leave Rome?' 'Should they absent themselves from the Council?' These were questions agitated in the International Committees, but they tacitly submitted, and reserved the strength of their opposition to the last moment. As regards, too, these committees—strong efforts were made to put them down—the Council Hall, it was said, was the only proper place for deliberation, and

several Roman houses were closed. It would have been difficult to have closed those of foreigners of high consideration, and so the International Committees have continued to meet to the present day, greatly to the interest of freedom. It is a proof of the impotency of some of the regulations that the oath of secrecy has been violated over and over again, and that discussion has been practically insisted upon. The Fathers exercised what they claimed as a right, and though the cardinal-presidents never abrogated the law, they were compelled to be the passive and unwilling auditors of 136 speeches on the fourth *schema*, regarding infallibility alone. From the oath of secrecy, for the violation of which several persons were expelled from Rome, most, perhaps all, have been released at the last moment. Cardinal Bonnechose told the pope at a recent audience that he should have great difficulty in observing it, and as he is instructed to demand a special audience of the emperor to give a report of the council, His Eminence also has been released. I come now to speak of the spirit which has animated the infallibilist portion of the council. In theory it was a deliberative assembly met to investigate and decide what was truth. It has on the contrary assumed to be true that which was to have been the subject of discussion, and the majority have treated those who differed from them with every species of insult. It is possible that the foreign press has at times exaggerated these excesses of the disciples of Christ, but I depend not on *them ;* I depend rather on the statements which I have gathered daily from moderate men devoted to the Church, and who lamented the injury inflicted on her. Gross and unmannerly interruptions, hisses and howls, and harsh epithets have greeted the orator who ventured to exercise his undoubted right, while the cardinal-presidents have rung the bell to call the speaker to what was called order and, failing to succeed, have gone even to the pulpit to call him down. It is with delicacy and hesitation that I now allude to the highest personage in these States. The ultra Roman Catholic press maintained before the council met that the pope could not and would not be any party to a movement which would exalt him above humanity. He was, as it were, to repose in complete unconsciousness–almost without a will—submissive to the ultimate decisions of the Holy Spirit. What is the truth? Pius IX. has been a warm partisan, has been judge in his own case, and has pre-theorized himself. In his briefs and allocutions he has significantly praised all those who favored the dogma, while he has severely reproved those who opposed it. Even on the occasion

of a recent festival, his benediction displayed his animus, and unless all Rome is in error, private laudations or private reproofs have been dealt out to those who were supposed to deserve his smiles or to merit his anger. In short, the man who ventured to differ from the Roman *Curia* [= court] was regarded almost as a criminal both by a portion of the council and by the pope, whom it was permitted to insult. The council was summoned, not to discuss, but to obey, and because a portion of it refused to do so, it has been looked upon with an evil eye. Of the ultra Roman Catholic press I shall not say much, for by its rude violence it has put itself beyond the pale of notice. All the worst features which have marked the infallibilist bishops have been displayed by it in a highly magnified form. The decrees it desired, it has regarded as foregone conclusions, and all who opposed them as 'pestilent fellows.' Hence, instead of encouraging discussion it has dealt in hard words, and has forgotten that when a man handles the pen he should not cease to be a gentleman. Heretics, Jews, Gallicans, Falsifiers, Protestants, and a host of other epithets have been lavished on those who differed from it, while those who favored its views have been exalted to the skies. Let us pass it by, for such a spirit has been condemned by the sentiment of all enlightened Roman Catholics. I have spoken of the mode in which the council has been conducted; let me now very briefly report what it has done. The first public session was held on the 8th of December, 1869, when the sole ceremony was that of the inauguration of the council. The second session was held on the 6th of January, 1870, when, in the absence of any decrees to be proclaimed, the bishops were called on to make profession of the Faith of Pius IV. On the occasion of the third session, which was held on the 24th of April, 1870, some decrees were published regarding the existence of God, rationalism, pantheism, and several other isms. At the fourth council, which was held on Monday last, the primacy and infallibility of the Roman pontiff were decided, and now, according to the saying of the Romans, the bishops who came as "*Pastori*" [= shepherds] leave Rome as "*Pecore*" [=sheep], and may go and gambol, for having shorn themselves, they are as light as lambs. In the intervals between these sessions there have been many meetings, called General Congregations, at which the canons distributed have been discussed. They have been *De Fide* [=on the Faith]; *de Officio Episcoporum* [=on the office of Bishops]; *de Vita et Honestate Clericorum* [= on the life and reputation of the clergy]; *de Parvo Catechismo* [=on the little catechism]; *De Ecclesia*

[=on the church]; *De Primatu Romani Pontificis* [=on the primacy of the Roman pontiff]. Some only of these subjects have been partially discussed. The Canon *de Ecclesia* was before the council when a note of remonstrance from the French government arrived. The answer was an immediate order to bring forward the primacy of the Roman pontiff, which, from being the fourteenth article of the Canon *de Ecclesia*, was promoted to the dignity of the First. I have only to add that the bishops have received permission to leave Rome, with orders to reassemble on the 11th of November."

After the capture of Rome by the Italian troops in September, 1870, the order for the reassembling of the Vatican council was indefinitely suspended.

CHAPTER VII.

THE CLERGY.

Our English word "priest" is etymologically the same with "presbyter," both words being traced back to the Greek *presbuteros*, which signifies "elder," and is thus translated in the New Testament (Mat. 15: 2. Luke 15: 25. Acts 11: 30. 1 Tim. 5: 1, &c.). "Priest," therefore, is often nearly synonymous with "presbyter," "elder," "minister," "preacher," "pastor," and other terms which denote in general, with various shades of difference, a christian teacher or spiritual guide. But "priest" is also used as the English equivalent of the Latin *sacerdos* and the Greek *hiereus*, which denote a sacred person, particularly one who performs sacred rites, or offers sacrifice to God. The latter is the predominant signification of "priest" among Roman Catholics, as it would have been among the ancient Jews or among the idolatrous Romans and Greeks. The "priest" among Roman Catholics is a sacred person, who offers sacrifice to God; the "priests" or clergy of the Roman Catholic church belong to a sacred order or caste, who are regarded as altogether distinct from, and officially superior to, the "laity," or common Christian people, and who offer sacrifice, especially the mass (see Chapter XIV.). But Protestants believe that the one sacrifice which the Lord Jesus Christ offered to God for us when he died on the cross, is full and complete (Heb. 9: 28. 10: 10–14)—that no other sacrifice to God is needed, and that no other sacrifice acceptable to Him can be made (Heb. 10: 18, 29)—that all true Christians now constitute, as the apostle Peter declares, "a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus

Christ" (1 Peter 2: 5, 9); and that, therefore, the priests, clergy, or ministers of the Christian religion are simply the religious teachers and guides of the people, not a separate caste or a holier class by the mere virtue of their office. Here is a fundamental distinction between Protestantism and Roman Catholicism. The Protestant goes directly to Christ as his High Priest and the one Mediator with God (1 Tim. 2: 5); the Roman Catholic expects his priest to offer an acceptable sacrifice and procure the pardon of sin for him. The Protestant offers prayer and other spiritual sacrifices himself, and takes the Lord Jesus Christ at his word as an all-sufficient Savior; he regards the priest who would stand between him and God, and professedly repeat the sacrifice of Christ in the mass, as an unauthorized interloper, and as one who, like an apostate, crucifies the Son of God afresh and puts him to an open shame (Heb. 6: 6).

Among the 7 sacraments of the Roman Catholics, "the sacrament of orders" holds a prominent place. Says the Catechism of the Council of Trent:

"In the power of Orders is included not only that of consecrating the holy eucharist, but also of preparing the soul for its worthy reception, and whatever else has reference to the sacred mysteries. . . . . To exercise this power, ministers are appointed and solemnly consecrated, and this solemn consecration is denominated 'Ordination,' or 'the Sacrament of Orders.' . . . . . A sacrament is a sensible sign of an invisible grace, and with these characters Holy Orders are invested: their external forms are a sensible sign of the grace and power which they confer on the receiver: Holy Orders, therefore, are really and truly a sacrament."

There are, according to Roman Catholic authorities, 7 "orders of ministers, intended by their office to serve the priesthood," viz., porter, reader, exorcist, acolyte, subdeacon, deacon, and priest. Of these the first 4 belong to the lesser or Minor Orders; the other 3 to the greater or Holy Orders. Says the Catechism of the Council of Trent;

"The tonsure . . . is a sort of preparation for receiving orders. . . . . In tonsure the hair of the head is cut in the form of a crown, and should be worn in that form, enlarging the crown according as the ecclesiastic advances in orders. This form of tonsure the Church teaches to be of apostolic origin. . . . . .

"The order of porter follows tonsure: its duty consists in taking care of the keys and door of the church, and suffering none to enter to whom entrance is prohibited. . . . . .

"The 2d among the Minor Orders is that of reader [= lector], to him it belongs to read to the people, in a clear and distinct voice, the Sacred Scriptures, particularly the Nocturnal Psalmody; and on him also devolves the task of instructing the faithful in the rudiments of the faith. . . . . .

"The 3d order is that of exorcist: to him is given power to invoke the name of the Lord over persons possessed by unclean spirits.[1] . . . . .

"The 4th and last among the Minor Orders is that of acolyte: the duty of the acolyte is to attend and serve those in Holy Orders, deacons and subdeacons, in the ministry of the altar. The acolyte also attends to the lights used at the celebration of the Holy Sacrifice, particularly whilst the Gospel is read. . . . . .

"Minor Orders . . . . . are, as it were, the vestibule through which we ascend to Holy Orders. Amongst the latter the 1st is that of subdeacon: . . . . . to him it belongs to prepare the altar-linen, the sacred vessels, the bread and wine necessary for the Holy Sacrifice, to minister water to the priest or bishop at the washing of the hands at mass, to read the epistle, a function which was formerly discharged by the deacon, to assist at mass in the capacity of a witness, and see that the priest be not disturbed by any one during its celebration. . . . . At his consecration, ... the bishop admonishes him that by his ordination he assumes the solemn obligation of perpetual continence. . . . . .

"The 2d amongst the Holy Orders is that of deacon: . . . . to him it belongs constantly to accompany the bishop, to attend him when preaching, to assist him and the priest also during the celebration of the holy mysteries, and at the administration of the sacraments, and to read the gospel at the sacrifice of the mass. In the primitive ages of

[1] "Exorcism is now," says Collot's Catechism, "almost exclusively confined to the priests."

the church, he not unfrequently exhorted the faithful to attend to the divine worship, and administered the chalice in those churches in which the faithful received the holy eucharist under both kinds. In order to administer to the wants of the necessitous, to him was also committed the distribution of the goods of the church. To the deacon also, as the eye of the bishop, it belongs to inquire and ascertain who within his diocese lead lives of piety and edification, and who do not; who attend the holy sacrifice of the mass and the instructions of their pastors, and who do not; that thus the bishop, made acquainted by him with these matters, may be enabled to admonish each offender privately, or should he deem it more conducive to their reformation, to rebuke and correct them publicly. He also calls over the names of catechumens, and presents to the bishop those who are to be promoted to orders. In the absence of the bishop and priest, he is also authorized to expound the Gospel to the people, not however from an elevated place, to make it understood that this is not one of his ordinary functions. . . .

"The 3d and highest degree of all Holy Orders is the Priesthood. . . . . The office of the priest is . . . to offer sacrifice to God, and to administer the sacraments of the church: the bishop, and after him the priests who may be present, impose hands on the candidate for priesthood; then placing a stole on his shoulders, he adjusts it in form of a cross, to signify that the priest receives strength from above, to enable him to carry the cross of Jesus Christ, to bear the sweet yoke of his divine law, and to enforce this law, not by word only, but also by the eloquent example of a holy life. He next anoints his hands with sacred oil, reaches him a chalice containing wine and a paten with bread, saying: 'Receive power to offer sacrifice to God, and to celebrate mass as well for the living as for the dead.' By these words and ceremonies he is constituted an interpreter and mediator between God and man, the principal function of the priesthood. Finally, placing his hands on the head of the person to be ordained, the bishop says: 'Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained;' thus investing him with that divine power of forgiving and retaining sins which was conferred by our Lord on his disciples. These are the principal and peculiar functions of the priesthood.

"The order of priesthood, although essentially one, has different degrees of dignity and power. The first is confined to those who are

simply called priests, and whose functions we have now explained. The second is that of bishops, who are placed over their respective sees, to govern not only the other ministers of the church, but also the faithful; and, with sleepless vigilance and unwearied care, to watch over and promote their salvation. . . . . Bishops are also called 'pontiffs,' a name borrowed from the ancient Romans, and used to designate their chief priests. The third degree is that of archbishop: he presides over several bishops, and is also called 'metropolitan,' because he is placed over the metropolis of the province. Archbishops, therefore (although their ordination is the same), enjoy more ample power, and a more exalted station than bishops. Patriarchs hold the fourth place, and are, as the name implies, the first and supreme fathers in the episcopal order. Superior to all these is the sovereign pontiff, whom Cyril, archbishop of Alexandria, denominated in the council of Ephesus, 'the Father and Patriarch of the whole world.' [See Chapter III.]. . . .

"To the bishop belongs exclusively the administration of this sacrament. . . . . Some abbots were occasionally permitted to confer Minor Orders: all, however, admit that even this is the proper office of the bishop, to whom, and to whom alone, it is lawful to confer the other orders: subdeacons, deacons, and priests are ordained by one bishop only, but . . . he himself is consecrated by 3 bishops."

The Roman Catholic church regards the clerical dress as of great importance, and has its peculiar uniform for each order of the clergy. Roman Catholic writers, and most Protestants, concur in referring the origin of the peculiar clerical dress to the 4th century. The chief articles may be thus described:

The alb (from Latin *albus* = white) is a white linen tunic covering the whole person down to the feet. It is the *toga* or loose outer garment of the ancient Romans.

The amice (= amict) is a piece of linen cloth worn on the head and round the neck.

The *biretum* (= *birretus* or biretta) is the closely fitting and pointed cap, usually black, worn by the clergy, by doctors in universities, &c.; sometimes called simply the cap.

The calotte is a small cap for covering the crown of the head or the part where the clerical tonsure is made.

The cassock is a long coat, usually black, worn under the surplice.

The chasuble is an outer garment, open at the sides, with a cross on the back and two stripes representing a pillar in front. The chasuble is "the vestment," properly so called.

The chimere is a sort of cape, worn by a bishop under the rochet.

The cincture is a girdle.

The cope is a long cloak, with a clasp or band at the neck, and the front open below.

The dalmatic, so named from its imitation of a dress originally worn in Dalmatia, is a long white gown with sleeves, worn by a deacon over the alb and stole. It is rather shorter than the chasuble.

The maniple is a sort of scarf that the priest wears on his left arm.

The mitre (= miter) is the double-peaked cap or crown, worn by a bishop or higher dignitary, and in some cases by an abbot.

The pall (= *pallium*) is a short white woolen cloak, with a red cross, encircling the neck and shoulders, and falling on the back. It is sent from Rome to every archbishop of the Roman Catholic church, and to the four Latin patriarchs of the East. The cloth of which it is made is woven from the wool of two white lambs, blessed by the pope on the festival of St. Agnes, and deposited on St. Peter's tomb during the eve of his festival.

The rochet is a linen garment worn by a bishop, and much resembling a surplice.

The stole is a narrow band of silk or other stuff, worn on a deacon's left shoulder, or across both shoulders of a bishop or priest, and hanging nearly to the ground; also called orary.

The surplice is a long white robe, worn by a priest, &c., and differing from the alb in having wider sleeves.

The tunic is a subdeacon's outer vestment, and is rather narrower than the dalmatic.

The following description of the priest's dress during the celebration of the mass, with the emblematic and religious significations of the various articles, is carefully abridged from the late bishop England's explanation of the mass, mostly in his own language:

The under dress of the priest is a black cassock or gown, which he wears to denote his separation from the world and its vanities. Over his cassock or gown he first puts on the amict, then the alb, which

he girds round him with a cincture, then the maniple on his left arm, the stole on his neck, crossed on his breast, and the chasuble or outer vestment. The vesture of the priest is, with some variations, the ancient Roman dress of state. The emblematic object of the vestments was principally to remind us of the passion of Christ. Thus the amict placed on the head, reminds Christians how their Redeemer was blindfolded and spit upon for their transgressions; and it is intended to excite in the clergyman and his congregation the sentiment of the prayer which is repeated by him when he puts it on: "Place, O Lord, on my head, an helmet of salvation, to repel the assaults of the devil." At present this vestment is altogether covered by the alb, which is an emblem of the white garment in which Herod clad the Savior, when mocking him as a fool, he sent him back to Pilate. The alb teaches us purity; and this is expressed in the clergyman's prayer when putting on this garment: "Make me white, O Lord, and cleanse my heart, that being rendered white by the blood of the Lamb, I may partake of eternal joys." He girds himself with a cincture, as Christ was bound for our crimes; and the prayer is: "Gird me, O Lord, with the cincture of purity, and destroy in my loins every seed of lust; so that the virtue of continence and chastity may remain in me." The maniple is an emblem of the weight of our sins laid upon the Savior. The prayer at putting on this vestment is, "May I deserve, O Lord, to bear the maniple of weeping and grief, that I may with exultation receive the reward of labor." The stole, formerly used by public speakers, hung loosely down from the shoulders to the front of the person, and was generally of linen: hence it is thus worn by preachers. It is also the distinctive mark of authority when a number of clergymen are assembled together, as, except on a few extraordinary occasions, it is then worn only by the presiding or principal clergyman, and the person who preaches or officiates. It is a sort of yoke laid on the shoulders, and therefore an emblem of the obedience and humility of the Son of God, who, clothing himself in our flesh, took upon him our punishment, that we may be clad in his immortality. When the priest crosses it before his breast, it reminds him that he must have before his heart the protection of the Savior's cross. At putting it on he prays, "Restore unto me, O Lord, the state of immortality, which I have lost in the prevarication of my first parent; and although I approach unworthily to thy sacred mystery, may I deserve everlasting joy." The em-

broidered cross on the back of the chasuble, and 2 stripes representing a pillar in front, teach that the priest and the people should carry their cross after Christ, and lean for support upon the church, which St. Paul calls the pillar of truth. This chasuble, exhibiting the cross upon the priest's back, shows how after the purple garment was thrown upon his shoulders, the Redeemer had the cross also laid upon him, bearing which he went to Calvary to offer the sacrifice of our redemption. The prayer said by the priest when he vests himself therewith is, "Lord, who hast said, my yoke is sweet, and my burthen light, grant that I may be able so to bear it as to obtain thy grace."

Of the difference of color of the vestments on different days, Bishop England speaks thus:

"The object of the Church is, thus to inform the faithful at once of the sort of office which is performed. Hence, where the means of the congregation will allow of the regulation being carried into effect, she commands that the vestments and hangings of the temple shall be of different colors on different occasions. • The colors prescribed are, white, red, violet, green, and black. White is used on the great festivals of our Redeemer, and on the days when we recall to our minds the virtues, and entreat the prayers of the Blessed Virgin Mary, of the good angels, and of those saints who served God with fidelity in the practice of virtue, but did not shed their blood by martyrdom. Red is worn on the festivals in honor of the Holy Ghost, who in the form of fiery tongues descended on the apostles; and on the festivals of those saints who were martyred, as exhibiting their blood. Violet, in times of penance and humiliation; principally, therefore, in Lent and Advent. Green, on those days when there is no particular festival or observance; and black, in masses for the dead, and on Good Friday, when we commemorate the death of the Redeemer."

The dress of the bishop, &c., is thus described by Bishop England:

"That [the cassock] of a bishop is purple, to signify the superiority of his order, and his authority to rule in the church of God (Acts 20: 28)—over which he wears a short white robe called a rochet, to denote the purity with which he should be surrounded, and a cross which hangs before his breast . . . . . to teach him to glory in nothing but the cross of his Redeemer. He also sometimes wears a short purple cloak with a hood, which is called a *mozette* or *cappa;* and his mitre, which is of

Eastern origin, differs considerably in its shape from that of Aaron and Jewish priests. The two pieces which hang from it behind, are the lappets or ribbons, which formerly were used to bind it under his chin, but which are now seldom, if ever, used for that purpose. He also carries a crosier, which has at its top a shepherd's crook, to denote that he is one of those pastors charged by the Savior with the care of his flock—and on some very solemn occasions, such as an ordination, he wears the dresses of the inferior orders with his own, to show that he contains them in himself, and is the source from which their authority is derived. An archbishop's cross has two transverse pieces, and the pope's has three, to denote their gradations of rank or power. And he who wears a cross upon his breast, does not bring the stole across when he prepares to celebrate the mass. . . . [1]

TOP OF A BISHOP'S CROSIER, THE LOWER PART OR STRAIGHT STAFF BEING CUT OFF.

"The clergymen in minor orders wear the black cassock, over which they wear a surplice or white robe, to signify purity and innocence. This also is the usual dress of priests, deacons, and subdeacons, except on the more solemn occasions."

The clerical dress is often of costly material and richly orna-

ARMS OF THE ARCHBISHOP OF BALTIMORE.

ARMS OF THE ARCHBISHOP OF NEW YORK.

[1] The inscriptions or mottoes on the arms of the archbishops of Baltimore and New York here represented are thus translated: *"Auspice Maria"* = Mary being protector; *"Claudit et aperit"* = shuts and opens, a reference, of course, to Matt. 16: 19, and perhaps to Rev. 3: 7. Each cut has a mitre, archbishop's cross, crosier, and hat; that of Baltimore has Mary and the infant Jesus; that of New York has the keys and mitre instead.

mented with embroidery, jewels, &c. Among the "Vestments with real gold or silver embroidery and silk lining," advertised by Benziger Brothers, are the following:

"Cross and sides embroidered on real gold-cloth; and real gold galloons, from $250 to $500 in gold.

"Cross and sides embroidered on white moire-antique or watered silk; real gold galloons, from $200 to $300 in gold.

"Cross embroidered on red, purple, green or black silk velvet; sides of same material, plain; real gold or silver galloons, from $100 to $175 in gold."

The vestments of this class vary in price from $500 down to $60 in gold. Those of the next class—"Vestments with half-fine embroidery, and half fine galloons and fringes; silk lining"—are from $75 down to $45 in gold. Those of the third class—"Vestments interwoven with real gold or silver, with half-fine or silk galloons and fringes; silk lining"—are from $90 down to $30 in gold. Those of the fourth class—"Vestments interwoven with imitation gold or silver; imitation or silk galloons and fringes; muslin lining"—are from $40 down to $11 in gold; the cheapest of these having "cross and sides of plain, white, red, purple, green or black damask, or plain cotton velvet," and costing from $11 to $15 in gold. Finally, "Missionary vestments, without buckram and lining, red cross and white sides on one side, and purple cross and green sides on the other, with silk galloons, of plain damask or marquisette," cost from $22 to $30 in gold; while those of "plain, first quality silk damask," cost from $40 to $50 in gold.

"Copes," also, are arranged in four classes, varying in price from $500 down to $20 in gold.

"Dalmatics, with stole and 2 maniples, to match the different qualities of vestments," cost, "per pair, about double the price of a vestment of same quality."

"Complete suits of first quality vestments," embracing "the chasuble, the 2 dalmatics, and the cope," cost in gold $800, $620, $1000, $590, &c.

"Preaching stoles with tassels" cost from $3.50 up to $75.

"Stoles for confession (small)," made of "plain damask, one side white, the other purple," cost from $1 to $4 in gold.

"Benediction-veils," of "white moire-antique or watered silk, with real gold embroidery, silk lining," are from $45 to $150 in gold; they are also of various inferior qualities and prices, down to the "white damask, interwoven with imitation gold and flowers, muslin lining," the price of which is from $6 to $15 in gold.

"Cinctures" of "white linen" cost from 50 to 75 cents; of "silk, white, red, purple, green, or black," cost $1.25 to $4 in gold.

"Albs," of "pure linen," are of various prices, those "with French-lace skirt and sleeves," from $5 to $12; "with plain Brussels-lace," $13 to $20; "with Brussels-lace, very rich," from $25 to $60 in gold.

"Surplices, all lace, according to quality," are from $5 to $25 in gold.

"Mitres" are also furnished, "plain, and embroidered on gold-cloth;" but the prices are not given.

"Benziger Brothers," from whose catalogue of vestments, &c., the preceding descriptions and prices are taken, are "printers to the holy apostolic see, publishers and booksellers, manufacturers and importers," in New York and Cincinnati. Their authority, therefore, in this department, is the highest to be found in our land.

The various articles of dress worn by the Roman Catholic clergy are expected and intended to affect the senses and through them the feelings of the people. Their number and form, the elaborateness and splendor of their construction and ornamentation, the changes in them for different times and occasions, the mystical and religious meanings attributed to them, make a most forcible appeal to the admiration and affection of multitudes. The clerical dress unquestionably aids to give importance and honor and power to those who wear it as a badge of sanctity, and who are openly distinguished by it as a separate and privileged class.

The Council of Trent, as has been already noticed, made provision for training young men for the priesthood in ecclesiastical seminaries. The "decree on reformation," passed at the 23d session of the council, makes it the duty of every cathedral, metropolitan, or higher church, to furnish a religious

and ecclesiastical education for a certain number of boys belonging to its city, diocese, or province. These boys are to be at least 12 years old, of legitimate birth, able to read and write competently, and selected for this purpose especially from the sons of the poor, without however excluding the sons of the rich who may desire to serve God and the church and pay for their own education; they are to take the tonsure immediately, and always use the clerical dress; they are to be instructed in grammar, singing, ecclesiastical computation, and other good arts; they are to learn the Holy Scripture, ecclesiastical books, homilies of saints, and the forms of sacraments and rites and ceremonies.

Cardinal Wiseman, in answering the charge of ignorance brought against the Spanish clergy, gives the course of preparatory studies for the priesthood in Spain 25 years ago, thus: "3 years' study of philosophy, and 7 years' of theology. Such is the course which we found followed in the seminary of Cordova, and in the university of Seville; and such, we were assured, was the course everywhere enjoined, and even required by the government. Now this course comprises Scripture, moral and dogmatical theology, and ecclesiastical and canon law."

Both the plenary councils held in Baltimore in 1852 and 1866 enjoined observance of this provision of the council of Trent. The decrees of the 2d plenary council of Baltimore set forth the desirableness of having in every diocese a theological seminary properly so called, and also a small or preparatory seminary, and require one seminary at least of each class in every province. In the preparatory seminaries, the pupils of which "must be at least 12 years old and of legitimate birth," the youth study, besides the English language, Latin and Greek, and the other things usually taught to Roman Catholic boys, also the Gregorian chant, and at least the first elements of liturgics, and of biblical and ecclesiastical history. In the other or larger seminaries, the best masters to be had are to instruct in whatever is needful for the proper discharge

of the priestly office, especially in theology as related to both morals and doctrines, in the rudiments of the canon law, in hermeneutics or the interpretation of the sacred books, and in the rules of sacred eloquence. One year at least—the last of philosophy, or the first of theology—all must devote to the study of Hebrew. German must also be studied in the larger or smaller seminaries, sufficiently at least, to enable the pupils to grant absolution in case of necessity.

The pastoral letter of the 2d plenary council of Baltimore sets forth the deficiency of youthful aspirants to the ministry, notwithstanding the extraordinary inducements held out to them in the preparatory and theological seminaries; expresses the fear that the fault lies, in great part, with worldly-minded parents; urges such parents to represent the priesthood to their children only as a sublime and holy state, having not only most sacred duties and obligations, but also the promise of God's grace and blessing; and continues:

"And whilst speaking to you upon this subject, we would renew our exhortations to the faithful, to contribute to the extent of their means to the diocesan fund for the support of ecclesiastical students. Situated as the church is in this country, with a Catholic population so rapidly increasing from emigration, there is no work of charity that can take precedence of it, and none which will bring so rich a reward."

In respect to the Roman Catholic priesthood in the United States, the late Rev. Hiram Mattison, D.D., a well-informed leading minister of the Methodist Episcopal church, wrote thus in 1868:

"A lack of priests, and especially of American born priests, has been a sore embarrassment to American Romanism for years; but they are beginning now to get over this difficulty; and the prospect is, that their priesthood will increase hereafter much faster than it has hitherto done, and that they will be more Americans and far more efficient than the imported priests with which most of their churches have hitherto been manned.

"As to the culture and ability of their priests, they are both greatly overrated by Protestants generally. They have generally a kind of classical education, but it is usually very defective. They are well

drilled in Papal church-history and other lore ; can tell you all about the saints and their wonderful miracles ; but in science and general literature they have but little knowledge. Once in their parishes, with little or no preaching to do, and a liturgy for every thing, few sermons to prepare, and little occasion for study, and living high, and associating little with the world, unless it be with priests, or with the most ignorant classes in the community, the mind stagnates, and loses all its love for study, and ability to think and labor. The result is, that notwithstanding the college diploma, and a little memorized Latin in the services, the Roman priesthood are, intellectually, among the weakest men in the nation. How seldom do we hear of one who can make a decent speech of ten minutes in public, or write a readable lecture or newspaper article ! Upon the platform or in debate they are in no respect equal to the average of Protestant ministers ; so that if their success was to be inferred from the ability of their priests there would be little to fear."

The rise and progress of celibacy in the church, especially in reference to a monastic life, are noticed in Chapters II. and VIII. The determined efforts of Gregory VII. to put an end to marriage among the clergy are also spoken of in the account of him in Chapter III. From what has already been said in the present Chapter it is evident that all ecclesiastics, or persons in orders, whether in the major or minor orders, are bound to perpetual celibacy. The council of Trent uttered the following anathema in the 9th canon on matrimony :

" If any one shall say, that ecclesiastics in holy orders, or regulars, having made a solemn profession of chastity, may contract marriage, and that the contract is valid, in spite of ecclesiastical law or vow ; and that the opposite doctrine is nothing else than a condemnation of marriage, and that all persons who do not find themselves possessed of the gift of chastity, though they may have vowed it, may contract marriage ; let him be accursed."

Celibacy has now been for centuries rigidly enforced among all the Roman Catholic clergy, except among the Maronites, Armenian Catholics, Greek Catholics, and other Oriental Christians in connection with the see of Rome, whose clergy marry before ordination, but not afterwards. In contrast with this present

practice of the Roman Catholic church, are the examples of the apostle Peter himself, whom the New Testament represents as a married man (Matt. 8 : 14. 1 Cor. 9 : 5, &c.), and of the immediate ancestors of St. Patrick who lived in the 4th century and were married clergymen, as St. Patrick thus informs us in his Confession or Letter to the Irish :

"I, Patrick, a sinner, the rudest and the least of the faithful, and despicable among many, had for my father, Calpurnius, a deacon, the son of Potitus, formerly a presbyter, who was the son of Odissius, who lived in Bonaven, a village of Tabernia" [formerly supposed to be in Scotland, but now regarded by high authorities as Boulogne, in the north of France].

The oath of conformity to the church and obedience to the pope, which is found at the end of the creed of pope Pius IV., and which all beneficed priests, professors, and bishops are obliged to take, is given in Chapter II. ; the special oath of bishops is given in a subsequent part of this chapter.

Among the decrees of the plenary council of Baltimore confirming former decrees of the provincial council of Baltimore respecting priests, we have the following :

"Since it has often been doubted by some, whether the prelates of the church in these united provinces had the power of assigning the priests to the sacred ministry in any part of their dioceses, and of recalling them thence, according to their judgment in the Lord; we admonish all priests living in these dioceses, whether ordained in them, or received in them, that, mindful of their promise at ordination, they may not refuse to devote themselves to any mission designated by the bishop, if the bishop judges that sufficient provision can be had there for sustaining life decently, and the office agrees with the strength and health of the priests themselves. We do not wish, however, by this declaration, to make any innovation in respect to those who held parochial benefices, only one of which, namely in New Orleans, do we yet recognize in these provinces; nor do we intend at all to derogate from the privileges which have been granted to the Religious by the Holy See."

The council, after decreeing that a church should never

have several co-ordinate pastors, but one pastor only, with one or more assistants, if necessary; and expressing their desire to have the provinces especially in the larger cities, divided into districts like parishes, one for each church, and each curate invested with parochial or quasi-parochial rights, proceed thus:

"We do not at all intend, by the use of the terms 'parochial right,' 'parish,' and 'curate,' to attribute to the rector of any church the right, so-called, of immovability; or to take away or in any way diminish the power, which, according to the discipline received in these provinces, the bishop has of depriving any priest of office or of transferring him to another place. But we admonish and exhort the bishops to refrain from using this right of theirs except for weighty reasons and just grounds."

The 3d chapter of title III. in the "Decrees of the 2d Plenary Council of Baltimore" is on the election of bishops, and provides—that every third year every prelate in the United States shall send to the metropolitan of his province and also to the Congregation of the Propaganda at Rome a list of the names of priests whom he regards as worthy and fit for the office of bishop, this list to be prepared with the greatest care and secrecy, and with reference to a schedule of 14 "notions and questions" respecting the necessary qualifications—that when any see, metropolitan or episcopal, becomes vacant, all the prelates of the province shall assemble in council or special convention, and discuss the qualifications of 3 or more candidates who may have been recommended for this vacancy by the deceased prelate in a sealed letter or otherwise by the nearest bishop or senior bishop or the archbishop, and shall then vote by secret ballot respecting each candidate—that the acts of the convention shall be sent to the Congregation of the Propaganda—that the opinions of the other archbishops respecting the candidates, and, in case any candidate belongs in another province, of his bishop or metropolitan, shall also be forwarded to Rome—and that the Holy See, having full liberty to choose bishops, may fill the vacancy by appointing to it one of those recommended or some other one. In case a bishop wishes a

coadjutor, he names 3 candidates, and presents his petition to the Congregation of the Propaganda, and the archbishop and other bishops send thither their opinion respecting the candidates before the pope makes any appointment.

The following account of the consecration of 3 Roman Catholic bishops in St. Patrick's cathedral, New York city, on Sunday, Oct. 30, 1853, is from the New York Daily Times of the next day.

"The ceremonies were of a most imposing character, and continued from 11 A. M. to 4 P. M. At 9½ A. M. the doors were opened, and in a short time every available seat was occupied. Until the procession had entered, the main aisle was kept clear, but soon afterwards both main and side aisles were crowded. The proceeds ($1 for each admission) are to be set apart for the benefit of the 'Brothers of Christian Charity,' to assist in the erection of their Normal School at Manhattanville. The bishops consecrated were Rt. Rev. John Loughlin (Irish), bishop of Brooklyn, N. Y.; Rt. Rev. James Roosevelt Bayley (American), bishop of Newark, N. J.; and Louis de Goesbriand (French), bishop of Burlington, Vt. Monsignor[1] Bedini, Papal nuncio, consented to perform the ceremony. Outside of the cathedral there was a large crowd assembled to witness the procession, which at 11 o'clock formed at the archbishop's house, in Mulberry st., and marched to the main entrance, and through the centre aisle of the cathedral in order of procession There were nearly 50 priests robed in vestments of the finest material, satin richly wrought in blue, scarlet, and gold; 6 bishops attired in full pontificals, with mitre, and cope, and crook. Over his Excellency, Monsignor Bedini, was borne a canopy of scarlet velvet. Having reached the front of the altar, each made obeisance and took seats inside and around the altar railings. The assistant bishops were: Bishops Rappe of Cleveland, and McCloskey of Albany. The presenters were: Bishops Timon of Buffalo, Fitzpatrick of Boston, and O'Reilly of Hartford.

"Having gone before the altar, Monsignor Bedini was conducted to

[1] *Monsignor* (Italian) or *Monseigneur* (French) signifies "my lord," and is a title of archbishops and other prelates. Bedini was an Italian, a Papal nuncio, styled Archbishop of Thebes, who spent several months in this country in 1853, having been charged, it was said, with an important mission to our government, on his way to Brazil.

the throne on the right, and then vested; the bishop's clerk, accompanied by the assistant bishops, went to the side chapel to vest. Monsignor then took his seat before the middle of the altar, and the assistant bishop, wearing the mitre, and clothed in a richly wrought cope, presented the bishops elect, who each wore a *biretum*.

"The senior assistant bishop said: 'Most reverend father, our holy mother, the Catholic Church, requires of you to raise this priest, here present, to the burdensome office of a bishop.'

"Monsignor Bedini—'Have you the Apostolic commission?'

"Presenting bishops—'We have.'

"Monsignor Bedini—'Let it be read.'

"Rev. Mr. McCarron, Notary to the Consecrator, received and read the Apostolic mandate, in Latin. At its close, Monsignor Bedini said, '*Deo gratias*' [= Thanks to God].

"The bishops elect then knelt and severally read the following oath [in Latin]: 'Elect of the church of N., I shall, from this hour, henceforward be obedient to blessed Peter, the Apostle, and to the holy Roman Church, and to the blessed Father, Pope N., and to his successors canonically chosen. I shall assist them to retain and defend against any man whatever, the Roman pontificate, without prejudice to my rank. I shall take care to preserve, defend, and promote the rights, honors, privileges, and authority of the holy Roman Church, of the Pope, and of his successors, as aforesaid. With my whole strength I shall observe, and cause to be observed by others, the rules of the holy Fathers, the decrees, ordinances, or dispositions, and mandates of the Apostolic see. When called to a synod, I shall come, unless prevented by a canonical impediment. I shall perform all the things aforesaid, by a certain messenger, specially authorized for this purpose, a priest of the diocese, or by some other secular, or regular priest of tried virtue and piety, well instructed on all the above subjects. I shall not sell, nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, without the leave of the Roman Pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact, the penalties specified in the constitution published on this subject.' The Consecrator held the Gospels open on his lap, and received the oath from the bishops elect, who, kneeling, also placed both hands upon the book, and said: 'So may God help me, and these holy Gospels of God.'

"The bishop elect and the assistant bishops now took their seats, and while the consecrator read aloud the *examen* [= examination], the assistant bishops accompanied his words in a low voice. The concluding questions were answered by the bishops elect. '*Ita ex tota corde, volo in omnibus consentire et obedire*' [= Thus from my whole heart I desire in all things to consent and to obey].

"Among the questions in the examination are the following:

"Consec.—'Wilt thou teach, both by word and example, the people for whom thou art to be ordained, those things which thou understandest from the holy Scriptures?'

"Elect.—'I will.'

"Ques.—'Wilt thou with veneration receive, teach, and keep the traditions of the orthodox fathers, and the decretal constitutions of the holy and apostolic see?'

"Ans.—'I will.'

"Ques.—'Wilt thou exhibit in all things, fidelity, subjection, and obedience, according to canonical authority, to the blessed Peter the Apostle, to whom was given by God the power of binding and loosing; and to his Vicar our Lord Pope Pius IX., and to his successors the Roman Pontiffs?'

"Ans.—'I will.'

"The examination having closed, the bishops elect were led to the consecrator before whom they knelt and reverently kissed his hand. Monsignor Bedini, laying off his mitre, turned to the altar, and commenced the mass, the bishops elect being at his left hand, and the assistant bishops at their seats. After the 'confession,' the bishops elect went to the small chapel, laid aside the cope, and, opening the stole, put on the pastoral crook, girded on the stole without crossing it on the breast, were vested with the tunic, dalmatic, and chasuble, and put on the sandals, and, returning, continued the mass. The litanies and masses were continued, varying from the usual forms to admit particular ceremonies of the consecration, the bishops elect being part of the time prostrate at the left of the consecrator. The litanies concluded, the consecrator, aided by the assistant bishops, opened the book of Gospels, and laid it on the neck and shoulders of the bishops elect severally; each of the bishops touching the head of the bishop elect, saying, 'Receive thou the Holy Ghost.'

"After prayer, the heads of the bishops elect were bound with linen,

and they then approached Monsignor Bedini severally; he, kneeling before the altar, began the hymn [of invocation to the Holy Spirit] '*Veni, Creator Spiritus*' [= Come, Creator Spirit], which was continued by the choir. Madam Steffanone was engaged, and sang some solo passages with beautiful effect. When the first verse was performed, the consecrator took his seat in front of the altar, put on his mitre, and taking off his ring and gloves, again put on the ring, and dipping the thumb of his right hand in chrism, he anointed therewith the head of the bishop elect, who knelt before him, first making the sign of the cross upon the crown, and then anointing it entirely, saying, 'May thy head be anointed and consecrated with heavenly blessing in the pontifical order.'

"The 131st Psalm was then sung by the choir. While doing so, the consecrator anointed the hands of the bishop elect, then blessed and handed him the crook or staff of the pastoral office, then blessed the episcopal rings, and placed one on the annular finger of each bishop elect, saying, 'Take this ring as a token of fidelity, so that being gifted with inviolate faith, thou mayst guard the spouse of Christ—his holy Church.'

"The consecrator then took the book of the Gospels from the shoulders of the consecrated, and, together with the assistant bishops, handed it closed to the consecrated, who touched it, the consecrator at the time saying, 'Receive the Gospel, go preach to the people committed to thy care, for God is powerful, that he may increase his grace in thy behalf; who lives and reigns forever.' Amen.

"The consecrator and the assistant bishops now received the consecrated to the kiss of peace on the right cheek. The consecrated returned with the assistant bishops to his chapel, where he continued the mass to the offertory. The consecrator in like manner continued the mass."

Archbishop Hughes then preached a sermon from 1 Peter 2: 25, extolling the office of a Roman Catholic bishop. The sermon being finished,

"Monsignor Bedini took his seat before the altar, and the consecrated bishops, attended by the assistant bishops, presenting themselves, knelt before the consecrator, and offered him 2 lighted torches, 2 loaves, and 2 little casks of wine, then kissed the consecrator's hand. The consecrator and the consecrated bishops then continued the mass at the

same altar, the latter at the epistle side. The *Te Deum* was intoned by Monsignor Bedini, his mitre being laid aside, in a full, clear voice. After it had commenced, the consecrated bishops, each between two other bishops, walked down the centre aisle, giving their blessing to the people as they passed, who knelt to receive it. After singing the 'antiphon' and some other ceremonies, the consecrated bishops received the kiss of peace from their brethren, and the ceremonies concluded."

The oath which is given above as taken by the bishops is considerably shorter than that which has been taken for centuries in Roman Catholic countries; but agrees with the form given by the late archbishop Kenrick of Baltimore, who says, "the present pope, at the solicitation of the bishops of the 6th council of Baltimore [1846], consented to the omission of the feudal phrases, and sanctioned this simpler formulary, to be used by all the bishops in the United States." Yet a gentleman who was present at the ceremonies of Oct. 30, 1853, was confident that the longer oath given in the *Pontificale Romanum* which he held in his hand at the time, was taken by the bishops elect, and the Decrees of the Plenary council of Baltimore in 1866 contain no modification of the oath. It is believed that nothing regarded as essential was omitted then or is omitted now. The oath, as given above, certainly appears to be incomplete. The original oath is thus translated from the *Pontificale Romanum*, published by authority of the popes and republished at Rome in 1869 by the Congregation of Rites and the Propaganda.[1]

"I, N., elect of the church of N., from this hour henceforward will be[2] *faithful and* obedient to the blessed Peter the apostle, and to the holy Roman church, and to our lord, the lord N. [Pius] pope N. [IX.], and to his successors canonically coming in. *I will not advise, or consent, or do anything, that they may lose life or member, or be taken by an evil deception, or have hands violently laid upon them in any way, or have*

[1] The large cut opposite this page is copied from one in the *Pontificale Romanum*, edition of 1818.

[2] The words in Italics are not in the oath as recorded in the preceding account of the consecration of the bishops, Oct. 30, 1853.

BISHOP ELECT TAKING THE OATH.

injuries offered to them under any pretense whatsoever. The counsel indeed, which they shall intrust to me, by themselves, or by their messengers, or letters, I will not, to their harm, knowingly reveal to any one. The Roman papacy *and the royalties of St. Peter*, I will help them to retain and defend, without prejudice to my order, against every man. *The legate of the apostolic see in his going and returning, I will treat honorably and help in his necessities.* The rights, honors, privileges, and authority of the holy Roman church, of our lord the pope, and of his aforesaid successors, I will take care to preserve, defend, increase, and promote. *Nor will I be in any counsel, or deed, or working, in which any things may be contrived against our lord himself or the said Roman church, to the injury or prejudice of their persons, right, honor, state, and power. And, if I shall know such things to be taken in hand or managed by any whomsoever, I will hinder this as far as I can; and as soon as I shall be able, I will make it known to our said lord, or to some other one, by whom it may come to his knowledge.* The rules of the holy Fathers, the decrees, ordinances, or dispositions, reservations, provisions, and mandates apostolical, I will observe with all my might and cause to be observed by others. *Heretics, schismatics, and rebels against our said lord or his aforesaid successors I will, as far as I can, follow after*[1] *and fight against.* When called to a synod, I will come, unless I shall be prevented by a canonical impediment. *I will myself personally visit the thresholds of the apostles [i. e. Rome] every three years*[2]*; and I will render to our lord and his aforesaid successors an account of my whole pastoral office and of all things in anywise pertaining to the state of my church, to the discipline of the clergy and people, finally to the salvation of the souls committed to my trust; and I will in turn humbly receive and with the utmost diligence perform the apostolic commands. But if I shall be detained by a lawful impediment*, I will perform all the things aforesaid by a certain messenger specially authorized for this purpose, one of my chapter, or some other one placed in ecclesiastical dignity,

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[1] The Latin word here is *persequar*, from which comes our word "persecute," and which literally signifies "follow perseveringly," hence "pursue," "hunt after," "prosecute," or "persecute."

[2] This period applies to those in Italy and its vicinity; once in 4 years is the rule for those in France, Spain, Germany, Great Britain and Ireland, &c.; once in 5 years for those in remoter parts of Europe, in North Africa, &c.; once in 10 years for those in Asia, America, &c. Thus the *Pontificale Romanum* determines.

or else having a parsonage; or, if these are lacking to me, by a priest of the diocese; and, if the clergy are altogether lacking, by some other secular or regular presbyter, of tried honesty and piety, well-instructed in all the above named subjects. *In respect to an impediment of this sort, however, I will give information by legitimate proofs, to be transmitted by the aforesaid messenger to the Cardinal proponent of the holy Roman church in the Congregation of the Sacred Council.* Assuredly the possessions belonging to my table I will not sell, nor give away, nor pledge, nor infeoff anew, or in any way alienate, even with the consent of the chapter of my church, without consulting the Roman pontiff. And if I shall make any alienation, I desire by that very act to incur the penalties set forth in a certain constitution published on this subject.

"So help me God and these holy Gospels of God."

The Roman Catholic priests, theological seminaries and ecclesiastical institutions, and ecclesiastical, clerical, or theological students in the archdioceses and dioceses in the United States are thus reported in Sadliers' Catholic Directory for 1870 and 1871 The archdioceses are marked "A."; the dioceses "D."; and vicariates apostolic "V. A."

Dioceses.		Priests. 1870	Priests. 1871	Theol. Sem. 1870-1	Theol. Stud. 1870	Theol. Stud. 1871
Baltimore	A.	195	195	12	...	...
Cincinnati	"	131	145	2	....	...
New York	"	210	229	1	60	58
New Orleans	"	145	153	1	28	30
St. Louis	"	180	180	1	40	40
Oregon City	"	14	14	..	....	...
San Francisco	"	92	92	..	24	24
Albany	D.	170	170	..	45	52
Alton	"	96	103	1	20	20
Boston	"	183	143	..	95	68
Springfield (established 1870)	D.		51	..		
Brooklyn	D.	81	91	1	....	...
Buffalo	"	102	102	1	30	30
Burlington [Vt.]	"	28	28	..	10	10
Charleston [S. C.]	"	18	14	..	....	...
Chicago	"	142	154	..	50	21
Cleveland	"	107	117	2	....	...
Columbus [Ohio]	"	46	46	..	17	22
Covington	"	31	31	..	11	11
Detroit	"	88	93	..	....	...
Dubuque	"	80	98	..	35	34
Erie	"	43	44	..	12	12
Fort Wayne	"	68	69	..	12	10
Galveston	"	75	75	..	17	17
Grass Valley [Cal.]	"	26	25	..	12	3
Green Bay	"	31	41	..	55	12

Dioceses.		Priests. 1870	Priests. 1871	Theol. Sem. 1870-1	Theol. Stud. 1870	Theol. Stud. 1871
Hartford	D.	95	95	..	70	70
Harrisburg	"	32	34	..	11	18
La Crosse	"	22	22	..	6	6
Little Rock	"	8	8	..	56	56
Louisville	"	84	84	2	90	13
Marquette and Sault St. Marie	D.	15	13	..	3	1
Milwaukee	D.	144	153	2	....	...
Mobile	"	33	33	1	8	8
Monterey and Los Angeles [Cal.]	D.	32	32	..	5	5
Nashville	D.	16	17	..	....	...
Natchez	"	20	25	..	10	10
Natchitoches	"	17	17	..	....	...
Nesqualy [Washington Ter.]	D	12	13	..	....	...
Newark [N. J.]	D.	92	88	2	....	...
Philadelphia	"	169	170	4	138	155
Pittsburg	"	110	129	1	....	36
Portland [Me.]	"	38	41	..	7	...
Richmond [Va.]	"	17	17	1	9	9
Rochester [N.Y.]	"	45	44	..	....	...
Santa Fé	"	81	81	..	....	...
Savannah	"	9	9	..	7	1
Scranton	"	28	32	..	....	...
St. Joseph [Mo.]	"	16	19	..	....	...
St. Paul	"	65	65	..	10	14
Vincennes	"	88	88	1	32	32
Wheeling	"	24	26	..	20	16
Wilmington [Del.]	D.	12	12	..	4	4
Colorado and Utah	V. A.	11	12	..	8	6
Idaho	"	...	11	..	....	...
Florida	" }	8	14	..	....	...
St. Augustine	D. }			..	....	...
Kansas	V. A.	34	35	..	10	10
Nebraska	"	21	20	..	....	...
N. Carolina	"	4	6	..	9	8
		3784	3968	36	1086	952

These statistics, imperfect, yet the best obtainable, show a gain in 1 year of 184 priests, and a loss of 134 ecclesiastical students for the same period, the number of seminaries remaining the same. Making allowance for 3 vicariates apostolic (Arizona, Montana, and the Indian Territory East of the Rocky Mountain) which are not reported in the Directory for 1871, we may estimate the present number of Roman Catholic priests in the United States at just about 4,000. If we suppose the ratio of priests and ecclesiastical students to be the same in the dioceses, &c., which do not report the latter as in those which report both, we shall obtain about 1400 as the whole number of Americans now studying for the Roman Catholic priesthood.

The following list of archbishops, bishops, and vicars apostolic is from Sadliers' Catholic Directory for 1870, with notes designating the changes made in that for 1871. In the 1st column "A." stands for

Archdiocese, "D." for Diocese, and "V. A." for Vicariate Apostolic; the bishops and archbishops follow in the 2d column; and the dates of their consecration (marked "C.") and of translation to their present dioceses (marked "tr.") in the 3d column.

PROVINCE OF BALTIMORE.

DIOCESE.		
Baltimore, A.,	Most Rev. Martin John Spalding, D.D.,	C. Sept. 10, 1848; tr. May 6, 1864.
Charleston, D.,	Rt. Rev. Patrick N. Lynch, D.D.,	" Mar. 14, 1858.
Erie, D.,	Rt. Rev. Tobias Mullen, D.D.,	" Aug. 12, 1868.
Harrisburg, D.,	Rt. Rev. Jeremiah F. Shanahan, D.D.,	" July 12, 1868.
Philadelphia, D.,	Rt. Rev. James F. Wood, D.D.,	" April 26, 1857.
Pittsburg, D.,	Rt. Rev. Michael Domenec, D.D.,	" Dec. 9, 1860.
Richmond, D.,	Rt. Rev John McGill, D.D.,	" Nov. 10, 1850.
Savannah, D.,	Rt. Rev. Augustine Vérot,[1] D.D.,	" April 25, 1858; tr. July 14, 1861
Scranton, D.,	Rt. Rev. William O'Hara, D.D.,	" July 12, 1868.
Wheeling, D.,	Rt. Rev. Richard V. Whelan, D.D.,	" Mar. 21, 1841; tr. in 1850.
Wilmington, D.,	Rt. Rev. Thomas A. Becker, D.D.,	" Aug. 23, 1868.
Florida, V. A.,	Rt. Rev. Augustine Vérot,[1] D.D.,	Administrator Apostolic, 1858 (see [above).
North Carolina, V. A.,	Rt. Rev. James Gibbons, D.D.,	C. Aug. 23, 1868.

PROVINCE OF CINCINNATI.

Cincinnati, A.,	Most Rev. John B. Purcell, D.D.,	C. Oct. 13, 1833.
Cleveland,[2] D.,	Rt. Rev. Amadeus Rappe, D.D.,	" Oct. 10, 1847.

[1] Bishop Vérot was consecrated April 25, 1858, bishop of Danabe *in partibus*, and made Vicar Apostolic of Florida; translated to Savannah July 14, 1861; to St. Augustine, as a new diocese, in 1870. Ignatius Persico, D.D., is now bishop of Savannah, C. March 8, 1854; tr. in 1870. The other vicars apostolic are also bishops of some diocese *in partibus infidelium* (see p. 99).

[2] Bishop Rappe resigned Aug. 22, 1870; and Very Rev. Edward Hannin is "Administrator, *sede vacante*" [= the see being vacant].

DIOCESE.	
Columbus, D.,	
Rt. Rev. Sylvester H. Rosecrans, D.D.,	C. Mar. 25, 1862; tr. Mar. 3, 1868.
Covington,[1] D.,	
Very Rev. John A. McGill,	Administrator; see vacant.
Detroit,[1] D.,	
Very Rev. Peter Hennaert,	" " "
Fort Wayne, D.,	
Rt. Rev. John H. Luers, D.D.,	C. Jan. 10, 1858.
Louisville, D.,	
Rt. Rev. William McCloskey, D.D.,	" April 19, 1868.
Marquette and Sault-Sainte-Marie, D.,	
Rt. Rev. Ignatius Mrak, D.D.,	" Feb. 7, 1869.
Vincennes, D.,	
Rt. Rev. Maurice de St. Palais, D.D.,	" Jan. 14, 1849.

PROVINCE OF NEW ORLEANS.

New Orleans,[2] A.,	
Most Rev. John M. Odin, D.D.,	C. Mar. 6, 1842; tr. in 1861.
Galveston, D.,	
Rt. Rev. Claudius Maria Dubuis, D.D.,	" Nov. 23, 1862.
Little Rock, D.,	
Rt. Rev. Edward Fitzgerald, D.D.,	" Feb. 3, 1867.
Mobile, D.,	
Rt. Rev. John Quinlan, D.D.,	" Dec. 5, 1859.
Natchez, D.,	
Rt. Rev. William H. Elder, D.D.,	" May 3, 1857.
Natchitoches, D.,	
Rt. Rev. Augustus Martin, D.D.,	" Nov. 30, 1853.

PROVINCE OF NEW YORK.

New York, A.,	
Most Rev. John McCloskey, D.D.,	C. Mar. 10, 1844; tr. May 6, 1864.
Albany, D.,	
Rt. Rev. John J. Conroy, D.D.,	" Oct. 15, 1865.
Boston,[3] D.,	
Rt. Rev. John J. Williams, D.D.,	" Mar. 11, 1866.
Brooklyn, D.,	
Rt. Rev. John Loughlin, D.D.,	" Oct. 30, 1853.

[1] Casper H. Borgess, D.D., was consecrated bishop of Detroit, April 24, 1870; Augustus M. Tœbbé, D.D., is bishop of Covington, C. Jan. 9, 1870.

[2] Archbishop Odin died near Lyons in France, May 26, 1870; Napoleon J. Perché, D.D., is his successor, C. May 1, 1870.

[3] The new diocese of Springfield takes from that of Boston the 5 western counties of Massachusetts; and Rev. P. T. O'Reilly, D.D., was consecrated its bishop Sept. 25, 1870.

DIOCESE.		
Buffalo, D.,		
Rt. Rev. Stephen V. Ryan, C. M., D.D.,	C. Nov. 8, 1868.	
Burlington, D.,		
Rt. Rev. Louis de Goesbriand, D.D.,	" Oct. 30, 1863.	
Hartford, D.,		
Rt. Rev. Francis P. McFarland, D.D.,	" Mar. 14, 1858.	
Newark, D.,		
Rt. Rev. James R. Bayley, D.D.,	" Oct. 30, 1853.	
Portland, D.,		
Rt. Rev. David W. Bacon, D.D.,	" April 22, 1855.	
Rochester, D.,		
Rt. Rev. Bernard J. McQuaid, D.D.,	" July 12, 1868.	

PROVINCE OF OREGON.[1]

Oregon City, A.,		
Most Rev. Francis N. Blanchet, D.D.,	C. July 25, 1845.	
Nesqualy, D.,		
Rt. Rev. Augustine M. A. Blanchet, D.D.,	" Sept. 27, 1846;	tr. July 28, '50.
Vancouver's Island, D.,		
Rt. Rev. Modest Demers, D.D.,	" July 18, 1846.	
Columbia, V. A.,		
Rt. Rev. Aloysius J. d'Herbomez, D. D.,	" Oct. 9, 1864.	
Idaho, V. A.,		
Rt. Rev. Louis Lootens, D.D.,	" Aug. 9, 1868.	

PROVINCE OF ST. LOUIS.

St. Louis, A.,		
Most Rev. Peter R. Kenrick, D.D.,	C. Nov. 30, 1841.	
Alton,[2] D.,		
Very Rev. Peter J. Baltes,	Administrator; see vacant.	
Chicago,[3] D.,		
Rt. Rev. James Duggan, D.D.,	C. May 30, 1850;	tr. Jan. 21, 1859.
Dubuque, D.,		
Rt. Rev. John Hennessy, D.D.,	" Sept. 30, 1866.	
Green Bay, D.,		
Rt. Rev. Joseph Melcher, D.D.,	" July 12, 1868.	
La Crosse, D.,		
Rt. Rev. Michael Heiss, D.D.,	" Sept. 6, 1868.	

[1] The diocese of Vancouver's Island and the Vicariate Apostolic of Columbia, though embraced in the ecclesiastical province of Oregon, are in British America.

[2] Peter J. Baltes, D.D., was consecrated bishop of Alton, January 23, 1870.

[3] Bishop Duggan having retired on account of infirm health, Rt. Rev. Thomas Foley, D.D., was appointed coadjutor and administrator, Nov. 19, 1869, and was consecrated Bp. of Pergamus *in partibus*, Feb. 27, 1870.

DIOCESE.	
Milwaukee, D.,	
Rt. Rev. John M. Henni, D.D.,	C. Mar. 19, 1844.
Nashville, D.,	
Rt Rev. Patrick A. Feehan, D.D.,	" Oct. 1, 1865.
Santa Fé, D.,	
Rt. Rev. John Lamy, D.D.,	" Nov. 24, 1850.
St. Joseph, D.,	
Rt. Rev. John Hogan, D.D.,	" Sept. 13, 1868.
St. Paul, D.,	
Rt Rev. Thomas L. Grace, D.D.,	" July 20, 1859.
Arizona, V. A.,	
Rt. Rev. ——— ———	
Colorado and Utah, V. A.,	
Rt. Rev. Joseph P. Machebœuf, D.D.,	" Aug. 16, 1868.
Indian Territory, E. of Rocky Mts., V. A.,	
Rt. Rev. John B. Miege, D.D.,	" Mar. 25, 1851.
Montana, V. A.,	
Rt. Rev. ——— ———	
Nebraska, V. A.,	
Rt. Rev. James M. O'Gorman, D.D.,	" May 8, 1859.

PROVINCE OF SAN FRANCISCO.

San Francisco, A.,	
Most Rev. Jos. S. Alemany, D.D., O.S.D.,	C. June 10, 1850; tr. July 19, 1853.
Grass Valley, D.,	
Rt. Rev. Eugene O'Connell, D.D.,	" Feb. 3, 1861.
Monterey and Los Angeles, D.,	
Rt. Rev. Thaddeus Amat, D.D.,	" Mar. 12, 1854.

There are now 54 Roman Catholic dioceses in this country (including the 7 archdioceses and the new dioceses of St. Augustine and Springfield), 7 vicariates apostolic, and about 4000 Roman Catholic priests.

But the number in this country constitutes but a small part of the whole Roman Catholic priesthood in the world. The number of patriarchates, archbishoprics and bishoprics in the Roman Catholic church, including those of the Oriental churches in communion with it, amounted to 1100 according to the official account in the *Annuario Pontificio* (= Pontifical Annual) for 1870, as reported in the Catholic Almanac for 1871, 6 having been added since the last annual account, and 157 sees being vacant at the date of the report. The whole num-

ber of Roman Catholic priests in the world is probably not less than from 100,000 to 150,000. The classes of priests, regular, secular, &c., are described in Chapter II.

The Roman Catholic priesthood constitute a thoroughly disciplined and efficient army, bound by vows of strict obedience to their superiors, destitute of any family ties to interest them in the ordinary affairs of life, or to attach them to any earthly home or country, and officered by picked veterans, who are not only, like the rest of this army, cut off from ordinary human enjoyments, but are bound by a most solemn oath to devote their lives and energies to the advancement of their church temporally as well as spiritually, and to render faithful and undivided obedience to the pontiff whom they are taught to regard as the infallible Vicar of Jesus Christ and the undoubted representative of God upon earth. They are surely a power in this world.

CHAPTER VIII.

RELIGIOUS ORDERS.—MONKS, NUNS, &c.

Ecclesiastical historians place the rise of monasticism or monachism (both derived from the Greek *monos* = alone) in the early part of the 4th century after Christ, during the Decian persecution. It began in Egypt with Paul of Thebes and St. Anthony, the former of whom died in A.D. 340, and the latter, at the age of 105 years, in A.D. 356. There were in the church, indeed, at an earlier period, ascetics, who, without forsaking all society, sought to mortify the flesh and cultivate an uncommon degree of piety by retiring from the ordinary business of life and devoting themselves especially to spiritual exercises; but Paul of Thebes and Anthony and others like them, taking the prophet Elijah and John the Baptist for their models, and going beyond them, became hermits or anchorites, secluded themselves from all society, dwelt in caves, clothed themselves in rough apparel as in the skins of wild beasts, lived on bread and water, and gave themselves up to prayer, affliction of the body, and conflict with the powers of darkness. * Another step or stage in the development of monachism was the bringing together into a community those who wished to live apart from the world and to devote themselves to spiritual exercises. This is the cloister life or monasticism in the usual sense of the term, and likewise originated in Egypt in the 4th century with one of Anthony's disciples named Pachomius. He founded

* Among the hermits may be reckoned the pillar-saints or stylites, whose founder, Simeon or Simon, a Syrian, is said to have lived 37 years on a pillar 3 feet in diameter, and elevated from 9 to 60 feet above the ground.

9 monasteries of men and 1 of women, and established a system of rules requiring the monks or cenobites, as they were called, to practice solitariness, manual labor, spiritual exercises, restraint of the bodily appetites, and strict obedience to their president or abbot. From Egypt the monastic system was carried by Hilarion into Palestine, by Athanasius to Rome, by Eustathius into Armenia and Paphlagonia, by Basil * into Pontus, by Martin into Gaul, &c. It spread rapidly over the whole Christian world, and was for centuries the chief repository of the Christian life. The last step in the development of monasticism was the institution of monastic orders, uniting a number of monasteries under one rule of life and one government; but this step was not taken till the 6th century under St. Benedict, from whom the Benedictines derive their name and origin.

There was at first no particular vow on entering a monastic life, and no prohibition of quitting it. The monks were also at first all laymen, some of them married and fathers, others unmarried; but soon there were bishops and other clergy who adopted a strictly monastic life; and there were monks, who were laymen, but were chosen to be clergymen. "Even at the end of the 4th century," says Giesceler, "monastic life was considered to be the usual preparation, and monachism the nursery for the clergy, especially for bishops." The council of Chalcedon (A.D. 451) declared that monks and nuns were not at lib-

* "The monks of St. Basil," or "Basilian monks," are named from St. Basil, bishop of Cesarea in Cappadocia, who retired to the deserts of Pontus in the 4th century, and became the spiritual father of, it is said, more than 90,000 monks in his life. The order flourished greatly, in both the Greek and Latin churches, and most of the present Greek monks are said to belong to it. Those of the order in the Latin church were united under one head about 1573 by pope Gregory XIII., who revised the rule given by Basil. The order is claimed to have produced 14 popes, many patriarchs, cardinals, and archbishops, 1805 bishops, and 11,805 martyrs, and is still numerous in Southern Europe. The Basilians have a church and college at Sandwich in Canada West. The Preparatory (Ecclesiastical) Seminary at Louisville, Stark Co., Ohio, is directed by the Basilians, who have there a superior and 6 professors, with 28 students.

erty to marry, but allowed bishops to extend mercy to the offenders. At the East the irrevocableness of monastic vows gradually became an established doctrine, and the monasteries were about the middle of the 5th century subjected to a rigorous discipline and placed under the jurisdiction of the bishops. The monasticism of the West was less developed than that of the East; but St. Benedict, in the 6th century, gave it a new form and impulse. He was born at Nursia (now *Norcia*) in central Italy about A.D. 480; and about the age of 14, having been sent to Rome for his education and there been disgusted with the prevalent dissipations, he ran away, and hid himself for 3 years in a cave at Sublacum (= *Subiaco*) about 30 miles east of Rome. Here he is said to have overcome a Satanic temptation to lust by rolling himself among brambles and thus lacerating his body. Subsequently the monks of a neighboring monastery chose him for their abbot; but his rigorous discipline offended them, and they attempted to poison him. Upon this he returned to his cave, where many joined him, so that he had 12 monasteries under his jurisdiction. About A.D. 529 he retired to *Monte* (= mount) *Cassino* on the coast between Rome and Naples, where a temple to Apollo still existed. Having converted the pagan mountaineers to Christianity, he turned their temple into a monastery, introduced a new system of rules for the government of the monks, and instituted the Benedictine order. He died about A.D. 543, and the 21st of March is celebrated as his festival. Dr. Murdock, in his translation of Mosheim's Ecclesiastical History, gives the following abstract of the Benedictine system of rules:

"According to the Rule of Benedict, the monks were to rise at 2 A. M. in the winter (and in summer, at such hours as the abbot might direct); repair to the place of worship for vigils; and then spend the remainder of the night in committing psalms, private meditation, and reading. At sunrise they assembled for matins; then spent 4 hours in labor; then 2 hours in reading; then dined and read in private till $2\frac{1}{2}$ P. M., when they met again for worship; and afterwards labored till

their vespers. In their vigils and matins 24 psalms were to be chanted each day, so as to complete the Psalter every week. Besides their social worship, 7 hours each day were devoted to labor, 2 at least to private study, 1 to private meditation, and the rest to meals, sleep, and refreshment. The labor was agriculture, gardening, and various mechanical trades; and each one was put to such labor as his superior saw fit; for they all renounced wholly every species of personal liberty. They ate twice a day at a common table; first about noon, and then at evening. Both the quantity and the quality of their food were limited. To each was allowed 1 pound of bread per day, and a small quantity of wine. On the public table no meat was allowed, but always 2 kinds of porridge. To the sick, flesh was allowed. While at table, all conversation was prohibited; and some one read aloud the whole time. They all served as cooks and waiters by turns of a week each. Their clothing was coarse and simple, and regulated at the discretion of the abbot. Each was provided with 2 suits, a knife, a needle, and all other necessaries. They slept in common dormitories of 10 or 20, in separate beds, without undressing, and had a light burning, and an inspector sleeping in each dormitory. They were allowed no conversation after they retired, nor at any time were they permitted to jest, or to talk for mere amusement. No one could receive a present of any kind, not even from a parent; nor have any correspondence with persons without the monastery, except by its passing under the inspection of the abbot. A porter always sat at the gate, which was kept locked day and night; and no stranger was admitted without leave from the abbot; and no monk could go out, unless he had permission from the same source. The school for the children of the neighborhood was kept without the walls. The whole establishment was under an abbot, whose power was despotic. His under officers were, a prior or deputy, a steward, a superintendent of the sick and the hospital, an attendant on visitors, a porter, &c., with the necessary assistants, and a number of deans or inspectors over tens, who attended the monks at all times. The abbot was elected by the common suffrage of the brotherhood; and when inaugurated, he appointed and removed his under officers at pleasure. On great emergencies, he summoned the whole brotherhood to meet in council; and on more common occasions, only the seniors; but in either case, after hearing what each one was pleased to say, the decision rested wholly with himself. For admission to the society, a

probation of 12 months was required; during which the applicant was fed and clothed, and employed in the meaner offices of the monks, and closely watched. At the end of his probation, if approved, he took solemn and irrevocable vows of perfect chastity, absolute poverty, and implicit obedience to his superiors in every thing. If he had property, he must give it all away, either to his friends or the poor, or to the monastery; and never after must possess the least particle of private property, nor claim any personal rights or liberties. For lighter offenses, a reprimand was to be administered by some under officer. For greater offenses, after 2 admonitions, a person was debarred his privileges, not allowed to read in his turn, or to sit at table, or enjoy his modicum of comforts. If still refractory, he was expelled from the monastery; yet still might be restored on repentance."

The cut representing the Benedictine Monk is from Fosbroke's British Monachism.

BENEDICTINE MONK.

The Penny Cyclopedia thus describes the dress of the Benedictine monks and nuns:

"The habit of the Benedictine monks was a black loose coat, or a gown of stuff reaching down to their heels, with a cowl or hood of the same, and a scapulary [=a vestment without sleeves]; and under that another habit, white, as large as the former, made of flannel; with boots on their legs. From the color of their outward habit the Benedictines were generally called Black Monks. . . . Stevens, in his Continuation of the Monasticon, says, the form of the habit of these monks was at first left to the discretion of the abbots, and that St. Benedict did not determine the color of it."

"The habit of the Benedictine nuns consisted of a black robe, with a scapulary of the same, and under that robe a tunic of white and undyed wool. When they went to the choir, they had, over all, a black cowl like that of the monks."

As has been already intimated, the Benedictine order spread over Europe with great rapidity. In the 9th century other

monastic rules and societies became extinct, and the Benedictines alone flourished. One writer enumerates 200 cardinals, 1600 archbishops, 4000 bishops, 15700 abbots and learned men, who all belonged to this order; another reckons among its members 24 popes, 15000 bishops, and 40000 canonized or beatified saints, including St. Bernard, St. John of Damascus and others of the most illustrious men in the annals of the Roman Catholic church. Augustine with 40 other Benedictine monks came into Britain in A. D. 596, converted the king of Kent and most of his subjects from idolatry to Christianity, and laid the foundation of the modern British church, Augustine being the first archbishop of Canterbury. The early Benedictines were unquestionably virtuous, upright, and useful; they tilled the ground, reclaimed wastes, raised cattle, preserved and copied manuscripts, cultivated the arts and sciences, educated multitudes in their schools, and were esteemed holy and prevalent in prayer. But the order grew powerful and rich; discipline was relaxed; monasteries became splendid edifices; voluptuousness, indolence, pride, vice and wickedness took possession of the very cloisters. For centuries, however, the most respectable and renowned men of Europe were trained up among the Benedictines. The historians of monachism reckon 23 branches or divisions of this order, distinguished by local or other specific appellations and by slight differences of habit and discipline. The principal of these branches are, the Clunians (=Cluniacs or Cluniacensians), Cistercians, Camaldolese, Vallembrosians, Grammontensians or Grandimontensians, Carthusians, Fontevraudians, Bernardines, Guilbertines, Humiliati, Celestines, Feuillants, Trappists, Olivetans, and Benedictines of St. Maur. The Benedictine monks of the original stem numbered 1600 in 1858, according to Appletons' Cyclopedia, and their chief seat is still Monte Cassino. The "Statistical Year Book of the Church," as quoted in the CatholicAlmanac for 1870, gives the present number of Benedictine monks as 5000. There are monastic establishments of this order in this country, in the dioceses of Chicago, Covington, Erie, Newark, Pittsburg, St. Paul, Vin-

cennes, &c. "St. Vincent's Abbey of the Benedictine Order," near Latrobe, Westmoreland Co., Pa., in the diocese of Pittsburg, has the following officers, &c., as reported in Sadliers' Catholic Directory for 1871:

"Rt. Rev. Boniface Wimmer, O. S. B. [=Order of St. Benedict], Abbot of St. Vincent's and President of the American Cassinesian Congregation; Very Rev. Giles Christoph, O. S. B., Prior and Rector; Rev. Luke Wimmer, O. S. B., Sub-Prior and Master of Novices; Rev. Charles Geyerstanger, O. S. B., Choir Master; Rev. Chilian Bernetzed, O. S. B.; Rev. Francis Cannon, O. S. B.; Rev. Alphonse Heimler, O. S. B., President of St. Vincent's College; Rev. Ignatius Trueg, O. S. B., Director of the Scholasticate and Professor; Rev. Edmund Langenfelder, O. S. B., Chaplain of St. Xavier's Academy [a female seminary conducted by the Sisters of Mercy]; Rev. Andrew Hintenach, O. S. B., Professor; Rev. Innocent Wolf, D. D., O. S. B., Professor of Moral Theology; Rev. John Sommer, O. S. B., Professor of Philosophy; Rev. Hilary Pfraeugle, D. D., O. S. B., Professor of Dogma; Rev. Mathias Binder, O. S. B., Assistant Master of Novices; Rev. Pius Preisser, O. S. B.; Rev. Aloysius Gorman, O. S. B., Procurator and Professor; Rev. Maurus Lynch, O. S. B.; Rev. Aurelius McMahon, O. S. B., Professor; Rev. Laurence Schaier, O. S. B., Professors. There are also in the Abbey, 12 clerics, 17 novices, 60 scholastics, and 70 lay brothers."

The Benedictines have also a flourishing college for aspirants to the priesthood and a monastical seminary connected with their convent in Spencer Co., Indiana, and there are other priests in charge of churches. The priests, lay-brothers, novices, &c., in the United States, number 300 or more. The Benedictine nuns have a convent in Newark, N. J.; 2 in Northwestern Pennsylvania; 2 in Minnesota; 1 in Chicago, Ill.; 1 in Dubois Co., Ind.; 1 in Covington, Ky.; 1 in Atchison, Kan.; 1 priory in Nebraska City, Neb.; with academies, &c., in all these places; and probably number in this country 100 nuns, novices, and postulants.

The Trappists, a branch of the Benedictines, and the most rigorous of Roman Catholic religious orders, are named from the abbey of La Trappe in France, where this order was founded in 1666 by the abbé de Rancé. They rise at 2 A. M.;

spend 12 hours a day in religious exercises and the rest in hard labor, mostly in the field; live on water and vegetables; sleep on a board, with a pillow of straw, without undressing; practice hospitality; but are not allowed to indulge in worldly conversation. They have two abbeys in the United States, each governed by a mitred abbot; one, "Abbey of our Lady of La Trappe," in Nelson Co., Ky.; the other, "New Melleray Abbey," 12 miles from Dubuque, Iowa. The Trappist monks number about 4000, and are found in France, Algeria, Belgium, Italy, Ireland, Turkey, and North America. There are also Trappist nuns in France, England, and Nova Scotia; but none are reported in this country.

The Basilians (described at the beginning of this chapter), and the Benedictines with their branches, are "monks," properly so called; but among the religious orders are "regular canons," "friars" or "mendicant monks," and "regular clerks," besides many "congregations."

As has been said above, the monks were originally laymen; but St. Augustine (bishop of Hippo, A. D. 395–430) and some

AUGUSTINIAN CANON.

PREMONSTRANT.

other bishops united with their clergy in adopting a strictly monastic life. The rule known by the name of St. Augustine was widely followed in later times; and the order of Augustin-

ian canons, consisting of persons ordained or destined to the clerical profession, claims a place among the principal monastic institutions. From the 8th century onward the canons formed an intermediate class between the monks and the secular clergy; but the distinction of regular and secular canons first appears in the 11th century. The secular canons were those who resided in the same house and ate at a common table, but had their own perquisites and revenues; while the regular canons, though less strict in their rule than the monks, renounced all private property and had all things in common, living together under one roof, having a common dormitory and refectory, and obliged to observe the statutes of their order, which required the singing of psalms, &c., at the canonical hours, and were principally derived from St. Augustine. The regular canons were hence called "regular canons of St. Augustine," or "canons under the rule of St. Augustine," or "Austin [= Augustine] canons." They were numerous in England before the Reformation. Bishop Tanner says he found 175 houses of these canons and canonesses in England and Wales. According to Appletons' Cyclopedia they are now "attached to the Lateran basilica and a few other churches." Their habit is described in the Penny Cyclopedia as "a long black cassock, with a white rochet over it, and over that a black cloak and hood. The monks were always shaved, but these canons wore beards and caps on their heads." The canon in the cut, from Fosbroke's British Monachism, has the cap (=*biretum*) on his head.

The Premonstrants or Premonstratensians were instituted at Premontré [in Latin *Premonstratum*] in the North of France in 1120 by St. Norbert, afterwards archbishop of Magdeburg. They followed the rule of St. Augustine, as reformed or altered by St. Norbert, and were also called "White Canons" from their habit, which the Penny Cyclopedia and Bonanni's Catalogue of Religious Orders give as a white cassock with a rochet over it, a long white cloak, and white cap. The common dress, as given in the cut from Fosbroke's British Monachism, was "a tunic girt round the waist, a leaf-formed hood, and

head-part to throw back, and a bonnet in fashion at the end of the 11th century." A female branch of the order was also established, their convents being at first contiguous to those of the monks. The order increased rapidly, especially in France, Germany, and N. W. Europe, and at the Reformation had about 2000 convents, about 500 of them for women. They declined greatly in and after the 16th century, and the female branch became nearly extinct. In 1860 they had, according to Appletons' Cyclopedia, 8 convents in Germany (including their chief one at Prague), 11 in Hungary, 2 in France, 4 in Belgium and Holland, 1 in the United States (at Sac Prairie, Wis.), and 1 in Cape Colony, South Africa. The female branch in 1860 had 5 convents in Poland, Switzerland, and Holland.

The term "friar" (etymologically = "brother," from the French *frère* and Latin *frater*) is now specially applied to a member of one of the 4 mendicant (= begging) orders, viz., Franciscans, Dominicans, Carmelites, and Augustinians. These orders mostly sprang up in the 13th century, and soon surpassed all the older orders of monks, not only in the purity of their lives, but in the number of their privileges and the multitude of their members. Among other uncommon immunities granted them by the popes, they had the liberty of traveling wherever they pleased, conversing with persons of all ranks, instructing the youth and people in general, and hearing confessions without reserve or restriction. They were the principal teachers of theology at Paris, Naples, &c., and had flourishing monasteries at Oxford and Cambridge. For nearly 3 centuries they governed the European church and state with an almost absolute and universal sway; they maintained the supremacy of the Roman see against the united influence of prelates and kings; but their unbounded ambition and intolerable arrogance joined with other causes to make them at length universally odious.

The Franciscans derive their name and origin from St. Francis, a native of Assisi (ancient Assisium) in central Italy. He was the son of a rich merchant and was born in 1182. He was a dissolute young man; but after a fit of sickness about

1206, he passed to the opposite extreme of religious zeal and self-mortification, and was generally regarded as deranged. Having prevailed on a considerable number of persons to devote themselves with him to absolute poverty, he drew up a rule for their use which was approved by pope Innocent III. in 1210 and by the Lateran council in 1215. On the 17th September, 1224, the 5 wounds of Christ are said to have been impressed on his hands and feet and side. He died October 4, 1226, and was soon canonized, October 4th being appointed to be his festival. The requisites for admission to his order were absolute poverty, chastity, and obedience, much fasting and prayer, with constant efforts to convert sinners. The rules adopted at the first general chapter in 1216 allowed members of the order to accept a limited amount of food, clothing, and other necessaries; but did not permit them to ride, if they could walk; required them not to receive pay for services, and, if they found money, to trample it under their feet; bound them to renounce all use of luxuries, and even of ordinary comforts, to live in common, and to consider their very dress as the property of the church; forbade any of them, unless entitled by age and character to special privileges, ever to speak to a woman alone, or to speak to one at all, except to urge repentance or give spiritual counsel; and demanded that the unhesitating obedience to a superior should be rendered cheerfully and affectionately. The order increased so fast that 5000 friars attended the 2d general chapter or meeting in 1219, when the conversion of the whole habitable globe was definitely proposed, and the most prominent disciples were sent forth on separate missions to the various parts of Europe and to Africa. Five of the missionaries were put to death in Morocco in 1220. Francis himself attempted to convert the Saracens in the East, but was compelled to return to Europe, where he was received and heard with enthusiasm. The members of his order are called from him "Franciscans," from their dress "Gray Friars," and from their humility "Minor Friars" or "Minorites." In consequence of the strife of parties among them, they were divided by Leo X. in 1517 into two separate organizations, the milder party, called

the "Conventuals," being authorized to elect a magister-general, whose election must be confirmed by the general, whom the "Observants" or stricter party had the right of electing. The Recollects or Recollets, attempting to surpass the Observants in strictness, are called "Minorites of the stricter observance," but are under the same general with the Conventuals and Observants, while the Capuchins have become a separate order. The habit of the Observants, according to the Jesuit Bonanni's "Catalogue of Religious Orders," published at Rome, 1706–7, consists of a garment of woolen cloth on the naked body, bound with a rope about the loins, a round hood with a sort of collar on the arms, a mantle of the same cloth extending a little below the knees, the color such as is made of 2 parts of black wool of the natural color and 1 of white. They go barefooted, using wooden slippers or leather sandals. The Conventuals are distinguished from the Observants by wearing shoes, a tunic of lighter color, a hood round and narrow, with a round cape hanging from the shoulders, and having on the head in the city an ash-colored hat. The cut, from "Fosbroke's British Monachism," represents one of the Observants.

FRANCISCAN OR GRAY FRIAR.

Among the celebrated Franciscans have been St. Anthony of Padua, Duns Scotus, Roger Bacon, Cardinal Ximenes, and Popes Nicholas IV., Alexander V., Sixtus IV. and V., and Clement XIV. The Franciscans, in 1268, had 8000 convents and 200,000 monks; and in the 18th century they still, including the Capuchins, counted 26,000 convents and 200,000 monks.

Besides the Franciscan monks, there are also nuns who follow the rule of St. Francis; and likewise "Brothers and Sisters of the 3d Order of St. Francis," also called "Tertiarians," or "Order of

Penitence," or "Penitents of the 3d Order of St. Francis." The "Nuns of the Order of St. Clare," or "Poor Clares," or "Clarists," named from St. Clara of Assisi, their first Abbess, were instituted about 1212 by St. Francis, and were subjected to the same vows of poverty, chastity, and obedience, as were enjoined on the Franciscan monks; imitated the males in dress, except that they wore a black veil over a white one; but were relieved to some extent from fasting, and required to observe long periods of absolute silence. The members of the 3d order, which was established by St. Francis in 1221, were allowed to retain their social positions in the world, but were required to wear a dress of a prescribed form and color, to pay all debts and restore unfair gains, to avoid all public exhibitions and extrajudicial oaths, to make their wills on entering the order, to be constant in attending church, to refrain from bearing arms unless in defense of their church or native land, &c. Many kings, queens and popes (as Louis IX. of France, the mother and wife of Louis XIV., and pope Pius IX.) have belonged to the 3d order. New communities, devoted to teaching, and independent of the parent Tertiarians, have also sprung up. The Elizabethines, called in France "Daughters of Charity,"[1] are one of these independent communities of women.

The Franciscans were the first missionaries that came to the New World. They crossed the ocean with Columbus on his 2d voyage in 1493, established themselves in San Domingo in 1502, and attempted in 1528 to establish themselves in Florida. One of them visited California in 1539, and named the country San Francisco. Another founded a successful mission in Texas in 1544; and subsequently others did the same in Florida, California, Canada, &c. They are now reported, under one name or another, as monks, nuns, or tertiarians, in about 20 dioceses in the United States. The distinctions of Conventuals, Observants, and Recollects, are not noticed in the Catholic

[1] The "Daughters of Charity," reported in the United States, are noticed in connection with the "Sisters of Charity."

Directory; but they have in New York City a Custos (= Guardian) Provincial (Very Rev. Charles da Nazzano), and two Houses, one connected with the German church of St. Francis of Assisi, the other with the Italian Church of St. Anthony of Padua; a college and convent, with a president, and 7 other priests, 7 professed brothers, 10 tertians, and 120 students, at Allegany, N. Y.; a convent and ecclesiastical college at Teutopolis, Ill., with a Commissary Provincial and Rector of the college (Very Rev. Mauritius Klostermann, O. S. F.), and 3 other priests; a convent and college at Santa Barbara, and another college at Santa Ynés, both in California; a Catholic gymnasium, protectory for boys, and several churches, in and near Cincinnati, O.; convents or churches or both, in St. Louis Co., Mo., Boston, Mass., Winsted, Ct., Brooklyn and Buffalo, N. Y., Trenton, N. J., Erie, Pa., Cleveland, O., Oldenburg, Ind., and Louisville, Ky. The Brothers of the 3d order of St. Francis are reported as having 2 monasteries with an orphan asylum and an academy in Western Pennsylvania, an academy in Brooklyn, N. Y., and a school in Los Angeles, Cal. A "Convent of the Sisters of St. Clare" is reported in Cincinnati. "The Sisters of St. Francis" have their mother-house and Institute (or boarding-school) at Oldenburg, Ind., and 15 other schools in the diocese of Vincennes; a hospital in Cincinnati, and a convent, asylum and schools at Delphos, Ohio; 3 convents in Pennsylvania; 8 academies and schools in Kentucky, Missouri, and Wisconsin. Under the more formal or different designation of "Sisters of St. Francis Assisium," are reported 11 convents in Illinois with 38 professed sisters, 23 novices, 32 postulants, and nearly 3000 pupils in schools, and also 20 sisters in charge of St. Francis's Hospital at Buffalo, N. Y. The "Sisters of the Poor of St. Francis" are reported at St. Francis's German Hospital in New York, with a convent, superior and 13 sisters; at St. Peter's Hospital in Brooklyn, N. Y. (where are 60 religious and 3 postulants); at St. Mary's Hospital in Quincy, Ill.; at St. Francis's Hospital in Columbus, O.; at a Hospital and Foundling Asylum in Covington, Ky.; also at hos-

pitals in Hoboken, Jersey City, and Newark, N. J. "The Sisters of the 3d Order of St. Francis" have a convent and academy in Winsted, Ct.; convents in Albany, Utica, Rome, and Buffalo, a mother-house and novitiate in Syracuse, schools in the above places as well as in Allegany, Schenectady and Oswego, and the Hospital of St. Elizabeth in Utica, all in N. Y.; a hospital and orphan asylum in Tiffin, O.; institutions at Menasha and Wequiock, Wis.; a convent in Philadelphia, with schools in that city, Manayunk, and Bridesburg, Pa.; St. Joseph's German Hospital in Baltimore, Md. A convent and parochial school in New York city are credited to the "Missionary Sisters of the 3d Order of St. Francis." "The Sisters of the 3d Order of St. Francis Seraph" have their mother-house and novitiate near Jefferson, Wis.; teach 1140 children in 8 parish schools in the State, and in an orphan asylum near Milwaukee; and number in their community 105, of whom 52 are professed sisters, 37 novices, and 16 postulants. "The Benevolent, Charitable, and Religious Society of St. Francis, Cross Village, Emmet Co., Mich.," not reported in the Catholic Directory, was chartered in 1867, and "consists of 2 separate congregations or convents, one for the brethren and one for the sisters, of the 3d Order of St. Francis of Assisi." Its objects are to assist sick and suffering persons; to receive orphan children; to teach school for Indian children (at present employed for this by the government), orphans, day-scholars, and boarders; and "to work for the salvation of its members in the ways above indicated." The Franciscans and those who are allied with them in name and affinity are thus widely diffused in the United States, numbering probably over 500 males and 300 females. The Franciscan monks, though much reduced in number since the French revolution of 1789, are still by far the most numerous of the monastic orders, amounting to 50,000 at the present time, according to the Statistical Year-Book of the Church.

The Capuchins, so called from their *capoche* or hood, adopted by Matteo (= Matthew) Baschi in 1525 from one represented

in a painting of St. Francis, are a branch of the Franciscans. They were allowed by Clement VII. in 1528 to wear a beard. Their rule is very strict, requiring them to recite the canonical hours without singing, to say matins at midnight, to spend an hour every morning and evening in mental prayer and silence, to eat the simplest food, to wear a habit of the coarsest kind, with no covering for their head, &c. The Capuchins have furnished many missionaries, bishops, cardinals, and distinguished writers. They have a house and German church in New York city; also a convent at Milwaukee, Wis., with "Very Rev. P. Ivo Prass, O. M. Cp., Guardian;" a convent and ecclesiastical college at Calvary, Fond du Lac Co., Wis., with a Commissary General and Guardian (Very Rev. Francis Haas, O. M. Cp.), 7 other priests, and a number of clerics, novices, and lay brothers. Here also may be noted 2 convents in the diocese of Albany, which are thus reported in the Catholic Directory for 1870 and 1871:

"Syracuse, *Convent of the Assumption Fathers, O. M. C.* Very Rev. Fidelis Dehm, D.D., Commissary General, and Visitor of the Brothers and Sisters of the 3d order of St. Francis, and [8?] other Fathers who have charge of missions.

"Utica, *Convent of St. Joseph.* Rev. Alphonsus Zoeller, O. M. C., Superior, and 3 Fathers."

The Dominicans derive their name and origin from Dominic de Guzman, a high-born Spanish ecclesiastic, inventor of the rosary, a zealous preacher, and generally regarded as the founder of the Inquisition. He was born in 1170; attempted in 1206 to convert the Albigenses; instituted in 1215 the order of preaching friars on the rule of St. Augustine modified by that of the Premonstratensians, for the purpose of advancing the Catholic church and exterminating heresies, especially that of the Albigenses, by preaching; enjoined on the order, in its first general chapter at Bologna in 1220, absolute poverty and contempt for all permanent revenues and possessions; died at Bologna in 1221; and was canonized in 1234, August 4th being appointed his festival. Miracles were attributed to St

Dominic as well as to St. Francis. The Dominicans were styled "preaching friars" from their office to preach, and convert Jews and heretics; "black friars," from their dress; and, in France, "Jacobins" from having their first house in Paris in the *Rue St. Jacques* (= St. James [or Jacob] street). Like the other mendicant orders, their government is an absolute monarchy. The convent is governed by its prior; the province, which is a group of convents, by its provincial; the whole order, by its general, who is elected by the general chapter, which meets annually. This order, like the Franciscans, received special privileges from the pope, and spread rapidly. In 1233 they were placed at the head of the Inquisition (see Chap. XI.), and in 1425 acquired the right to receive donations. In 1228 a Dominican professorship of theology was established at Paris. They were active in missionary labors and in theological discussions. They were long known as opponents of the immaculate conception of the Virgin Mary. They controlled the literature of the church through the office of master of the sacred palace at Rome and its connected censorship of books held by Dominic and his Dominican successors. They never had a permanent schism like the Franciscans. They have furnished many bishops and archbishops, 66 cardinals, 4 popes (Innocent V., Benedict XI. and XIII., and Pius V.), and many distinguished men, as Albertus Magnus, Thomas Aquinas, Savonarola, Las Casas, Lacordaire, &c. Though they lost greatly at the Reformation, and early relaxed their strictness, they had more than 1000 convents of monks and nuns in the 18th century. They lost again at and after the French revolution of 1789, and have been suppressed in several European countries. Pope Pius IX. undertook and partially accomplished a reform in this and other religious orders; but, meeting with much opposition, he suspended the right of the general chapter to appoint their general, and appointed a vicar-general from the French disciples of Lacordaire who earnestly seconded his efforts. Bonanni's Catalogue of Religious Orders gives the Dominican

habit thus: "The servants of this order are clothed with a white woolen garment and scapular and hood round and broad, and over the tunic when they go out of doors they put a black gown shorter than the tunic, which habit the blessed Virgin Mother of God prescribed to the venerable father Reginald."—St. Dominic established an order of nuns, the first members being mostly Albigensian converts. St. Catharine of Sienna, a Dominican nun of the 14th century, was one of the most influential persons in all Europe. The order at one time numbered 400 convents, but abandoned their original strictness even earlier than the monks. Bonanni's Catalogue describes the habit of the Dominican nuns as consisting of "a dress and scapular both white, and a black vail on the head, under which is hid another white covering. They gird the tunic about the loins with a black leather girdle, which is everywhere used by the religious of the order of St. Augustine." Fosbroke's British Monachism, from which is taken this cut, says that "the Dominican nun, except the black vail, had the same habit" with the monks. "The habit which comes up to the chin and covers the bosom," in the cut, is called the "wimple," and is sometimes united with the vail, or one is substituted for the other.—The third order (= tertiarians) of St. Dominic resembles the 3d order of St. Francis, and is also known as "brothers and sisters of penitence of St. Dominic." The Dominican monks now number 4000, according to the Statistical Year-Book of the Church. Among them, as reported in the Catholic Directory, were the 1st and 2d bishops of the diocese of New York (Concanen, who died in 1810, and Connolly who died in 1825); and the present archbishop of San Francisco (Alemany) is also a Dominican. The monks have convents at Benicia, Cal.; St. Joseph's, Perry Co.,

DOMINICAN NUN.

O.; Louisville and Springfield, Ky.; a house in New York city; and churches in all those places, as well as Washington city, San Francisco, Nashville, Memphis, and several other points. It is impossible to make out any accurate statement of the sorts of Dominican nuns in this country. The Dominican sisters of the 2d order have a mother-house and novitiate at Racine, Wis.; and reported in the Catholic Directory for 1870, 19 professed sisters, 3 novices, and 5 postulants, with an academy at Racine, and parish schools there and elsewhere in the state, containing in all apparently 500 pupils or more. 2 "Dominican convents," with schools, are reported in and near New Orleans, La.; "Dominican Sisters" have 5 academies and other schools, and 2 orphan asylums in Tennessee; "Sisters of St. Dominic" have academies, schools, and orphan asylums in Illinois, Ohio, California, and Kentucky, with a convent at Benicia, Cal., and a "central-house" at Springfield, Ky.; "Sisters of the order of St. Dominic" appear also in New York city with 2 convents and parish schools; also a "convent of the order of St. Dominic" (probably of the 3d order) in Brooklyn, N. Y., with a hospital building. "Dominican Sisters of the 3d order" have a mother-house and novitiate at Benton, Wis.; and reported in the Directory for 1870, 55 sisters and 12 novices, with an academy and 6 other schools and 1200 pupils in Wisconsin. They appear also to have a convent, academy, and schools in Minnesota.

The Carmelites, or "Order of St. Mary of Mount Carmel," derive their name from Mount Carmel in Palestine, where the order originated about 1156 from Berthold, a crusader from Calabria. The Carmelites themselves claim the prophet Elijah as their founder, and the Virgin Mary as a Carmelite nun. The rule prescribed to them by Albert, patriarch of Jerusalem, required them, according to Dr. Murdock, to confine themselves to their cells except when at work, and to spend their time in prayer; to have no private property; to fast from the feast of the holy cross till Easter, except on Sundays; to abstain entirely from eating flesh; to labor with their hands; and to

observe total silence from vespers [about 4 P.M. or later] till the tierce of the next day [about 9 A.M.]. Their rule was considerably mitigated by Innocent IV. Having left Syria and come to Europe in 1229, they increased greatly in numbers and reputation. The reform in the order attempted by St. Theresa and St. John of the Cross in the 16th century, produced a division into the mitigated or moderate Carmelites, and the strict Carmelites, called "discalced" or "barefooted," because they go with sandals only, the others wearing shoes or being "calced." The present number of Carmelite monks is estimated in the Statistical Year-Book of the Church at 4000. Rev. Charles Loyson, better known as Father Hyacinthe, the eloquent preacher at the church of Notre Dame in Paris, entered the order of barefooted Carmelites in 1859. The Carmelites, according to Bonanni, wear a garment, scapular and hood of a brown color, and a white cloak or mantle. A Carmelite convent exists at Cumberland, Md. The female branch of the order was founded in the 15th century. The nuns had a dress like that of the monks, except that the cloak was larger and they wore on their heads a black veil with a white one under it. There were, in 1858, 90 convents of Carmelite nuns, the number in each convent being limited to 21. One of these female convents of the strict rule, founded in the latter part of the 18th century in one of the lower counties of Maryland, has been established in Baltimore for years; another has been more recently established in Missouri; and there are 2 or 3 convents of the "3d order of Mount Carmel" in New Orleans, with schools connected.

The Augustinian eremites (= hermits) or Augustinians or Austin friars must be carefully distinguished from the Augustinian canons already described. The order was formed by pope Alexander IV., who about 1256 required various existing sorts of eremites to unite in one fraternity as the "Order of the Eremites of St. Augustine." Martin Luther was an Augustinian monk. The habit of this order is described in Fosbroke's British Monachism thus: "In the house, a white

tunic, and scapulary over it. In the choir or out of doors, a sleeved cowl [= gown with large loose sleeves] and large hood, both black; the hood round before, and hanging to the waist in a point, girt with a black leather thong." The accompanying cut is also from Fosbroke's British Monachism, and agrees with that in Bonanni's Catalogue of Religious Orders. There are about 100 convents of the order, Rome being the chief seat. Several branches, forming the "Discalced [=barefooted] Order of Eremites of St. Augustine," have a severer rule than the main body, and are under vicars-general, who are subordinate to the general of the whole order of the eremites of St. Augustine. There are several religious orders of females under the Augustinian rule. The Augustinians are not numerous in the United States. Under the "Augustinian House" in Lansingburg, N. Y., "Very Rev. Thomas Galbery, O.S.A.," is named in the Directory for 1870 as "Commissary-General," but the number of monks is not given, though they are reported as in charge of 5 churches in Lansingburg and its vicinity. The Augustinians have churches also in Andover and Lawrence, Mass., and Philadelphia, Pa. The "Augustinian college of St. Thomas of Villanova," near Philadelphia, has a president and 17 professors and prefects, 7 of them priests, with 73 students.

AUGUSTINIAN EREMITE.

The "Order of Servants of the Blessed Virgin Mary," or "Servites," founded in 1233 by 7 rich Florentine merchants, adopted the rule of St. Augustine, and obtained from pope Martin V. the privileges of the mendicant orders. The order having become relaxed, it was re-established in 1593 in its original strictness as "Servites-Eremites." Father Paul Sarpi, author of the history of the council of Trent, was a Servite. In 1860, the male branch had, according to Appletons' Cyclopedia, 17

houses in Italy, 13 in Germany, 3 in Hungary, and 1 in Switzerland. The Catholic Directory for 1871 reports also a convent on Doty Island, Winnebago Co., Wis., with a prior, 2 other priests, and a lay-brother; also the pastor of St. Alphonsus' church in Philadelphia. The female branch never became numerous; the tertiarians became numerous in Germany, &c.; but neither the nuns nor tertiarians of this order appear to be reported in this country.

The "Sisters of Charity of the Order of St. Augustine," in charge of "St. Vincent's Male Orphan Asylum," and "Charity Hospital," both at Cleveland, O., have a mother-superior, 25 religious, 10 novices, and 150 orphan boys.

The "Order of our Lady of Mercy," commonly called "Sisters of Mercy," founded in Dublin, Ireland, in 1827, by Miss Catharine McAuley, and approved by pope Pius VIII., afterwards adopted the rule of St. Augustine with some modifications, which were approved by pope Gregory XVI. in 1835, and formally confirmed by him in 1841. Says Appletons' Cyclopedia:

"The Sisters of Mercy have in view, besides other charities, the visitation of the sick and prisoners, the instruction of poor girls, and the protection of virtuous women in distress. . . The Sisters of Mercy are subject to the bishops, and have no general superior, each community being independent upon the rest of the order. The sisterhood is divided into 2 classes, choir sisters and lay sisters. The choir sisters are employed about the ordinary objects of the order, and the lay sisters about the domestic avocations of the convent and such other duties as may be assigned to them. Candidates for membership of either class undergo a preliminary 'postulancy for 6 months; at the end of that time they assume the white veil and become novices. The noviceship lasts 2 years. The vows which are taken for life, bind the members to poverty, chastity, obedience, and the service of the poor, sick, and ignorant. The habit of the order is a black robe with long loose sleeves, a white coif [= cap], and a white or black veil. In the streets a bonnet of black crape is worn instead of the coif and veil."

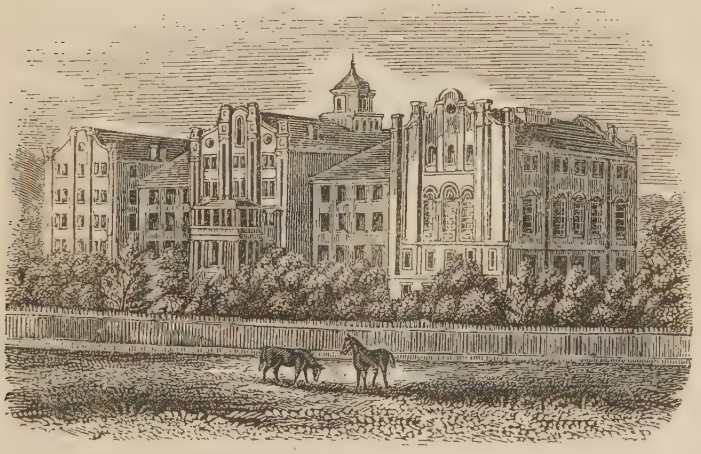
The Sisters of Mercy spread rapidly from Dublin over Ire-

land, the British Isles and British Colonies. Their first convent in the United States was established in 1843 at Pittsburg, Pa., where they now have their mother-house and novitiate for that diocese, also a hospital, house of mercy, and orphan asylum. Their academies in Pennsylvania are at Latrobe, Loretto, Harrisburg, Lebanon (?), and Philadelphia; they number about 200 sisters, novices, and postulants in their 13 or 14 convents and houses in that State; and teach in the diocese of Pittsburg alone 5000 children. In the diocese of Hartford, which embraces Connecticut and Rhode Island, they have 128 sisters, novices, postulants and lay-sisters in 9 convents and houses (Providence 2, South Providence, Newport, Pawtucket, and Woonsocket, R. I.; Hartford, New Haven 2, Ct.), with 7 academies under their charge, besides free and parochial schools, 2 orphan asylums at Hartford, and 1 at South Providence, the whole containing apparently 6395 pupils. Since February 17, 1868, the Hamilton School, one of the public schools in New Haven, has been conducted entirely by them, 11 now teaching nearly 500 children (probably included in the above number of pupils) at a cost to the city of $5600 according to the report for the year ending Sept. 1, 1870 (see Chap. XXIV.). The Sisters of Mercy now number probably over 900 in their 80 or more convents and houses in 21 different States (Me., N. H., Mass., R. I., Ct., N. Y., Pa., Md., N. C., S. C., Ga., Mpi., La., Ark., Mo., Tenn., Ky., Ill., Iowa, Neb., Cal.), with 39 academies (some of them on a large scale, as at Manchester, N. H., Providence, R. I., Vicksburg, Mpi., &c.), 12 orphan asylums, and over 50 other schools (free, parish, or industrial), under their charge, containing in all probably from 20,000 to 25,000 pupils. They have hospitals at Worcester, Albany, Pittsburg (had 2680 patients in 1 year), Chicago (cost $75,000), Louisville, Omaha, and San Francisco; houses of mercy in New York, Pittsburg, and San Francisco; a house of providence in Chicago; a magdalen asylum apparently near San Francisco. Those in Georgia are said in the Catholic Directory to be a

branch of an order founded (in 1829) by the late Bishop England of Charleston, "where the nuns renew the vows of religion every year, and live under a rule approved by the Bishop." There are 5 convents in the State, at Savannah, Augusta, Macon, Columbus, and Atlanta, containing somewhat over 30 sisters. Whether the 30 or 40 sisters in North and South Carolina belong to the same branch, or not, is not stated.

The "Order of Nuns of the Visitation of the Blessed Virgin" was instituted in 1610 by St. Francis de Sales, bishop of Geneva in Switzerland, who is said, according to the Roman Breviary, to have converted to Catholicism 72,000 heretics, and, in consequence of miracles attributed to his dead body, was canonized by pope Alexander VII. His festival is held January 29th. Madame de Chantal, a rich French widow and associate founder of the order, died in 1641, and was likewise canonized in 1767. The order was established under the rule of St. Augustine with additions by the founder. The Visitation nuns, according to Bonanni's Catalogue, "use a black garment, with a cloth, likewise black, which hangs from the head upon the shoulders. A linen veil extending to the breast surrounds the face. They carry, bound to the neck, a silver image of Christ fixed to the cross." The order increased to more than 30 convents before the founder's death in 1622, and to 150 with about 6600 members in 1700. Their first academy in this country was opened in Georgetown, D. C., in 1799, and they have now convents and academies in 9 different states, and in the District of Columbia. They are at Washington and Georgetown, D. C.; Baltimore, Frederick, and Catonsville, Md.; St. Louis, Mo. (64 in the community, and 107 boarders in the academy); Brooklyn (18 professed choir-sisters, 8 domestic sisters, 1 novice, and 135 pupils), and New Utrecht (10 choir-sisters, 7 lay-sisters, 1 novice, 2 postulants, and 40 pupils), both on Long Island, N. Y.; Maysville, Ky. (and apparently a boarding and day school at Frankfort, Ky.); Ottumwa, Iowa (18 religious, and 125 pupils); Summerville, near Mobile, Ala. (80 pupils); Mount de Chantal, near Wheeling

(45 professed sisters, 2 novices, 4 postulants, and 70 pupils), also at Parkersburg (8 professed sisters, 2 novices, 1 postulant, 80 pupils) and Abingdon (6 professed sisters), the two first in West Virginia, and the last in S. W. Virginia; and at Wilmington, Del. The nuns of this order number perhaps 250 in the United States; and their 15 or 16 establishments for the education of young ladies are evidently designed to be of the first class among the religious orders. That near Wheeling, founded in 1848 and connected with the convent known as Mt. de Chantal, has a beautiful site. The buildings, represented in the cut, have a front of 250 feet, and are fitted to accommodate 200 boarders; and the grounds embrace 100 acres.



WHEELING FEMALE ACADEMY, NEAR WHEELING, W. VA.

The "Ursuline Nuns" are named from St. Ursula, said to have been a British princess who with 10,000 other virgins made a pilgrimage to Rome and on the return was massacred with them by the Huns at Cologne; and were founded in 1537 by St. Angela Merici at Brescia in Northern Italy. Originally they were an association of those who might live at their homes, and mixed freely with the world, but devoted themselves to the succor of poverty and of sickness and to the education of the

young; but in 1604 the first house of Ursuline nuns under the rule of St. Augustine was founded at Paris by Madame de Sainte Beuve, and in 1633 pope Urban VIII. allowed them to take the usual monastic vows and to open schools for the gratuitous instruction of girls. After this they increased, especially in France, Germany, and America. The Ursuline convent at Quebec was founded March 28, 1639. In 1715 there were more than 350 Ursuline convents in France. Bonanni gives their habit as a black garment girded with a black girdle, and for covering the head a very long black veil; but some congregations of Ursulines vary from the regular habit in color and shape. According to Appletons' Cyclopedia, "All the Ursuline convents are placed under the jurisdiction of the diocesan bishop, and their mutual coherence is so loose, that many convents do not even know to which of the numerous congregations they belong. . . . They are now mainly devoted to the instruction of girls." The same authority gives the number of their houses in 1860 as 534, of which 410 were in France, 2 in Canada, 15 in the United States, 7 in the British islands, 37 in Germany, 21 in Belgium and Holland, 10 in Italy, &c. According to the Catholic Directory for 1870 and 1871, they now have 18 or 19 convents, and academies at most of them, in 10 different States of the Union; but full statistics are given for only a small part of them. Their establishments are at East Morrisania, N. Y.; Cleveland, Toledo, Tiffin, and St. Martin's in Brown Co., O.; Alton and Springfield, Ill.; Marquette, Mich.; St. Louis, Mo.; Louisville and Newport, Ky.; Columbia, S. C.; Tuscaloosa, Ala.; New Orleans and Opelousas, La.; Galveston, San Antonio, Laredo, and Houston, Tex. They report parish or day schools at Morrisania, Galveston, San Antonio, Laredo, Louisville (4 parish schools with 1174 pupils), Newport (400 pupils), and Marquette; and a hospital in Texas. The largest convents and academies reported are at Louisville (56 sisters, 150 pupils), Cleveland (48 sisters, 13 novices, 50 boarders), St. Louis (53 in the community, 5 candidates, 80 boarders), East Morrisania (35 professed,

15 novices, 2 postulants, and 100 pupils). They probably number in this country nearly 500 professed sisters, novices, lay-sisters, and postulants, and may have 4000 pupils under their charge. The Ursuline convent in Charlestown (now in Somerville), Mass., was burned by a mob, Aug. 11, 1834, and has never been rebuilt; though several Protestant churches, which have been burned in Somerville by incendiaries, have been rebuilt within a few years, without any appeal for the legislative aid which has been repeatedly sought on account of the burning of the convent.

The "Alexian Brothers" should also be noticed here. They are named, according to Bonanni's Catalogue of Religious Orders, from St. Alexius who, leaving his wife the first night after his marriage, went abroad and served in a strangers' hospital at Edessa in Syria. They devoted themselves to burying the dead and taking care of the insane and of those who were sick with infectious diseases. Having existed without any regular rule or religious profession for more than 150 years, Pius II. in 1459 provided for their taking vows. They have the rule of St. Augustine, wear a black garment with a *pallium* (= cloak) extending a little below their knees, and cover the head with a round hood. They are mentioned by Bonanni as found in Brussels, Antwerp and elsewhere in Belgium and Germany. They are reported in the Catholic Directory as in charge of hospitals at St. Louis and Chicago.

The "regular clerks," or regular clergy, constitute another branch of the religious orders, in addition to the monks proper, the canons, and the friars or mendicant orders. They take the vows of poverty, chastity, and obedience in connection with some recognized order or association of priests, but differ from the regular canons in not being under vows of fasting, abstinence, night watches and silence. The "regular clerks" aimed to restore the ancient virtue and sanctity of the clerical order, and originated in the 16th century, the "Theatins" in 1524 being the first, the "Regular Clerks of St. Paul," commonly called "Barnabites," following in 1533, the "Society

of Jesus" or Jesuits (see Chapter IX.) in 1540, the "Piarists" or "Fathers of the Pious Schools" about 1597, &c.

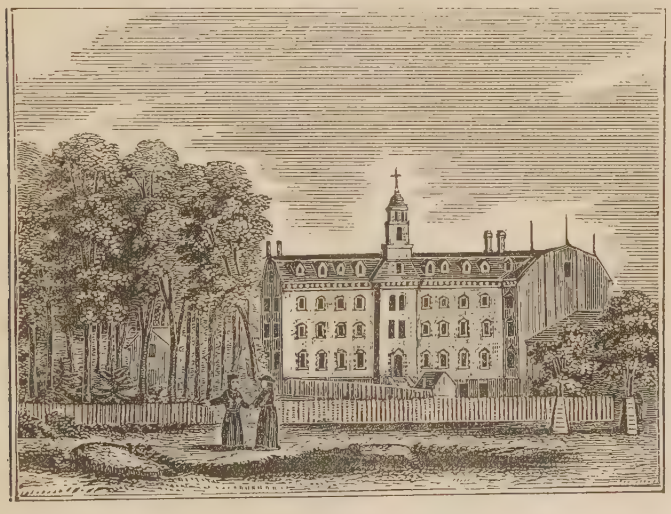
The order of St. Viateur (= St. Viator) is reported in the United States only at Bourbonnais Grove, Kankakee Co., Ill., where the superior has charge of the French church of *Notre Dame* (= our Lady), and where also is St. Viateur's College with 200 pupils. The order is of French origin. It has a college and novitiate at Joliette, and a college at Rigaud, both in the diocese of Montreal, Canada.

Besides the 4 classes of religious orders, which have now been mentioned (monks proper, canons, friars, and regular clerks), there are numerous "congregations [= associations, or societies] of secular priests," who live in common, but are bound only by simple vows or by none at all. The rules of most of these, according to Appletons' Cyclopedia, are based upon that of the Jesuits, and they are mostly devoted to educational or missionary purposes. Among these "congregations" are the Oratorians, Passionists, Lazarists, Sulpicians, Brethren of the Christian Schools, &c.

The "congregations" known as "Oratorians," though not found in the United States, deserve a passing notice. The congregation known in Italy and England as the "Priests of the Oratory" was founded at Rome about the middle of the 16th century by St. Philip Neri, who also established the sacred musical entertainments now known as oratorios, this name as well as that of the congregation being derived from the chapel (in Italian *oratorio* = a place of prayer) where they assembled for their religious exercises. They have flourished mostly in Italy; but have establishments now in London and Birmingham, England. The most distinguished Italian Oratorians have been St. Philip Neri and Cardinal Baronius, who succeeded Neri as superior; while John Henry Newman, D. D., and Frederic Wm. Faber, D. D., have been distinguished English members of the congregation.—The French Oratorians, or the "Priests of the Oratory of Jesus," founded at Paris in 1611 by abbé (afterwards cardinal) Peter de Bérulle, spread rapidly

in France and elsewhere, and became distinguished for their many eminent scholars, as Thomassin, Malebranche, the eloquent Massillon, &c. The French Oratorians were really instituted, it is said, to oppose the Jesuits. The French revolution of 1789 put an end to their congregation as to other religious associations; but they were afterwards reorganized, and had in 1860 one establishment at Paris.

The "Congregation of Discalced [= Barefooted] Clerks of the Most Holy Cross and Passion of Jesus Christ," usually called "Passionists," was instituted in Italy by Paul Francis Danei, who was canonized in 1867 as St. Paul of the Cross, and their rules were approved by the pope in 1741. They wear



ST. MICHAEL'S RETREAT, W. HOBOKEN, N. J.

a black habit, on the left breast of which is the badge—a heart surmounted by a cross, and inscribed, "*Jesu XPi passio*" (= passion of Jesus Christ). The "fathers" or priests, who strictly constitute the "congregation," act as missionaries; while the lay-brothers do the house-work, tailoring, shoemaking, carpenter-work, &c. The Passionists, according to Webster's Dictionary, "unite the mortified life of the Trappists with the activity and zeal of the Jesuits and Lazarists." They were

introduced into the United States in 1855. They have 4 establishments in this country. They have 8 or 9 priests, "with 25 students, lay-brothers and novices," at "Blessed Paul's Monastery," Birmingham (near Pittsburg), Pa., where they have 2 churches. They have also at Carrollton (near Baltimore) a monastery, 7 priests, 6 students of philosophy, and 5 lay-brothers, and a church; a monastery with 9 priests, 6 clerics, and 3 lay-brothers, and 2 churches at Dunkirk, N. Y.; also a monastery, "St Michael's Retreat," at West Hoboken, N. J. (opposite New York City), of which a view, drawn and engraved by Mr. John W. Barber, is given in the cut on the preceding page. The officers, &c., of St. Michael's Retreat, are given in the Catholic Directory for 1871 as follows:

"Very Rev. Father Albinus Magno, Provincial; Very Rev. Basil Keating, Local Superior; Rev. Victor Carunchio, Vice-Superior; Rev. Liberatus Bonelli, Rev. Thomas Stephanini, Rev. Timothy Pacitti, Rev. Vitalian Lilla, Rev. Thomas O'Connor, Rev. Eusebius Sotis, Rev. Vincent Nagler, Rev. Gabriel Flynn. There are 15 students of theology, and 7 lay-brothers. Applications for missions should be made to the provincial of the order during spring and summer, for the ensuing autumn and winter. The fathers attend 4 missionary stations and the Hudson county alms-house."

The Lazarists, or "Priests of the Congregation of the Mission," were founded at Paris in 1625 by St. Vincent de Paul, and approved in 1632 by pope Urban VIII. Their office is to itinerate through villages and country districts, to instruct ecclesiastics in sacred rites and especially to train them in spiritual studies. They take some vows; but their superior can release them from these, whenever it may seem expedient to them. They are commonly called "Lazarists," because they had for their head-quarters the priory of St. Lazarus at Paris. They wear the common black dress of priests. Their present number is given in the Statistical Year-Book of the Church as 2000. They are found in various countries of Europe, Asia, and America, also in Algeria and the Philippine Islands. They were introduced into the United States in 1817, and have occu-

pied a prominent place among the Roman Catholic clergy. Five bishops (Timon and Ryan of Buffalo, Rosati of New Orleans and St. Louis, de Neckere of New Orleans, and Amat of Monterey) have belonged to the Congregation of the Mission. Priests of this congregation have charge of churches in the states of New York, Pennsylvania, Maryland, Louisiana, Missouri, and Illinois; and of the following colleges and seminaries: St. Vincent's Theological and Preparatory Seminary, at Cape Girardeau, Mo., with Very Rev. A. Verina, C. M., Superior and President of the college, 8 or 9 other priests, and 90 students; Ecclesiastical Seminary of our Lady of Angels, at Suspension Bridge, Niagara Co., N. Y., with a superior and 8 other priests connected with it; St. Vincent's College, at Los Angeles, Cal., with a superior and 4 other priests; Mount St. Vincent's Scholasticate and Novitiate, at Germantown, Pa., with Very Rev. John Hayden, C. M., Visitor, 3 other priests, 27 students and novices, and 4 lay-brothers; and a new seminary and college in Brooklyn, N. Y., dedicated Sept. 4, 1870, and having a president and 4 other priests.

Closely allied to the Congregation of the Mission, and likewise deriving their origin from St. Vincent de Paul, are the "Sisters of Charity," whom Mosheim calls the "Daughters of Charity" or "Virgins of Love." They were founded near Paris about 1633, and placed at first under the charge of Madame Louisa le Gras, their object being, according to Appletons' Cyclopedia, "the care of the poor, especially of the sick, and the education of children... They make simple vows, which are renewed every year." They soon had the charge of prisons, free schools, hospitals, and alms-houses in all parts of France, and spread into other lands. They continued their work, though secretly, through the French revolution, and were placed by Napoleon under his mother's protection. In 1848 they numbered throughout the world, according to Appletons' Cyclopedia, more than 600 establishments and 12000 sisters. They were introduced into the United States in 1809 by Mrs. Eliza Ann Seton, who became their first mother-superior. In Sadliers' Catholic Directory for

1870, the original establishment is reported as "St. Joseph's Sisterhood (Mother-House of the Sisters of Charity in the U. S.), Emmettsburg, Md. Mother Mary Euphemia Blenkinsop, Superior." "Very Rev. Francis Burlando, C. M.," (= Congregation of the Mission) is also reported as "Superior of the Sisters of Charity, U. S." The "Daughters of Charity, from St. Joseph's, Emmettsburg," who are reported in Louisiana (archdiocese of New Orleans), are of course "Sisters of Charity;" but whether the "Daughters of Charity," reported in the dioceses of Milwaukee and Monterey, are Sisters of Charity or Elizabethines (see Franciscans), does not fully appear. The Sisters of Charity in the United States seem to belong to 7 or 8 distinct organizations, and probably number several thousands in all. Prof. A. J. Schem's "American Ecclesiastical Year-Book," published in 1860, mentions Mother Seton's "distinct rule,[1] followed in the dioceses of New York Brooklyn, Newark, and Halifax"; and adds, "In 1850, the Sisters in the dioceses of Baltimore, Albany, New Orleans, &c., abandoned Mother Seton's rule, and united with the order in France." The Catholic Directory for 1871 gives the following statistics in connection with the two Mother-Houses at Yonkers, N. Y., and Madison, N. J., which apparently embrace all in the United States who now follow Mother Seton's rule:

"Mother-House of the Sisters of Charity, Font Hill, near Yonkers, Westchester Co., [N. Y.] Mother M. Jerome Ely, Superior. The community numbers at present 419 members, 344 professed, 67 novices, 8 postulants. They direct 61 different establishments in New York, Jersey City, Brooklyn, New Haven, and Providence."

Mount St. Vincent's Academy, at Font Hill, which has 280 pupils, is represented with the Mother-House, &c., in the cut.

[1] Mother Seton's rule prescribes a black woolen habit (brown for novices), with a cape covering the waist, a white linen collar turned down over the cape, a black cambric cap covering the head and nearly concealing the face, a chaplet of beads suspended from the waist nearly to the feet and a large crucifix attached to it. The habit worn by those who adhere to St Vincent's rule is of gray flannel, with a white linen "cornet" or horned cap on the head like the wings of a dove. The two rules also differ in other particulars.

Besides Mount St. Vincent's Academy, the Sisters of Charity have under their charge, in the archdiocese of New York alone, which embraces New York city, Staten Island, and 7 counties

ACADEMY OF MT. ST. VINCENT, NEAR YONKERS, N. Y.

north of these, 50 schools of various sorts (academies, select and parochial schools, and 5 orphan asylums) containing more than 13000 children. In Brooklyn, they have an orphan asylum, academies and schools, with about 3500 pupils in all. For Jersey City and for New Haven no statistics are given: but those in New Haven have charge of St. Francis' Orphan Asylum. At Providence, they have an academy with 50 pupils and a parochial school with 400. The Sisters of Charity have also under their charge, in New York city, St. Vincent's Hospital, St. Joseph's Home for Aged Women, and an asylum for foundlings; and in Brooklyn, St. Mary's Female Hospital.

The diocese of Newark reports a branch of the Sisters of Charity, with a mother-house, and 12 or more other houses in the state, a hospital, 4 or 5 asylums, 3 or 4 academies, besides parish and other schools; but no general statistics are given, except the following:

"Mother-House of the Sisters of Charity, Madison, N. J. Mother M. Xavier, Superioress. The community numbers about 150 members. Chaplain, Monsignor Seton, D. D., Prothonotary Apostolic."

If now we bring together the Sisters of Charity already mentioned and all others that bear this name only without any additional title, together with the above-mentioned "Daughters of Charity," we arrive at the following result: They number probably 1500, and have under their charge probably 40,000 pupils; they are established in 23 states and territories (Mass., R. I., Ct., N. Y., N. J., Pa., Del., Md., Va., Ala., Mpi., La., Mo., O., Mich., Ill., Wis., Iowa, Kan., Col., N. Mex., Nev., Cal.), and in the District of Columbia: they have about 50 asylums for orphans and infants, not far from 60 academies and schools, and about 35 hospitals in the various parts of the United States. Some of their establishments are on a large scale. Thus 3 orphan asylums in New York city contain 918 inmates; St. Mary's Orphan Asylum, near Madison, N. J., has 240; St. Joseph's Academy at Emmettsburg, Md., has 32 teachers, 145 sisters, and 118 pupils; the Academy of Mt. St. Vincent near Yonkers, N. Y., has 280 pupils; St. Elizabeth's Academy at Madison, N. J., has 100; St. Bridget's Female School in New York city has 961, and St. Mary's in N. Y. 911 pupils; the Charity Hospital at Buffalo has had about 1700 patients in a year, and its average number is 300.

But besides the "Sisters of Charity," simply so called, there are 4 other "congregations" and 1 "order," which have the same general objects as these Sisters of Charity; but are distinguished from them by some additions to the name, and by differences of connection and organization. They will now be briefly noticed.

A Canadian organization is reported as "Sisters of Charity, commonly called Gray Nuns," who have their mother-house in Montreal, about 200 sisters belonging to it. Out of their 24 houses subject to the mother-house, 2 are in the diocese of Boston, and 1 in that of Cleveland, in which dioceses they have 3 asylums for orphans and destitute children, with a

hospital. "Gray Nuns" also have academies and schools with 1494 pupils in Plattsburg, Ogdensburg, Hudson, and Buffalo, N. Y.

Another Canadian organization, reported as "Sisters of Charity, commonly called Sisters of Providence,"* has its mother-house in Montreal, with 22 houses in Canada and the United States subject to it. They have 16 sisters in Vermont, in charge of an orphan asylum at Burlington, and schools there and at Winooski; and 33 sisters, with a convent, hospital, academies, 2 orphan asylums, &c., in Washington Territory.

The "Sisters of Charity of the order of St. Augustine" have been already mentioned under the Augustinians.

The "Sisters of Charity of the Blessed Virgin Mary" have apparently 7 convents in Iowa, one of them established at Dubuque in 1833 with a novitiate and mother-superior; and are found also in Chicago, Ill. They report in Iowa 118 professed sisters, 41 novices, and 12 postulants; and have in Iowa and Illinois academies and schools with nearly 4000 pupils.

The "Sisters of Charity of Nazareth" were founded in 1812, and have their mother-house near Bardstown, Ky., number "about 200 members in the Society, with about 25 novices," and conduct 15 academies and schools in Kentucky, one of which is Nazareth Academy, at the mother-house, with 300 boarders. They have also in Louisville an orphan asylum and an infirmary. "Sisters of Nazareth" direct an academy and day school at Holly Springs, Mississippi.

The Sulpicians, or "Priests of the Mission of St. Sulpice," are a congregation of priests founded, according to Appletons' Cyclopedia, in 1641, by Rev. J. J. Olier, pastor of the church of St. Sulpice in Paris, for the education of pious priests. They were distinguished for theological learning, and flourished in France down to the French revolution of 1789, having at that time 5 theological seminaries in Paris, 15 other diocesan

* Two other American organizations, known as "Sisters of Providence" and "Oblate Sisters of Providence," are noticed in a subsequent part of this chapter.

seminaries, and 12 "little" or preparatory seminaries. In 1860 they had 19 seminaries in France and 2 in North America (at Baltimore and Montreal), and numbered about 200 priests. The "Theological Seminary of St. Sulpice and St. Mary's University, conducted by the 'Associated Professors of St. Mary's Seminary of Baltimore City,'" traces its origin back to 1790, and has now a superior (Very Rev. J. Paul Dubreul, D. D.), and 7 other priests, with 60 students. The "Great Seminary" in Montreal is under the direction of 6 Sulpician priests, and has 100 seminarians; and the College of Montreal, also under their charge, has a director and 10 other priests, with 300 students.

The Redemptorists, or "Congregation of the Most Holy Redeemer," often called "Liguorians," were founded in 1732 by St. Alfonso (= Alphonsus) de Liguori (= Ligorio), an Italian ecclesiastic and theologian, on nearly the same basis with the Lazarists. Says Appletons' Cyclopedia:

> "The rule of the Redemptorists prescribes, besides the 3 usual monastic vows [of poverty, chastity, and obedience], a fourth, which obliges the members to accept outside of the order no dignity, office, or benefice, except upon an express order of the pope or the superior general, and not to leave the order unless by special permission of the pope. The principal sphere of action of this order has been the conducting of what is called a 'mission,' lasting 1, 2, and sometimes even more weeks, during which time the missionaries endeavor to prevail upon all the members of a church to devote their time principally to religious exercises and a thorough reformation of their lives."

The Redemptorists are much like the Jesuits in their object and course, and have been proscribed with them in some European countries. Their present number, according to the Statistical Year-Book of the Church, is 2000. In 1860 they had, according to Appletons' Cyclopedia, 83 houses with about 1300 members, in Italy, Germany, France, Belgium, Holland, British Isles, and the United States, their labors in this country, which began in 1841, being mostly among the Germans. Ac-

cording to the Catholic Directory of 1871, they number 100 or more members in this country, about 90 of them priests, and have charge of 20 or more churches, mostly at important centers, viz., New York (2), Rochester, Buffalo, and Elmira, N. Y.; Philadelphia and Pittsburg, Pa.; Baltimore (4), Annapolis, Ilchester, &c., Md.; New Orleans (3), La.; Chatawa, Pike Co., Mpi.; Detroit, Mich.; Chicago, Ill.; St. Louis, Mo. They are building a church in Boston; and the corner stone of a new one in New York, which is expected to cost over $1,000,000, was laid on Sunday, Sept. 4, 1870. They have 5 convents in Maryland, with a novitiate, and a house of studies, 27 or 28 clerical members (including the provincial, "Very Rev. Joseph Helmproecht, C. SS. R."), 5 novices, 36 lay-brothers, and 50 students, connected with them; 2 houses in New York city, with 14 priests and 2 lay-brothers; and houses in other cities, &c., usually with from 4 to 8 priests, besides lay-brothers, connected with each.

The "Congregation of the Missionary Priests of St. Paul the Apostle," commonly called "Paulists," was established in New York city in 1858 by Rev. Isaac T. Hecker and several other priests, whom the pope allowed to leave the Redemptorists for the purpose of founding an independent organization for missionary purposes, better suited to this country. This congregation reports now a house and church in New York, a superior (Very Rev. Isaac T. Hecker), 6 other priests, and 12 students preparing for the priesthood. "Applications for missions should be made to the superior during spring and summer for the ensuing autumn and winter." The Paulists are the originators of the Catholic Publication Society, of its monthly periodical, "The Catholic World," &c., and occupy a very influential position.

The "Congregation of the Missionary Oblates [= persons offered up, or devoted] of Mary Immaculate," usually called "Oblate Fathers," originated, according to Webster's Dictionary, at Aix in France in 1815, and was introduced into Canada in 1841. They serve as missionaries among lumbermen, fron-

tier settlers, Indians, the poor, imprisoned, &c. They are considerably numerous in Canada and other parts of British America, having among them bishops, vicars-general, directors of colleges and theological seminaries, &c. The Catholic Directory for 1871 reports about 30 of them in the United States, with superiors at Buffalo and Plattsburg, N. Y., a vicar-general at Brownsville, Texas, and churches at the above places, also at Lowell, Mass., churches or missions at several places in Northern New York, at over 30 points in Texas, at several places among the Indians in Washington Territory, and at Pembina, &c., in Dakota Territory.

The "Fathers of the Society of Mary" are reported in the Catholic Directory for 1871 as having the direction of the College of Jefferson, St. Michael, La., and the charge of a church there. There are 11 priests, including the president and the pastor, 6 lay-brothers, and 100 boarders.

The "Society of the Fathers of Mercy" numbers 3 priests in New York city, who have charge of St. Vincent de Paul's (French) church, and of "St. Louis' Select French Institute" with 7 lay-teachers.

"The Brethren of the Christian Schools" were instituted at Rheims by the Abbé de La Salle in 1679, to provide instruction for the poorer classes. They take the 3 monastic vows at first for 3 years only, and then, if they choose, for life. They live on the simplest fare. Their costume is a coarse black cassock, and a small collar or band about the neck for the house; a hooded cloak and wide hat for out-door use. Priests may join the order, but no brother is to become a priest or study Latin under the age of 30. In some of their schools Latin and the higher mathematics are taught; but elementary instruction is the main thing. According to Appletons' Cyclopedia, the order had, in 1856, 827 establishments, 6,666 brethren, 1500 schools, and 300,315 scholars. Of these France had about $\frac{4}{5}$; while Canada had 16 establishments, 133 brethren, 29 schools, and 6449 scholars; and the United States had 12 establishments, 132 brethren, 30 schools, and 5314 scholars. The "School

Brethren" are reported in the "Statistical Year Book of the Church" as now numbering 16,000. The "Christian Brothers," who are numerous in Ireland, and have nearly the same rule and object as the "Brethren of the Christian Schools," form an independent order. Both these names are reported, in the Catholic Directory, from various dioceses in the United States; but they are evidently used indiscriminately in some cases; and the statistics are eminently incomplete and unsatisfactory. Thus, in the archdiocese of Baltimore the "Brothers of the Christian Schools" are reported as having at Baltimore a community, academy, and parish school, and an academy at Ellicott's Mills, for which no numbers are given; also, 6 schools (in Baltimore and Washington) with 1400 pupils, and 1 asylum (in Baltimore) with 72 orphans. In Hartford they have 8 brothers, an academy with 75 pupils, and a free school with 410 pupils. They are mentioned also in the reports for the dioceses of New Orleans, Chicago (also "Christian Brothers" at the same places), Detroit, Newark, &c. The "Christian Brothers" have, in New York city, a "community" numbering 56, with "Brother Patrick, provincial of the Christian Brothers in the United States," a "college" with 250 students, an "institute" with 390 pupils, 2 "academies" with 250 pupils, and 13 parochial schools with 7043 pupils. They have colleges in the dioceses of St. Louis, San Francisco, Galveston, Philadelphia, Santa Fé, and St. Joseph. They report also schools in most of these dioceses, as well as in those of Albany (12 orphan asylums, academies and other institutions, with 61 brothers and 2728 pupils), Brooklyn, Buffalo, Rochester, Philadelphia (41 brothers and 3000 pupils), &c. Probably the number of brothers belonging to the two orders (if there are two here) and the number of their pupils in the United States are six times the corresponding numbers as given above for the "Brothers of the Christian Schools" for 1856.

The "Brothers of the Christian Instruction of the Sacred Heart of Jesus and Mary," from Puy, France, are found in charge of an orphan asylum and farm with 150 orphan boys in

the diocese of Louisville; the "Brothers of Christian Instruction" are also reported as having establishments at Mobile and Indianapolis. These are possibly all the same congregation with that founded at Puy in France in 1821 by Abbé Coindrin.

The "Congregation of the Holy Cross" have establishments for both males and females at Notre Dame, St. Joseph's Co.,

UNIVERSITY OF NOTRE DAME, INDIANA.

Ind., where are their university, one of their numerous academies, &c. The university, incorporated in 1844, has a president (Rev. W. Corby, C.S.C.), vice-president (Rev. A. Lemonnier, C.S.C.), prefect of discipline (Rev. D. J. Spillard, C.S.C.), 30 professors and tutors, and 470 pupils, according to the Catholic Directory for 1871. In the "congregation" here are

a Superior General (Very Rev. E. Sorin, C.S.C.), a Provincial (Rev. W. Corby, C.S.C., President of the University), and 11 other priests, "besides 6 scholastics, 91 professed lay-brothers, 52 novices, and 10 postulants, Josephites."[1] They have also "St. Joseph's Novitiate," with a "Master of Novices" and another priest as associate; "St. Aloysius' Novitiate," with a "Master of Novices Salvatorists," and 3 others of the above priests, respectively styled "*Socius* (= associate), St. Joseph's Novitiate," "Master of Novices Josephites," and "*Socius*;" and the "Community of the Sisters of the Holy Cross, Convent, and Novitiate at St. Mary's of the Immaculate Conception," the community numbering "200 professed, 31 novices, 6 postulants, engaged in the education of youth and works of mercy," with "Mother Mary Angela, Local and Provincial Superior." The members of this congregation, male and female, have the charge of schools, academies, and asylums, not only in the diocese of Fort Wayne, where are their head-quarters, but in the archdioceses of Baltimore, Cincinnati, and New Orleans, and in the dioceses of Alton, Chicago, Dubuque, &c. Their head-quarters in Canada are at St. Laurent (near Montreal), where are houses for both sexes, a college, academy, &c.

The "Xavierian Brothers," who established themselves in Louisville, Ky., in 1854, have 25 professed brothers, 18 novices, and 4 postulants, with 10 schools in Louisville, containing more than 3000 boys, and an industrial school for boys near Baltimore, Md.

The "Brothers of the Sacred Heart" have academies, orphan asylums, and schools, with more than 600 boys under their care in Kentucky, Mississippi, and Louisiana.

The "Christian Brothers of the Society of Mary," founded in France in 1816 by Abbé Chanisnade and others, have a college with 12 brothers and 250 pupils at San Antonio, Texas; a boarding-school with 300 pupils at Nazareth, and "several

[1] The congregation is composed of 2 societies; (1.) that of the priests, called "Salvatorists of the Holy Cross"; (2.) that of the brothers, called "Josephites of the Holy Cross."

flourishing schools" at Cleveland, O.; and 750 pupils in 2 schools at Rochester, N. Y. They have a provincial (Rev. J. N. Reinbolt) at their boarding-school, Nazareth, O. The congregation had, in 1858, 1665 members and 336 houses, mostly in France.

The "Congregation of the most Precious Blood" goes back in Ohio to 1844, and embraces both males and females. "Very Rev. Andrew Kunkler, Provincial C.PP.S." resides at Minster, Auglaize Co., O., where is the "Boarding-School of the Visitation, directed by the Sisters of the Precious Blood." The Sisters have 8 or 9 convents in Ohio and 1 in Indiana. The Seminary of the Congregation is at Carthagena, Mercer Co., O., directed by 3 priests. 24 priests belonging to the congregation are reported at convents, stations, churches, &c., in Ohio and Indiana. At Eureka, Cal., are 10 religious, with a superior who is pastor of the church.

The "Ladies of the Sacred Heart" have about 20 convents in the United States, with academies and other schools under their direction. Appletons' Cyclopedia said in 1862 that there were 3 congregations of them, the oldest founded in 1800 by Mademoiselle Barat, with more than 200 establishments, of which 19 were in North America. The oldest of their establishments in this country appears to be that at St. Charles, Mo., which was founded in 1818, and has now 11 teachers, 22 sisters, and 100 pupils. They have also convents and academies at St. Louis and St. Joseph, Mo.; at St. Michael's, Grand Coteau, and Natchitoches, La.; at New York (2), Albany, Kenwood (near Albany), and Rochester, N. Y.; Philadelphia and Torresdale, Pa.; Detroit, Mich.; Chicago, Ill.; also parochial schools at several of these places, and an orphan asylum at St. Louis. They have likewise a convent at St. Mary's Mission in Kansas, where they conduct the female department of the Potawatamie Indian Manual Labor School. At St. Louis, they have 52 in their community, with 140 pupils in their academy and 140 in the parish school; at Chicago, also 52, with 135 pupils in their seminary and 853 girls in a parish school; in

New York, 420 pupils in their 2 academies and 996 in 3 parish schools; at Kenwood, their provincial (Madame A. Hardy) and novitiate, with 38 in the community, 150 pupils in the academy; at St. Michael's, La., 45 to 50 religious, 150 boarders, with "some orphans and day-scholars." The "Ladies of the Sacred Heart" probably number 400, and have under their charge 4000 or 5000 pupils, without including the 30 "Ladies of the Sacred Heart of Mary" at Cleveland, O., with their orphan asylum and 160 orphans, or others of this name with schools at Sandusky City, O.

The "Sisters of St. Joseph" also, according to Appletons' Cyclopedia, are divided into several congregations, having in all 600 establishments and more than 5000 members. They are established at from 40 to 50 different places in the United States, in charge of numerous academies and schools and orphan asylums; they must number at least 600 (including novices and postulants) in their communities, and direct the education of more than 20,000 children and youth. Their "mother-house and academy," founded at Carondelet, Mo., in 1840, now reports 66 in the community and 125 pupils. They are found at Carondelet, St. Genevieve, St. Louis, and Hannibal (?), Mo.; at New Orleans, La.; at Waterloo, Brussels, Bloomington, Peoria, and Chicago, Ill.; at St. Paul, St. Anthony, Mendota, and Minneapolis, Minn.; at Hancock, Sault-Sainte-Marie, and L'Anse (Indian), in N. W. Michigan; at Albany, Troy, Cohoes, Salina, Saratoga Springs, Binghamton, Oswego, Dunkirk, Cold Springs (in the western part of the State, the seat of a convent and novitiate), Buffalo, Rochester, Canandaigua, Brooklyn, and Flushing, N. Y.; at Erie, Meadville, McSherrystown (?), Philadelphia, Germantown, and Pottsville, Pa.; at Wheeling (mother-house), Charleston, and Grafton, W. Va.; at Savannah, Ga.; and at St. Augustine, Jacksonville, and Mandarin, Fla. They have at St. Louis a deaf and dumb asylum, 2 orphan asylums and a half-orphan asylum, with 575 inmates in the 3 last institutions; a deaf and dumb asylum at Buffalo; a hospital and an orphan asylum at St. Paul, and also at Wheel-

ing; 2 orphan asylums at Philadelphia, and 2 at Rochester; orphan asylums also at Chicago, Brooklyn, Buffalo (in part), Dunkirk, Canandaigua, and Erie; and a widows' asylum at Philadelphia. According to the Catholic Directory for 1870 and 1871, Sisters of St. Joseph, lately obtained from France, have opened schools for colored children in Savannah and in St. Augustine "with great success, the colored children, boys and girls, under their charge giving most satisfactory and encouraging marks of social and moral improvement. The only thing to be regretted in this matter is the small number of sisters with regard to the colored population, and the great expense which attends the support of those schools." The Directory also mentions 50 pupils "in schools for colored pupils" at St. Genevieve.

The "Sisters of the Congregation of Our Lady" (= *Notre Dame*, in French), who have their head-quarters in Montreal, number 431 professed sisters, 80 novices and postulants, and 13,337 pupils in the boarding schools, academies, and free schools, which they direct principally in Canada and British America. The only establishments in this country known to be connected with that at Montreal are the "Convent and Academy of the Ladies of the Congregation of Notre Dame," at Portland, Me., which reports 14 religious and 90 pupils, also 840 pupils in 2 parochial schools, of which the ladies have charge; and St. Joseph's convent at Cambridgeport, Mass., with 7 sisters, who have charge of schools with 375 pupils. Other establishments, however, as those at Waterbury, Ct., and Bourbonnais Grove, Ill., may also belong to this congregation. The Catholic Almanac, under January 12th, says: "Margaret Bourgeoys, founder of the Sisters of the Congregation, died at Montreal, 1706."

There are, however, in the United States many others who are styled in the Catholic Directory of 1871 "Sisters of Notre Dame," or "School-Sisters of Notre Dame," or "Poor School Sisters of Notre Dame," possibly all belonging with those who are thus reported from Milwaukee: "Convent of the School-

Sisters of Notre Dame, Mother House and Novitiate, corner of Milwaukee and Knapp streets, Sister Mary Caroline, Superioress. Religious, 65; novices, 88; postulants, 80; mission houses, 78: with 620 sisters having under their charge, throughout the United States, 27,900 parish school children, over 1300 orphans, 640 boarders."

The establishments named in the Catholic Directory for 1871 as belonging to the "School Sisters of Notre Dame" are in Baltimore and Annapolis, Md.; Philadelphia, Tacony, and Allegheny City, Pa.; Chicago, Ill.; Milwaukee, and Elm Grove, and 12 other places, Wis. To these the Directory for 1870 added Rochester, N. Y., and Pittsburg, Pa. The "Poor School Sisters of Notre Dame" are reported only at Quincy and Belleville in the diocese of Alton; while the "Sisters of Notre Dame" are reported in that diocese at Quincy, Belleville, Highland, St. Liborius, Shoal Creek Station, Springfield, and Teutopolis, Ill. The "Sisters of Notre Dame," or the "Sisters of the Congregation," are reported at Boston (including East and South Boston and Boston Highlands), Lowell, Salem, Lawrence, Chicopee, and Holyoke, Mass.; Waterbury, Ct.; New York city, Rochester, and Buffalo, N. Y.; Newark, N. J.; Philadelphia and Pittsburg, Pa.; Cincinnati, and Columbus, O.; Louisville, Ky.; Detroit, Mich.; Green Bay, Wis.; Mankato and Hokah, Min.; West Point, Iowa; Chicago, Henry, and Bourbonnais Grove, Ill.; St. Louis, Mo.; New Orleans, La.; San Francisco, Pueblo of San José, and Marysville, Cal.

The "Sisters of Loretto," or "Daughters of our Lady of Sorrows," were founded in Kentucky in 1812. Their motherhouse is at Loretto, Marion Co., Ky. They have "about 250 members in the society, with 30 novices." They conduct academies and schools at Loretto, Lebanon, Elizabethtown, Portland, and Curdsville, Ky.; Cape Girardeau, Edina, and Florissant, Mo.; Cairo and Chicago, Ill.; Osage Indian Mission, Kan.; Santa Fé, Taos, Mora, and Albuquerque, New Mexico; and Denver, Colorado; but the statistics of these are given in only a few instances

The "Sisters of the Holy Names of Jesus and Mary," whose head-quarters are at Longueil, near Montreal, have in Canada 14 houses with 2263 pupils, and in the United States 10 houses with 1946 pupils. There are, according to the Catholic Directory for 1870 and 1871, 39 sisters of this community at Portland, &c., in Oregon, and others at Oakland, Cal., connected with convents, academies, and schools; but exact statistics are wanting. Possibly the establishments at Rome and Schenectady, N. Y., reported as of "Sisters of Jesus and Mary," belong to this community.

The "Sisters of St. Ann," whose head-quarters are at Lachine, also in Canada, report 127 sisters and 7 novices. They have, according to the Catholic Directory, 12 houses in the diocese of Montreal with 1480 pupils, and 4 in the United States and British America with 350 pupils. They are reported in the United States only at Oswego, N. Y., where 4 of them have charge of "St. Paul's Select and Parochial school."

A "Community of the Poor Handmaids of Jesus Christ" is reported at Hesse Cassel, Allen Co., Ind., numbering 16. "These sisters come from Dermbach, in Nassau. Their object is to teach, take charge of hospitals, orphan asylums, and works of charity in general." They have charge of St. Joseph's Hospital at Fort Wayne, Ind.

The "Sisters of our Lady of Charity of the Good Shepherd" were instituted and approved by the Holy See in 1835, and introduced into the United States in 1849. "The Sisters of our Lady of the Good Shepherd," and "Sisters of the Good Shepherd," and "Religious of the Good Shepherd," are apparently the same "congregation," which, under one or another of these names, is reported from 14 establishments in 9 states. These are in New York, Buffalo, and Brooklyn, N. Y.; 2 in Philadelphia, Pa.; Baltimore, Md.; New Orleans, La.; Cincinnati, Cleveland, and Franklin (near Columbus), O.; Louisville, Ky; St. Louis, Mo.; Chicago, Ill.; St. Paul, Min. They have magdalen asylums for women who desire to abandon a vicious life and reform; industrial schools for reclaiming young truant

girls; protectories for young girls; reformatories for girls; and parochial schools. The "Convent of the Good Shepherd," in New York, reports 40 professed sisters, 33 novices, 6 postulants, and 10 lay-sisters; and the "House of the Good Shepherd," under their charge, has 546 penitents. As 8 or 10 other establishments report 162 in their respective communities and (apparently) 916 penitents, magdalens, and other inmates of their asylums and schools, the whole number of those who take or desire to take the vows is probably 350 to 400, with 2500 or more penitents and girls under their charge. The "3d Order of St. Teresa, composed of reformed penitents, who remain for life," and reported in New York and St. Louis, appears to be under the supervision and patronage of this community, and is probably somewhat analogous to the 3d orders of Franciscans, Carmelites, &c.

The "Little Sisters of the Poor" have been called the most numerous and popular of the congregations that bind themselves to the service of the sick and poor. They have asylums for old men and women in New York, Brooklyn, Philadelphia, Baltimore, and New Orleans; and their convents or houses are also found in Cleveland and Cincinnati; but their establishments in this country are of recent origin, and the statistics are meager. It may be supposed that they number 60 or 70, and have in their asylums from 300 to 400 aged persons.

The "Sister-servants of the Immaculate Heart of Mary" have their mother-house and novitiate at Monroe, Mich. Here are also a boarding and day school, parish school, and orphan asylum under their charge. They have in all their convents and houses taken together 61 professed members, 17 novices, 12 mission-houses, and 2124 pupils. Their establishments are at Monroe, Detroit (several), Adrian, Westphalia, Ann Arbor, East Saginaw, and Stony Creek, Mich.; Painesville, O.; and probably Buffalo, N. Y., where "Ladies of the Immaculate Heart of Mary" are reported.

In Pennsylvania is another congregation called "Sisters, Servants of the Immaculate Heart of Mary," who report 81

sisters and 1990 pupils at 4 establishments in and near Philadelphia (Reading, Philadelphia, Manayunk, and Frankford), and have likewise convents and academies at Pittston and Susquehannah Depot, Pa. They probably number in all 100 sisters and 2200 or 2300 pupils.

There is a "Convent of the Sisters of the Humility of Mary" at New Bedford, Pa., which has 18 sisters, 8 pupils, and 20 orphans; and there are "communities of the same sisters at Newburg, Louisville, and Harrisburg, O., for the direction of the schools;" but no further facts respecting them are reported in the Catholic Directory.

Academies at Lockport and Elmira, N. Y., and a parochial school at Lockport, are credited in the Catholic Directory to the "Sisters of St. Mary," without further explanation.

"Daughters of the Cross" have been for nearly 20 years in the diocese of Natchitoches, La. They have a convent and novitiate at Avoyelles; and academies and other schools at Cocoville, Marksville, Fairfield, Shreveport, Monroe, and Ile Brevelle, all in that diocese.

The "Sisters (or "Society") of the Holy Child Jesus" have a convent and academy at Sharon, Delaware Co., Pa.; also 2 academies and parochial schools in Philadelphia, with a total of 705 pupils in the 5 institutions.

The "Sisters of the Incarnate Word" are reported only in Texas. They are established at Brownsville, Victoria, and Houston; number 32 sisters; and have about 260 pupils at Brownsville and Victoria.

There are 2 religious organizations among the colored people. The "Oblate Sisters of Providence," founded in Baltimore, June 5, 1825, have a convent and orphan asylum for colored girls in Baltimore; a convent and academy in Philadelphia; an asylum, academy, boarding and day school in New Orleans. They have probably about 200 girls under their charge. There are also "Sisters of Providence" in Texas, at Castroville, Corpus Christi, Houston, and Austin; but of what color or organization can not be determined from the Catholic Directory.

The "Sisters of the Holy Family," another organization of colored people, have a school for colored girls in New Orleans, and "also prepare a great number of Catholic colored girls for their first communion."

The "Sisters of Providence," different from those already mentioned by this name, have an institute and mother-house, called "St. Mary's of the Woods," near Terre Haute, Ind. Their ecclesiastical superior is Very Rev. J. Corbe, Vicar General of the diocese of Vincennes; their "mother superior" is "Sister Anastasia." The "Sisters of Providence," says the Catholic Directory, "conduct schools of both grades, common and high; they have charge of the orphan asylums of the diocese, attend invalids in infirmaries, and also visit them at their homes." They appear to be established only in the two dioceses of the state of Indiana. They have an extensive academic institute at their mother-house, other academies or schools at Vincennes, Fort Wayne, Lafayette, Indianapolis, Madison, North Madison, Aurora, Evansville, Washington, New Albany, Jasper, Loogootee, Terre Haute, Richmond, and Jeffersonville; 2 orphan asylums at Vincennes, and an infirmary at Indianapolis. No statistics are given of them. The American Ecclesiastical Year Book, by Prof. A. J. Schem, has this notice: "Sisters of Providence of the Holy Childhood of Jesus, introduced into the United States in 1839: in Indiana."

The "St. Agnes Community" were reported in the Catholic Directory for 1870 as numbering 57 (sisters, novices and postulants), and as having at Barton, Washington Co., Wis., a mother-house with an academy and boarding-school; but the Directory for 1871 omits all mention of their establishment at Barton; gives no report of their present condition beyond mentioning the 13 places in Wisconsin where they conduct schools; and removes the community, with their superioress, academy and boarding-school, to Fond du Lac, Wis.

The "*Soeurs Hospitalières*" (=Hospital Sisters) have the direction of an orphan asylum and of an infirmary, both at Galveston, Texas. They appear to number 14 in all.

There are in San Francisco 2 "Presentation Convents," with 28 sisters, 11 novices, 12 postulants, and 1800 pupils in their schools; but whether these Sisters belong to the "Congregation of the Presentation of the Blessed Mary," or to some other, is not stated.

The lack of completeness and definiteness in titles, statements, and statistics, renders it impossible to present a systematic and correct view of the members and operations of the religious orders and congregations in our country. Some schools and charitable establishments, which are evidently under the direction of members of a religious organization, either cannot be assigned with certainty where they belong, or must be altogether omitted in the attempt to systematize the whole. Some dioceses, as, for example, in Ohio, which have more than 35000 children in their parish schools, neglect to mention who conduct these schools, though in other dioceses scarcely a parish school is named which is not under the charge of some religious order or congregation. In some cases a particular institution is named twice in the same report, perhaps with details which are evidently conjectural, and inconsistent with one another or with other statements. It is very certain that Roman Catholic statistics in this country, and statistics in respect to Roman Catholics, are not infallible.

There are enumerated in this chapter about 30 religious orders and congregations for men, and about 50 for women, the whole numbering in this country, as nearly as can be ascertained, more than 2500 males (including the Jesuits), and more than 8000 females, and having under their care considerably more than 200,000 children and youth in the process of education. More than one-half of the males are priests, and more than 300 are Jesuits. Little notice has been taken of the many religious orders and congregations that have no representatives in this country.

The whole number of monastic institutions in the Roman Catholic church throughout the world was estimated in Apple-

tons' Cyclopedia as follows, for 1860: "Male orders and congregations 83, with about 7065 establishments, and 100,000 members; female orders and congregations 94, with 9247 houses, and a little more than 100,000 members." But a later authority, the "Statistical Year-Book of the Church," published at Ratisbon, in Southern Germany, in 1862 by a Carmelite monk, and quoted in the Catholic Almanac for 1870, gives more complete statistics, and estimates the whole number of male monasteries and establishments at 8000 with an aggregate of 117,500 members; and the whole number of female monasteries and establishments at 10,000, with an aggregate membership of 189,000.

Many monastic orders have become extinct; as, for example, the military orders, which originated during the crusades for the recovery of the Holy Land from the Mohammedans, and filled a large place in the ecclesiastical and political history of Europe after the 11th century. Among these were the Knights Hospitalers, also known as the Knights of St. John, or of Rhodes, or of Malta, who held Malta till 1798; the Knights Templars, who were exterminated after their condemnation by the council of Vienne in 1311; and the Teutonic Knights, who ceased to exist at the Reformation in the 16th century.

The monastic constitution, as it now exists, is, in most cases, an absolute monarchy. The "general" of the Franciscans, Dominicans, &c., resides at Rome, and is subordinate only to the pope. Subordinate to the general are the "provincials" or heads of the "provinces," which are the large territorial divisions of the convents or members of an order. In most orders, the "superior" or other head of a convent is elected by the members of the convent; the superiors in a province elect the provincial; and the provincials, assembled in a general "chapter" or convention, elect their general. Among the Jesuits, however, and some other orders, the general appoints the provincials and superiors. A "priory" is a convent whose head is styled a "prior" or "prioress," as the Benedictine "priory" at Erie, Pa. An "abbey" is a convent whose head

is styled an "abbot" or "abbess." The head of an abbey is a "mitred abbot," when he has the rank of a bishop, as the Benedictine abbot at Latrobe, Pa., or the Trappist abbot at New Haven, Ky. "St. Vincent's Abbey" at Latrobe, Pa., has 2 "priories" attached to it (at Carrolltown and Butler), and several "houses" (at Pittsburg, Greensburg, Indiana, and Johnstown, Pa.). A convent is also sometimes styled a "retreat" or "house of retreat," as "St. Michael's Retreat" (Passionist, at West Hoboken, N. J.), and "St. Ignatius' House of Retreat" (Jesuit, at Fordham, N. Y.). "Monastery" is applied usually to a convent for male recluses, or monks, sometimes to one for females or nuns, "nunnery" being a more definite term for the latter.

That great evils have been connected with the monastic system is affirmed unanimously by Protestant writers and by most Roman Catholics also. It is undeniable that the regulation or reformation of convents and monastic orders has largely occupied the time and attention of general and other councils, and that convents and monastic orders have often been suppressed in Roman Catholic countries as either useless or injurious.

In 1490 pope Innocent VIII. issued a bull, setting forth the reprobate lives led by all the English monastic orders, directing archbishop Morton to admonish the heads of all the convents in his province to reform themselves and those under them, and giving him authority to enforce his admonitions upon them. And archbishop Morton, in a letter to the abbot of St. Alban's, describes the monks of that abbey as notoriously guilty, not only of libertinism in all its forms, but of almost every other kind of enormity. Cardinal Wolsey, who was papal legate in England as well as the powerful minister of king Henry VIII., obtained from the pope in 1524 bulls suppressing many convents on the ground of the great wickedness that prevailed in them, and used their revenues for the building and endowment of what is now Christ Church College at Oxford. Wolsey was the first who set the example of reforming convents by converting their revenues to different

purposes. The subsequent suppression of all the smaller convents in England was authorized by a bull of pope Clement VII., November 12, 1528, empowering the legates Wolsey and Campeggio to unite to other monasteries all those containing less than 12 inmates. Says the impartial Hallam, in his Constitutional History of England:

"No one fact can be better supported by current opinion, and that general testimony which carries conviction, than the relaxed and vicious state of those foundations for many ages before their fall. Ecclesiastical writers had not then learned, as they have since, the trick of suppressing what might excite odium against their church, but speak out boldly and bitterly."

Other Roman Catholic as well as Protestant countries have followed the example of England in the suppression of convents. The Roman Catholic emperor of Germany, Joseph II., in 1781, subjected the monastic fraternities in his dominions to diocesan jurisdiction, and suppressed all convents not employed in education, in pastoral duties, or in nursing the sick. The French revolution in 1790 swept away the religious orders in France, and endangered their existence throughout Europe; but after 1814 they revived again. Convents were almost entirely suppressed in Portugal in 1834 and in Spain in 1835. Denmark, Norway, Sweden, Russia (except in Polish provinces), Greece, Switzerland, and Protestant states of Germany, have also at different times prohibited the existence of monasteries or nunneries in their territories. By a law of the Sardinian government, passed in 1855, the property of 2099 monasteries and nunneries was confiscated and sold, and the proceeds were invested for a common school fund; and by a law of the Italian parliament, passed in June, 1866, all the convents in Italy were closed, and their property was confiscated for the use of the government.

That persons who desired to leave convents have been detained in them, is affirmed by many and is generally believed. "Miss Bunkley's Book" narrates the particulars of her escape,

in November, 1854, from the Mother-house of the Sisters of Charity at Emmettsburg, Md. Miss Mary Ann Smith of Newark, N. J., a member of the Methodist Episcopal church, but of a Roman Catholic family, was confined by her father's authority in St. Mary's Convent, South Orange, N. J., and subsequently in the House of the Good Shepherd, New York city, from which latter institution she escaped in the early part of 1870. John Evangelist Borzinski, formerly a physician in the convent of the Brothers of Mercy at Prague in Bohemia (Austria), having left the convent and joined a Protestant church in Prussia, in January, 1855, was arrested in March at his father's house in Prosnitz, Bohemia, and imprisoned first in a convent at Prosnitz, and afterwards in the convent of the Brothers of Mercy at Prague, whence he escaped to Prussia in October following. Ubaldus Borzinski, brother of this last, and a member of the same order, addressed to pope Pius IX., in November, 1854, an earnest petition, particularizing 37 instances of flagrant immorality and crime committed mostly by officials of his order during 10 or 12 years previous, and entreating the pope to use his authority for the correction of such abuses; but, for sending this petition, Ubaldus Borzinski was long imprisoned in a part of the convent used as a madhouse. These, and many other cases that might be mentioned, show certainly that convents may be places of imprisonment. It has been proposed both in America and in England to subject all convents to legislative visitation for the release of those unwillingly detained in them and for the prevention or removal of other abuses; but Roman Catholics persistently oppose all interference of this sort.

Dr. De Sanctis, who for many years occupied a high official position at Rome, describes 3 classes of those who become nuns: (1.) Young girls, who become interested in religion and, blindly following the path of piety, believe the priest's declamations against conjugal love and domestic affection as unholy and tending to eradicate the love of Christ; (2.) Those who, failing to captivate the regard of men, are yet conscious

of an irresistible need of loving some object, and therefore seek to be loved, as they say, by the Lord Jesus Christ, who is represented as a young man of marvelous beauty and most winning look, with a heart shining with love, and seen transparent in his breast; (3.) Those who, being educated from childhood in the nunnery, remain there, and become nuns without knowing why, and give up with alacrity a world which they have never seen. Dr. De Sanctis alludes to some cases of notorious immorality, and says:

"As a general thing, however, the convent (so far as Rome is concerned) is neither, on the one hand, a terrestrial paradise inhabited by angels, nor, on the other hand, is it generally a place of open and shameless vice."

In regard to health, Dr. De Sanctis divides the convents of Rome into 2 classes: (1.) Those in which the inmates have no other occupation besides prayer; (2.) Those in which they are employed in instructing the young. Of nuns in the former class of convents Dr. De Sanctis writes:

"They go without necessary food; they wear hair-cloth when nature demands restoratives; they refuse themselves remedies which would arrest disease, and this from a false modesty which forbids the communicating of their ailments to the physician. Many have I known to die of such procedure. You will call these nuns poor victims of delusion; the world will call them mad; but in the dictionary of the convent they are termed 'holy martyrs of sacred modesty.'"

In this class of convents are some where the rigor of discipline treads under foot the most sacred laws of nature, as the convent of the *Vive Sepolte* (=buried alive), of which Dr. De Sanctis thus speaks:

"When a youth I resided in the neighborhood of this convent, and I remember that one day the pope, Leo XII., made an unexpected visit to the institution. It excited much curiosity in the quarter to know the occasion of this visit, which was as follows: A woman had an only daughter who had taken the veil in that convent. Left a widow, she

came often to the institution, and with a mother's tears besought that she might be allowed, if not to see, at least to hear the voice of her daughter. What request more just and more sacred from a mother? But what is there of sacredness and justice that fanaticism does not corrupt? The daughter sent word by the confessor to her mother that, if she did not cease to importune her, she would refuse to speak to her even on the day [once a year] when she would be allowed to do so. That day at length arrived; the widowed mother was the first to present herself at the door of the convent, and she was told that she could not see her daughter. In despair she asked, Why? No answer. Was she sick? No reply. Was she dead? Not a word. The miserable mother conjectured that her daughter was dead. She ran to the superiors to obtain at least the privilege of seeing her corpse, but their hearts were of iron. She went to the pope: a mother's tears touched the breast of Leo XII., and he promised her that on the following morning he would be at the convent and ascertain the fact. He did so, unexpectedly to all. Those doors, which were accustomed to open only for the admittance of a fresh victim, opened that day to the head of the church of Rome. Seeing the wretched mother who was the occasion of this visit, he called her to him, and ordered her to follow him into the nunnery. The daughter, who, by an excess of barbarous fanaticism, thought to please Heaven by a violation of the holiest laws of nature, concealed herself upon hearing that her mother had entered the convent. The pope called together in a hall the entire sisterhood, and commanded them to lift the veils from their faces. The mother's heart throbbed with vehemence; she looked anxiously from face to face once and again, but her daughter was not there. She believed now that she was dead, and, with a piercing cry, fell down in a swoon. While she was reviving, the pope peremptorily asked the Mother Superior whether the daughter was dead or alive. She replied, at length, that she was yet living, but having vowed to God that she would eradicate every carnal affection from her breast, she was unwilling even to see her mother again. It was not until the pope ordered her appearance, in virtue of the obedience due to him, and upon pain of mortal sin, that the nun came forth. This outrage upon human nature [see Rom. 1. 31 and Mark 7: 11-13], which might have resulted in parricide, is denominated in the vocabulary of monasticism 'virtue in heroic degree?'"

The case of Miss Saurin and the Sisters of Mercy at Hull, Eng., called the "Hull convent trial," excited much interest in England in 1869. Said the London Times on the occasion of this trial:

"The opinion of all Protestant communities—that is, the opinion of the most enlightened and progressive part of mankind—is that conventual vows and the so-called religious life are evils not sufficiently redeemed by any acts of charity and philanthropy which the persons who embrace them may render to the world. The vow, the perpetual obligation, the pretense that the conventual life is so ineffably high and holy that to abandon it is the most fearful of sins, makes the curse of the system.—When once the unhappy victim of ignorance or enthusiasm, or it may be of domestic persuasion, has taken that vow, which, judged on any reasonable principles of morality, is a greater sin than the breaking of it can be, there is no retreat, and however much the character may change, however irksome the life may subsequently become from causes accidental or natural, there remains only a dull submission, to be enforced by penances and even physical compulsion, where the nun's own strength of will fails her. Now, let us grant what the sisters say—that Miss Saurin was unsuited for the religious life. What does it come to except that the system was a bad one under which she could not leave that life except with a shadow on her as a nun who had received a formal 'di-pensation,' on the ground that she was unfit for the highest calling of her sex? It is plain that this was what she thought, and what her relatives, priests and nuns themselves, also thought when they bade her keep to the convent until turned out."

The case of Miss Edith O'Gorman should here be noticed. She was born in Ireland in 1842 of Roman Catholic parents, with whom she came to America in 1850. In October, 1862, she left her home in Rhode Island with the consent of her parents, and entered St. Elizabeth's convent, Madison, N. J., belonging to the Sisters of Charity. After 3 months' experience as a candidate, she became a novice under the name of Sister Teresa de Chantal, and went to St. Joseph's Orphan Asylum, Paterson, N. J., where she was at once installed as mother of the orphans. July 25, 1864, after an unusully short

novitiate, she took the irrevocable vows of poverty, chastity, and obedience, at the mother-house in Madison. The next month she was sent with 2 other nuns to Hudson City, N. J., to establish the new convent there at St. Joseph's church. Jan. 31, 1868, she left the convent because a priest who had fallen in love with her, attempted in the church to violate her person after she had unsuccessfully petitioned the mother-superior to be removed from the place of danger to her soul; and as a consequence an intense abhorrence both of priests and of convents then filled her soul. Her work, "Convent Life Unveiled," published at Hartford in 1871, narrates the story of her trials and experiences during the 6 years of her being a Sister of Charity, of her conversion in 1869, of her lectures on Romanism and other labors up to her marriage in 1870 with Mr. Wm. Auffray, formerly a Roman Catholic and professor in a French university, now an assistant in the French Episcopal church *Du St. Esprit* (=of the Holy Spirit) in New York city. Rev. Henry A. Cordo, pastor of the North Baptist church in Jersey City, N. J., vouches, in an introductory note, for "her candid story" and the "high regard" in which she is held in that city, in and near which she has long lived, and where she is well known. She gives particulars of the spy-system among the nuns, of their cruelty to orphans and to one another, their eating of worms, their living death and not unfrequent insanity, their incessant and reputedly-meritorious warfare against all that is sympathetic and kindly and human, which harmonize with the picture of the convent-life already drawn in these pages.

The great fact—that the nun does not, as she expected, leave the world behind her on the outside of the convent-walls, but carries it with her in her own heart into the very cloister—is versified in these lines by Rev. Horatius Bonar, D.D., of Scotland:

"This is no heaven!
And yet they told me that all heaven was here,
This life the foretaste of a life more dear;
That all beyond this convent-cell
Was but a fairer hell;

That all was ecstasy and song within,
That all without was tempest, gloom and sin.
Ah me! it is not so—
This is no heaven, I know!

"This is not rest!
And yet they told me that all rest was here;
Within these walls the medicine and the cheer
For broken hearts; that all without
Was trembling, weariness and doubt;
This the sure ark which floats above the wave,
Strong in life's flood to shelter and to save;
This the still mountain-lake,
Which winds can never shake.
Ah me! it is not so—
This is not rest, I know!

"This is not home!
And yet for this I left my girlhood's bower,
Shook the first dew from April's budding flower,
Cut off my golden hair,
Forsook the dear and fair,
And fled, as from a serpent's eyes,
Home and its holiest charities;
Instead of all things beautiful,
Took this decaying skull,
Hour after hour to feed my eye,
As if foul gaze like this could purify;
Broke the sweet ties that God had given,
And sought to win His heaven
By leaving home-work all undone,
The home race all unrun,
The fair home garden all untilled,
The home affections all unfilled;
As if these common rounds of work and love
Were drags to one whose spirit soared above
Life's tame and easy circle, and who fain
Would earn her crown by self-sought toil and pain.
Led captive by a mystic power,
Dazzled by visions in the moody hour,
When, sick of earth, and self, and vanity,
I longed to be alone or die;
Mocked by my own self-brooding heart,
And plied with every wile and art
That could seduce a young and yearning soul
To start for some mysterious goal,

And seek, in cell or savage waste,
The cure of blighted hope and love misplaced.

. . . . . .

"Yet, 'tis not the hard bed, nor the lattice small,
Nor the dull lamp of this cold convent-wall;
'Tis not the frost on these thick prison-bars,
Nor the keen shiver of these wintry stars;
Not this coarse raiment, nor this coarser food,
Nor bloodless lips of withering womanhood;
'Tis not all these that make me sigh and fret;
'Tis something deeper yet—
The unutterable void within,
The dark fierce warfare with this heart of sin,
The inner bondage, fever, storm, and woe,
The hopeless conflict with my hellish foe,
'Gainst whom the grated lattice is no shield,
To whom this cell is victory's chosen field.

. . . . . .

"Here is no balm
For stricken hearts; no calm
For fevered souls; no cure
For minds diseased: the impure
Becomes impurer in this stagnant air;
My cell becomes my tempter and my snare,
And vainer dreams than e'er I dreamt before
Crowd in at its low door.
And I have fled, my God, from Thee,
From Thy glad love and liberty;
And left the road where blessings fall like light,
For self-made by-paths shaded o'er with night!
O lead me back, my God,
To the forsaken road,
Life's common beat, that there,
Even in the midst of toil and care,
I may find Thee,
And in Thy love be free!"

But while most Protestants condemn the whole monastic system as based on the false principles of the meritoriousness of good works and of the superior sanctity of an unmarried or ascetic life, and as dangerous to society from the facilities which it offers to the commission of offenses against morality and liberty, the Roman Catholic authorities emphatically declare the usefulness of monasticism, anathematize those who

oppose it, and endeavor to separate offenses and corruptions from the system itself.

The council of Trent at its 25th and last session passed a reformatory decree respecting monks and nuns, containing in its 22 chapters the following provisions among others:—that all regulars, both men and women, should conform their lives to the rule of their profession; that no regular should depart from his convent, unless sent or called by his superior, without a written permission; that no professed nun should be allowed to go forth from the monastery, even for a short time, on any pretext, unless for some lawful cause approved by the bishop, and that no one of any sort or condition, sex or age, should be allowed to enter the inclosure of the monastery, without the bishop's or superior's permission in writing, on pain of excommunication—magistrates being enjoined under the same penalty to aid the bishops, if necessary, in enforcing this regulation, and bishops being urged to their duty by the fear of the judgment of God and the eternal curse; that if any public scandal should arise from the conduct of a regular not subject to a bishop and living in a monastery, the offender should be judged and punished by his superior, or, this failing, by the bishop; that no females should take the veil without previous examination by the bishop; that no one, except in cases specified by law, should, under pain of excommunication, either compel a woman to enter a monastery, or hinder her, if she wished to enter; that any regular, who pretended that he (or she) had entered the religious life through force and fear, or claimed that his profession was made before the requisite age, or any like thing, and wished for any reason to lay aside the habit, should not be heard, unless within 5 years from the date of his profession, and then only on spreading out the alleged causes before his superior and bishop; but if he had previously laid aside his habit of his own accord, he should by no means be allowed to allege any cause, but should be compelled to return to the monastery, and should be punished as an apostate, and in the mean time should have no benefit of any religious priv-

ilege; that since many monasteries had suffered no light damage from maladministration in both spiritual and temporal matters, the holy synod desired to bring them back completely to the appropriate discipline of the monastic life, but it was impossible to apply a remedy immediately to all or a common and desirable remedy everywhere, and the synod trusted that the most holy Roman pontiff would, in his piety and prudence, take care, as far as the times would bear, to have suitable regulars appointed to the vacant offices, &c.

Yet neither the council of Trent nor any other authority has effected any complete and lasting reform of monastic institutions. Scipione de Ricci, the Roman Catholic bishop of Pistoja and Prato in Tuscany, earnestly but unsuccessfully attempted near the close of the last century to reform the flagrant disorders existing among the monks and nuns in his diocese. Pope Pius IX., at the beginning of his pontificate, proclaimed it to be one of his chief tasks to accomplish a complete reform of the monastic orders; but the needed reform was not completed in 1870.

The 2d Plenary Council of Baltimore, held in 1866, devotes 9 pages of its decrees to the monks and nuns, attributing to them a great influence for good, and yet prescribing numerous regulations for the purpose of guarding against evils. Thus to prevent conflicts between the authority of bishops and the privileges of regulars, it advises the drawing up of a written instrument, or contract in regard to both spiritual and temporal things, between every superior who establishes a monastery and the bishop of the diocese, and declares that regulars as well as others are subject to the bishop in whatever has respect to the cure of souls and the administration of the sacraments. In the chapter respecting nuns is incorporated a decree of the Roman Congregation of Bishops and Regulars, which enumerates 5 monasteries (Georgetown, Mobile, Kaskaskia, St. Aloysius, and Baltimore), where the Visitation Nuns take solemn vows; prescribes that the Visitation Nuns in future, after finishing their novitiate, shall take simple vows, and, at the close of 5

(altered to 10, on the petition of this council) years from their profession of simple vows, may take the vows called "solemn," after preliminary spiritual exercises for 10 days; grants to those who have taken the simple vows all the graces and spiritual favors enjoyed by those who have taken the solemn vows; enacts that the vows taken by all other nuns in the United States shall be simple, except when they have obtained from the holy see a rescript for taking solemn vows; and altogether disapproves of the recent practice of nuns who travel about in order to collect money for founding new houses or for freeing from debt those already founded.

The Latin form for the benediction and consecration of virgins occupies 25 pages in the *Pontificale Romanum* of 1818. The key of the whole is given in these questions which the pontiff (= bishop or other mitred dignitary who presides) puts to them at the beginning of the service to be answered affirmatively:

"Do you wish to persevere in the purpose of holy virginity?

"Do you promise that you will preserve your virginity forever?

"Do you wish to be blessed and consecrated and betrothed to our Lord Jesus Christ, the Son of the Supreme God?"

After various genuflections and prostrations and chantings and prayers and sprinklings with holy water, nuns go up two at a time to the pontiff who puts the veil upon each nun's head, saying:

"Receive the sacred veil, by which you may be known to have despised the world, and to have truly and humbly with all the striving of your heart subjected yourself forever as a bride to Jesus Christ; and may he keep you from all evil and bring you through to eternal life."

After further chantings and prayer, they go up again in pairs, and the pontiff puts a ring on the ring-finger of each nun's right hand, declaring her espoused to Jesus Christ, upon which the two chant,

"I have been betrothed to him whom angels serve, whose beauty sun and moon admire."

Afterwards each nun has a crown or wreath put on her head by the bishop with a similar declaration and chanting. Then follow prayers, chanting, and two long nuptial benedictions upon the nuns, who first stand humbly inclined and then kneel. Then the pontiff, sitting on his seat, and wearing his mitre, pronounces the following anathema:

"By the authority of Almighty God, and of his blessed apostles Peter and Paul, we firmly and under threat of anathema forbid any one to lead off these virgins or religious persons from the divine service, to which they have been subjected under the banner of chastity, or to plunder their goods, but let them possess these in quiet. But if any one shall have dared to attempt this, let him be cursed in his house and out of his house; cursed in the city and in the country, cursed in watching and sleeping, cursed in eating and drinking, cursed in walking and sitting; cursed be his flesh and bones; from the sole of his foot to the top of his head let him have no soundness. Let there come upon him the curse of man, which the Lord through Moses in the law sent upon the sons of iniquity. Let his name be blotted from the book of the living and not written with the just. Let his part and inheritance be with Cain that slew his brother, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorceror, and Judas the traitor; and with those who said unto God, 'Depart from us, we desire not the path [knowledge?][1] of thy ways.' Let him perish at the day of judgment; let everlasting fire devour him with the devil and his angels, unless he shall have made restitution, and come to amendment: let it be done, let it be done."

The remaining services consist principally of the mass, the delivery of the breviary to the nuns, and their return to the gate of the monastery where the pontiff formally presents them to the abbess. The pontiff then returns to the church and closes the whole with the beginning of the gospel according to John.

The "Ceremony of Reception" takes place, among the Sis-

[1] The Roman Pontifical, apparently by a perpetuated blunder in its various editions, has here "*semitam*" (= path) instead of "*scientiam*" (= knowledge), which is the correct reading of the Vulgate in Job 21 : 14

TAKING THE VEIL.

ters of Mercy, &c., when the novice takes the white veil; the "Ceremony of Profession" is when the novice takes the black veil and the vows with a promise "to persevere until death." Fosbroke's "British Monachism" distinguishes the profession from the consecration of a nun thus:

"That applied to any woman, whether virgin or not, could be done by an abbot or visitor of the house, after the year of probation, and change of the habit; but consecration could only be made by the bishop. Nuns were usually professed at the age of 16, but they could not be consecrated till 25; and this veil could only be given on festivals and Sundays." "In the year 446, pope Leo ordered that a nun should receive the veil, consecrated by a bishop, only when she was a virgin."

The opposite plate, copied from one published by the American and Foreign Christian Union, gives a sufficiently accurate idea of the general appearance of nuns on such occasions.

CHAPTER IX.

THE JESUITS.

The most celebrated of all the religious orders in the Roman Catholic church is the "Society of Jesus," more commonly called the "Jesuits." The founder of this order was St. Ignatius (=Inigo) Loyola, born in 1491, the youngest son of a Spanish nobleman, and an illiterate, but enthusiastic man. Becoming an officer in the Spanish army, he was severely wounded in 1521 and taken prisoner while defending Pampeluna against the French. During his long and tedious confinement, his thoughts were turned towards a religious life, and in 1534 he and 6 (afterwards 9) friends and fellow-students at Paris formed a monastic association. Two of these associates, were Francis Xavier, the famous missionary and saint, and James Laynez (or Lainez), who was a papal legate at the council of Trent, and Loyola's successor as general of the Jesuits. 4 objects were proposed in the new order, which was approved by pope Paul III., Sept. 27, 1540: (1.) The education of youth; (2.) The instruction of adults by preaching and other means; (3.) The defense of the Roman Catholic faith against heretics and unbelievers; (4.) The propagation of Christianity among heathens and infidels by missionaries. The military principle of strict subordination was introduced into the new order, which was further distinguished from existing orders by the omission of any obligation to keep canonical hours in the choir. The constitutions of the Society, first published in 1558, 2 years after the death of Loyola, and said by cardinal Richelieu to be a model of administrative policy, are divided into 10 parts, which are subdivided into chapters.

The following from the Penny Cyclopedia is a synopsis of these constitutions. "Part i. treats of admission to probation, and specifies the re-

quired qualifications, as health, freedom from any grievous physical imperfection, certificates of good conduct and temper, natural abilities, and the completion of 14 years of age ; also the absolute disqualifications, as having been a murderer, apostate, or other grievous offender, having been subject to a degrading sentence, having belonged to some monastic order, being married, insane, or weak-minded, &c. The candidate, if approved, is admitted to a first probation, as a sort of guest for a few weeks, to become acquainted with the mode of living. Afterwards he assumes the dress of the order (black, nearly like that of the secular priests), and undergoes an examination upon points contained in a printed form. If now approved, the constitutions and regulations are shown to him ; and after confessing and receiving the sacrament, he signs a promise to observe the rules and discipline of the Society, and is then admitted into one of the houses of 2d probation or novitiate. Part ii. directs that those who have been admitted to probation and are found to be unfit for the Society shall be privately and kindly dismissed, and that those who leave of their own accord shall not in general be sought after. Part iii. treats of the mental, moral and physical education of the novices, whose term generally lasts two years.[1] Part iv. treats of the colleges, schools and universities. In the colleges are the scholastics, who, after 2 years' probation, take vows of poverty, chastity and obedience, and pursue courses of study, the courses taught being the humanities (=polite literature) and rhetoric, logic, natural and moral philosophy, metaphysics, theology, and the study of the Scriptures. There are also classes and schools for lay and external pupils. Every college is under a rector who is appointed by the general or provincial from the class of coadjutors, and is removable at pleasure. In the society's universities are faculties of arts, philosophy, and theology ; not of law or medicine. Part v. treats of the admission of scholars into the body of the Society, as professed or coadjutors. The professed must be over 25 years of age and have studied theology 4 years.[2] The professed vow perpetual chastity, poverty, obedience, a peculiar care of the education of youth, and especial obedience

[1] The novices are not allowed to study, but devote their 2 years to prayer and profound meditation, the " Spiritual Exercises " of St. Ignatius being their principal guide.

[2] He will commonly have now spent 15 to 17 years in study and teaching since his admission into the Society as a scholastic

to the pope as to any missions to which he may send them. The coadjutors omit the last of these vows. Part vi. regulates the manner of living in the professed houses, which, unlike the colleges, must depend on the alms of the faithful. The coadjutors not employed in the colleges and the professed must renounce (but not in favor of the Society) all claims to hereditary succession, and live in the professed houses of charity. There were also lay or secular coadjutors, who took the simple vows, yet continued to enjoy their property and lived in the world. Part vii. treats of the various kinds of missionaries sent by the pope and by the general of the Society, and gives them directions, &c. Part viii. treats of the reports and correspondence of the rectors and provincials with the general, and of the missionaries and other detached fathers with their provincial or other superior; and also of the general congregations or representative assemblies of the Society. The general receives monthly reports from the provincials, and quarterly reports from the superiors of professed houses, rectors of colleges, &c. These reports contain notes on the disposition, capacities and conduct of individual members, and whatever news or events may affect or interest the Society or any part of it. Every member is to report to his immediate superior any misconduct of a companion. The general congregations are considered necessary only for electing a new general or deliberating on some very weighty matter, such as the dissolution or transfer of its houses and colleges, &c. To one for electing a general, each province sends its provincial and 2 other professed members, who are chosen by a special provincial congregation consisting of the professed of the province and of those coadjutors who are rectors of colleges. To one for deliberation the provincial sends 2 subordinates, and the general may add others to make up not more than 5 for each province. Part ix. treats of the general, who is chosen for life, resides at Rome, is attended by a monitor and 5 assistants, and has absolute power. From his orders there is no appeal; all must obey him unhesitatingly; he may expel members, remove them wherever he pleases, inflict punishments, issue new regulations, or alter existing ones. Part x. contains advice to all and each of the various classes and members, recommending strict discipline, obedience, zealous teaching and preaching; not to seek after dignities or honors, and even to refuse them unless obliged by the pope; strict morality, moderation in bodily and mental labor, brotherly charity, &c.

The Jesuits, from the time of their institution to this hour, though with many alternations of success and reverse, have been one of the main supports of the pope's authority, and have exercised immense influence in the world. Says Mosheim:

"The Romish church, since the time it lost dominion over so many nations, owes more to this single society than to all its other ministers and resources. This being spread in a short time over the greater part of the world, everywhere confirmed the wavering nations, and restrained the progress of sectarians: it gathered into the Romish church a great multitude of worshipers among the barbarous and most distant nations: it boldly took the field against the heretics, and sustained for a long time almost alone the brunt of the war, and by its dexterity and acuteness in reasoning, entirely eclipsed the glory of the old disputants: by personal address, by skill in the sagacious management of worldly business, by the knowledge of various arts and sciences, and by other means, it conciliated the good will of kings and princes: by an ingenious accommodation of the principles of morals to the propensities of men, it obtained almost the sole direction of the minds of kings and magistrates, to the exclusion of the Dominicans and other more rigid divines: and everywhere, it most studiously guarded the authority of the Romish prelate from sustaining further loss. All these things procured for the society immense resources and wealth, and the highest reputation; but at the same time they excited vast envy, very numerous enemies, and frequently exposed the society to the most imminent perils. All the religious orders, the leading men, the public schools, and the magistrates, united to bear down the Jesuits; and they demonstrated by innumerable books, that nothing could be more ruinous both to religion and to the state, than such a society as this. In some countries, as France, Poland, &c., they were pronounced to be public enemies of the country, traitors, and parricides, and were banished with ignominy. Yet the prudence, or, if you choose, the cunning of the association, quieted all these movements, and even turned them dexterously to the enlargement of their power, and to the fortification of it against all future machinations."

The Jesuits came into France in 1540, but, through the opposition of the parliament and university of Paris and of many bishops, they had no legal existence in the kingdom till, in

1562, they were recognized as the "fathers of the college of Clermont." But in 1594 they were expelled from France, and one of them put to death, on the charge of being implicated in the attempt to assassinate king Henry IV. The king, however, recalled them in 1603; and from that time till their banishment again in 1764, they enjoyed their property, multiplied their colleges and pupils, and exerted a mighty influence in church and state. During this time they had a long and bitter controversy with the Jansenists, against whom the bull *Unigenitus* was issued in 1713, as already related in Chapter IV. But while Pascal's "Provincial Letters" had long before made the Jesuits objects of universal derision, the hostility of Madame de Pompadour, mistress of Louis XIV., united with the old opposition of the parliament of Paris, and the political and personal dislike of them by Choiseul, the king's minister, and the disaffection towards them of many others, to take advantage of the Jesuit Lavalette's unfortunate speculations in colonial produce, and to procure from the king an order suppressing the society in France and confiscating their property.

In September, 1759, 5 years previously, the Jesuits were hurriedly banished from Portugal and Brazil; and at the end of March, 1767, the Jesuits throughout Spain were roused at midnight, made acquainted with the royal decree which expelled them from the country, and forthwith sent to the coast where they were shipped for Italy. In 1768, they were also suppressed in the two Sicilies and the duchy of Parma; but they were continued still in the Sardinian and Papal States. The Catholic powers that had suppressed the order now united in urging the pope to take decisive measures against the Jesuits; and on the 21st of July, 1773, pope Clement XIV. issued a bull, or rather a brief, in which, after stating the laudable object of those who founded the Society and the services it had rendered to religion, he said that often there had been discord between them and the other ecclesiastical authorities, that many serious charges had been brought against individual members, who seemed to have deviated from the original spirit

of their institutions, that most Catholic princes had found it necessary for the peace of their dominions to expel the Jesuits from them, and that now, for the peace of the Christian world, and the most weighty considerations, and because the Society of Jesus could no longer bring forth those fruits of piety and edification for which it was intended, he declared the said Society to be suppressed and extinct, its statutes annulled, its members who had been ordained priests to be considered as secular priests, and the rest entirely released from their vows. He allowed the old and infirm professed members to remain as guests in the houses of the extinct Society, which were to be managed by commissioners.

The Jesuits were now suppressed in every Roman Catholic state, and they received an annuity in all but Portugal; but Russia and Prussia still afforded them an asylum, and a continuance of their educational work among the Roman Catholics in those countries. Their landing on the English shores had been made a capital crime in Elizabeth's reign; yet they had continued, at the risk of their lives, to pass and repass the channel, to maintain a correspondence with Rome and the enemies of the English government, and to keep Roman Catholicism alive in England. In other Protestant countries likewise they had acted as the spies and emissaries of the pope. Says Hallam, in his Constitutional History of England:

"Subtle alike and intrepid, pliant in every direction, unshaken in their aim, the sworn, implacable, unscrupulous enemies of Protestant governments, the Jesuits were the legitimate object of jealousy and restraint. As every member of that society enters into an engagement of absolute, unhesitating obedience to its superior, no one could justly complain that he was presumed capable at least of committing any crimes that the policy of his monarch might enjoin."

Says Dr. De Sanctis of their principle of obedience:

"According to their own expression, a Jesuit should be in the hands of his superior what a corpse is in the hands of a surgeon."

Of the energetic and successful labors of Jesuits in heathen lands some notice is given in Chapter X.

The Penny Cyclopedia speaks thus eulogistically of their career:

"During two centuries and a quarter [third] which elapsed from their foundation to their suppression, the Jesuits rendered great services to education, literature, and the sciences. Throughout all Roman Catholic states they may be said to have established the first rational system of college education. Other orders, such as the Fathers of the Christian Doctrine, instituted in 1571, the *Clerici Scholarum Piarum* [= Fathers of the Pious Schools], in 1617, and the Brothers of the Christian Schools, or Ignorantins, in 1679, applied themselves more especially to the elementary education of children, though the Jesuits did not altogether neglect this branch. The colleges of the Jesuits were equally open to the noble and the plebeian, the wealthy and the poor: all were subject to the same discipline, received the same instruction, partook of the same plain but wholesome diet, might attain the same rewards, and were subject to the same punishments. In the school, the refectory, or the play-garden of a Jesuits' college, no one could have distinguished the son of a duke from the son of a peasant. The manners of the Jesuits were singularly pleasing, urbane, and courteous, far removed from pedantry, moroseness, or affectation. Their pupils, generally speaking, contracted a lasting attachment for their masters. At the time of their suppression the grief of the youths of the various colleges at separating from their teachers was universal and truly affecting. Most of the distinguished men of the 18th century, even those who afterwards turned free-thinkers, and railed at the Jesuits as a society, had received their first education from them; and some of them have had the frankness to acknowledge the merits of their instructors. The sceptical Lalande paid them an honest tribute of esteem and of regret at their fall: even Voltaire spoke in their defense. Gresset addressed to them a most pathetic valedictory poem, '*Les Adieux*' [= the farewells]. The bishop de Bausset, in his '*Vie de Fénélon*' [= Life of Fenelon], has inserted a most eloquent account of the Institution of the Jesuits, of their mode of instruction, and of the influence which they had, especially in the towns of France, in preserving social and domestic peace and harmony. For the Jesuits did not exclusively apply themselves to the instruction of youth; grown-up people volun-

tarily sought their advice concerning their own affairs and pursuits in life, which they always freely bestowed; they encouraged the timid and weak, they directed the disheartened and the forsaken towards new paths for which they saw that they were qualified; and whenever they perceived abilities, good will, and honesty, they were sure to lend a helping hand. The doors of the cells of the older professed fathers were often tapped at by trembling hands, and admittance was never refused to the unfortunate. In private life at least, whatever may have been the case in courtly politics, their advice was generally most disinterested. It has been said that they excelled in the art of taming man, which they effected, not by violence, not by force, but by persuasion, by kindness, and by appealing to the feelings of their pupils. If ever mankind could be happy in a state of mental subordination and tutelage under kind and considerate guardians, the Jesuits were the men to produce this result; but they ultimately failed. The human mind is in its nature aspiring, and cannot be permanently controlled; it cannot be fashioned to one universal measure; and sooner or later it will elude the grasp of any system, whether military or political, ecclesiastical or philosophical, and will seek, at any cost, to gratify its instinctive desire for freedom."

Rev. Dr. De Sanctis, who was for 22 years closely connected with the Jesuits, gives the great maxim or fundamental principle of the Jesuits and its consequences thus:

"'Man was created to praise and adore his Lord and his God, and in serving him he saves his soul.' . . . St. Ignatius draws from this principle 2 inferences: (1.) that every thing in this world was created for the use of man, to serve him as the means of salvation, and to serve the Lord through them; (2.) that man should be indifferent as to the choice of the means, inasmuch as the means should not be considered according to their real value, good or bad, but only in accordance with the end proposed; so that if I perceive that by such or such means, which, in the opinion of worldly men, would be bad, I might, nevertheless, contribute to the glory of God and the salvation of my soul, those are the very ones I ought to choose."[1]

[1] See also Chapters XXII. and XXVI.

As has already been intimated, the Jesuits increased with unexampled rapidity. At the death of their founder in 1556, they numbered over 1000, and had 100 houses in their 12 provinces in Europe, Asia, Africa, and America. About 60 years later, in 1618, they numbered 13,000 members in 32 provinces. At their expulsion from Portugal in 1759, they reckoned altogether 22,589 members, one half of whom were priests; they had 24 professed houses, 669 colleges, 176 seminaries or boarding-houses, 61 novitiate-houses, 335 residences, and 273 missions in Protestant and heathen countries. Their principal professed house, and their general's residence, was a vast building attached to the splendid church of *Il Gesu* in Rome. They had also in Rome the Roman college, the church of St. Ignatius, a novitiate on the Quirinal, &c. All these after the suppression of the society were entrusted to secular priests and professors, who however usually followed the Jesuit method and discipline.

After the suppression of the Jesuits, some not very successful attempts were made to restore the order under other names, as the "Society of the Sacred Heart" in 1794, and the "Society of the Faith of Jesus" in 1798; but in 1801 pope Pius VII. issued a brief allowing the Jesuits of Russia to live as a society with colleges and schools; and in 1804 he issued another, allowing them to have colleges and schools in the kingdom of the two Sicilies. Finally, he issued his bull, Aug. 7, 1814, reëstablishing the society with all its former privileges, to be employed in educating youth in any country where the sovereign shall have previously recalled or consented to receive them. Their generals, from 1814 to 1870, have been, Brzozowski, a Pole, and previously vicar-general in Russia, 1814–20; Fortis, a Veronese, 1820–29; Roothaan, a Hollander, 1829–53; Beckx, a Belgian, the present general, since 1853. Since the reëstablishment of the order, they have reappeared in most civilized countries, and have resumed their missionary operations in heathen lands. In some countries, as in Portugal, Switzerland, Spain, the states of Italy, &c., they have been

reëstablished by law, and once, twice, or more times suppressed; in others, as in France, Germany, England, &c., they have been tolerated temporarily or permanently. The revolution of 1848 endangered them throughout Italy, and their general found a temporary asylum in England. The prevalence of liberal institutions in Italy within the last 20 years has been unfavorable to them; it was said, in November, 1870, that they had nearly all left Rome quietly and privately, having disposed of all their property, so far as possible, with the privilege of repurchasing at any future time for the price paid them, and having turned over to the German college that which could not be sold. They were suppressed throughout Russia and Poland by the imperial decree of March 25, 1820. They have for years conducted 3 of the 10 Roman Catholic colleges in England, their principal establishment at Stonyhurst in Lancashire having been in their possession since 1799. They have had several establishments in Ireland for the last 45 years or less, but none in Scotland.

The Jesuits were sent to Florida in 1566, and soon attempted to establish another mission on the banks of the Chesapeake, but the latter mission was terminated by the murder of the missionaries in 1571 by the Indians, and Florida was then abandoned for Mexico. They established their first mission in the French (now British) possessions in North America in 1611. Quebec became their center for this mission. After Louisiana began to be settled, another center was established at New Orleans. Another was established in California in 1683 and flourished for many years. Since the reëstablishment of the order, the Jesuits have labored with great energy in America. Said Appletons' Cyclopedia in 1860:

"The United States and the British possessions in America are among the countries where the order grows most rapidly. They are divided into the province of Maryland, having establishments in the dioceses of Baltimore, Philadelphia, Portland, and Boston; the vice-province of Missouri, having houses in the dioceses of St. Louis, Louisville, Cincinnati, Chicago, and Milwaukee; the mission of Canada and

New York, having houses in the dioceses of New York, Albany Buffalo, Quebec, Montreal, London (Canada West), and Hamilton; the mission of Louisiana, with houses in the dioceses of New Orleans and Mobile; and the mission of California. Their colleges in the United States are as follows: college of the Holy Cross, Worcester, Mass.; of St. Francis Xavier, New York; St. John's, Fordham, N. Y.; St. Joseph's, Philadelphia; St. John's, Frederic, Md.; Loyola, Baltimore; Gonzaga, Washington, D. C.; Georgetown, D. C.; Spring Hill, near Mobile, Ala.; St. Louis university, St. Louis, Mo.; college of the Immaculate Conception, New Orleans; St. Charles's, Grand Coteau, La.; St. Joseph's, Bardstown, Ky.; St. Xavier's, Cincinnati; Santa Clara, Cal.; in Canada, St. Mary's college, diocese of Montreal. The number of Jesuits in the United States at the present time (1860) is 650. In Mexico and the states of Central and South America they have sometimes been admitted, sometimes again expelled, their fate being often dependent on the success or defeat of the several political parties."

A comparison of the above statistics with those of the Catholic Directory and of the Catholic Almanac for 1871 shows that all the above colleges, except two, with some others, are now under the control of the Jesuits. Instead of St. John's college, Frederic, Md., a "Novitiate of the Society of Jesus" is now reported there, with a rector and 8 other Jesuit priests attached to it; and instead of St. Joseph's, Bardstown, Ky., are reported "St. Joseph's Preparatory Seminary" and "St. Thomas' Theological Seminary," without any indication that they are controlled by the Jesuits. On the other hand, there are to be added 6 institutions: Canisius' college at Buffalo, N. Y., with a prefect, 2 other priests, and an unordained Jesuit; "Woodstock college—Theological Seminary and House of Studies for the Scholastics of the Society of Jesus in the United States," at Woodstock, Md., with a rector and 19 other priests and 75 scholastics; "St. Stanislaus' Novitiate," at Florissant, Mo., with a rector and 6 other priests; "St. Ignatius' College," at San Francisco, Cal., with a superior and 350 pupils; "St. Ignatius' College," at Chicago, Ill., opened for students in Sep-

tember, 1870; "St. Gall's Academy, Boston College, for day-scholars only," at Boston, Mass., with a rector, 7 teachers, and 115 pupils. 10 of the colleges report about 2450 pupils. There are now, therefore, in the United States, 18 Jesuit colleges, and 1 academy, besides the 2 novitiates, with probably between 3000 and 4000 pupils in them all. A "Convent of the Jesuit Fathers" is reported at Toledo, O., with a German church, 2 fathers for the congregation, 3 others for giving missions, and 2 brothers; also a "house of retreat" and a church at Fordham, N. Y. The Jesuits have likewise many other churches, including some at the most important points in this country. They have 3 churches in Boston (St. Mary's, Holy Trinity, Immaculate Conception [1]), besides 3 chapels; 2 churches in New York city (St. Francis Xavier's and St. Lawrence's), besides the spiritual charge of the Roman Catholics in various hospitals and public institutions, as on Blackwell's Island, Randall's Island, &c.; the church of Our Lady of Mercy at Fordham, St. Joseph's church in Troy, 2 German churches in Buffalo, and 1 church at Ellysville, N. Y.; St. Joseph's and New St. Joseph's churches in Philadelphia, and 10 or 12 other churches, chapels, &c., in that State; St. Ignatius' and St. Francis Xavier's churches (the latter exclusively for colored people) in Baltimore, and about 35 other churches and chapels in Maryland; St. Aloysius' and St. Joseph's churches in Washington, Holy Trinity at Georgetown, and 2 or 3 chapels in the District of Columbia; St. Mary's at Alexandria, Va.; St. Joseph's at Mobile, Ala.; Immaculate Conception at New Orleans, and 2 or 3 others in Louisiana; 2 churches at St. Louis, 2 at Florissant, and about 15 other churches and chapels in Missouri; 3 churches (1 for colored people) and 6 or 7 chapels in Cincinnati, O.; 2 in Chicago, Ill.; 1 (St. Gall's) in Milwaukee, Wis.; 1 at Leavenworth city, and about a dozen in the Osage and Potawatamie (Indian) missions in Kansas; at Lewiston, Idaho, and 5 or more Indian missions in Idaho and Washington Territories; a church

[1] A view of the interior of this is given in Chapter XX.

at Helena in Montana, with about 20 stations attended from it; a church at Albuquerque in New Mexico, and 7 chapels attended from it; 4 churches in California, at San Francisco, San José Pueblo, Santa Clara, and Mountain View. The Catholic Directory for 1871 mentions by name 323 Jesuit priests in the United States, as connected with colleges, churches, convents, &c. There are also several hundred scholastics and lay-brothers; and if the blanks and omissions were all filled out, the present number of members of the order in this country would probably be larger than it was 10 years ago, as the number of colleges and churches controlled by them has certainly increased within that period. Their organization is perfect; their subordination is complete; they unquestionably have laid their plans and are mustering their forces and devoting all their powers to possess and to hold this broad land for their master.

CHAPTER X.

MISSIONARY OPERATIONS AND SOCIETIES.

THE apostles were the earliest Christian missionaries, and their commission came directly from the Great Head of the Church (Matt. 28: 19, 20). Rome itself was once a field for missionary labors (Rom. 1: 13). Every country that has been Christianized at all is indebted for this fact to missionaries who came and told the people of Jesus. Many Christian missionaries of early times have been canonized by the Roman Catholic church. St. Patrick, the apostle of Ireland (see Chap. VII.), was a missionary of the 5th century. St. Columba (= Columbas) was an Irish missionary, who labored with success among the Picts and Scots, and died in Iona, one of the Hebrides, A.D. 597. St. Augustine (or Austin) and other Benedictine monks (see Chap. VIII.) were sent into Britain by pope Gregory I. near the close of the 6th century and baptized multitudes of the Saxons, who had conquered the ancient Britons (the ancestors of the Welsh), among whom the gospel was introduced by missionaries of the 1st or 2d century. In the 8th century, Winifrid, an English Benedictine, who was afterwards called Boniface, "the apostle of Germany," was commissioned by pope Gregory II., and preached the gospel with much success in central and north-western Germany among the pagan Thuringians, Frieslanders, and Hessians; but he was murdered in A.D. 755, with 50 attendants. Adalbert, bishop of Prague, while on a missionary visit to the Prussians, was murdered by a pagan priest in A.D. 996. Yet, by the labors of missionaries and by

other more violent means, Christianity centuries ago became the dominant religion throughout Europe.

The establishment of the mendicant orders in the 13th century gave a new impulse to missionary zeal. Some Dominicans and Franciscans were soon sent into Tartary, China, and other countries of Asia as well as into various parts of Africa. The desire for the conversion of the heathen stimulated the passion for maritime discovery which distinguished the 15th century. Says the Penny Cyclopedia:

"About 1430 pope Martin V. granted plenary indulgence to the Portuguese who conquered pagan and infidel countries. Columbus himself was strongly urged to discovery by the desire of propagating the Roman Catholic religion. . . . On the return of Columbus to Spain from his first voyage, the results were formally announced to pope Alexander VI. . . . . The natives whom Columbus brought to Spain were baptized, the king and the prince his son acting as sponsors. In his second voyage to the New World, Columbus was accompanied by priests with church vessels and ornaments, and they received orders to bring the natives within the pale of the church by 'fair means.'

"The conduct of Cortez in Mexico is an example of the spirit in which conversion was attempted in the New World. Having cast down and destroyed the altars in one of the Mexican temples, a new altar was erected, which was hung with rich mantles and adorned with flowers. Cortez then ordered 4 of the native priests to cut off their hair and to put on white robes, and placing the cross upon the altar, he committed it to their charge. They were taught to make wax-candles, and Cortez enjoined them to keep some of the candles always burning on the altar. A lame old soldier was left by Cortez to reside in the temple, to keep the native priests to their new duties. The church thus constituted was called the 1st Christian church in New Spain [= Mexico]. Father Almedo, who accompanied Cortez in his expedition, explained to the Mexicans the 'mystery of the cross.' He then showed them an image of the Virgin, and told them to adore it, and to put up crosses in their temples instead of their accursed images. When the Mexicans began to feel the power of Cortez, some of the chiefs conciliated his favor by presents. 20 native women were presented to him, who were baptized by one of the ecclesiastics, and Cortez gave

one to each of his captains. 'These were the first Christian women in New Spain.' The natives, both of India and the New World, soon perceived that one of the means of conciliating their conquerors was to make a profession of Christianity. In Hispaniola [= St. Domingo and Hayti], many natives did this in order to oblige and conciliate Columbus. In 1538, Andrea Galvano, governor of the Molucca islands, sent a ship commanded by Francis de Castro towards the north, 'with orders to convert as many as he could to the Christian faith.' Castro himself baptized many of the principal chiefs of Amboyna. Many similar facts might be adduced to show that at this period true religion made little or no progress in newly discovered countries; and yet during the 16th century not a fleet sailed for India or America without its missionaries."

The kingdom of Congo in Western Africa was a missionary field of the Roman Catholic church for 2 centuries after its discovery by the Portuguese Diego Cam about 1484. Dominican, Franciscan, and other missionaries went to Congo in large numbers, and enjoyed there the powerful protection and aid of the Portuguese government; early in their work the king of Congo and other high officers embraced the Roman Catholic faith; every public officer in the land was bound, on pain of dismission, to assist the priests in obtaining a general observance of all the rites and ceremonies of the church; and in a few years, it is said, the whole nation, with only here and there a rare exception, had been baptized, and thus become nominally Christian. The king of Portugal sustained a Jesuit college and a Capuchin monastery at San Salvador, the capital; there were also in that then flourishing city of 40,000 inhabitants a cathedral and 10 other churches. The people of the land were brought to attend mass with great scrupulousness; they submitted to baptism, said the rosary, and wore the crucifix; they scourged themselves cruelly in the churches, and carried great logs of wood long distances to the convents, in order to obtain the pardon of their sins; and for several generations they are said to have observed with apparent earnestness the Roman Catholic rites and ceremonies. Yet there was no real and per-

manent improvement of the nation. The king and some of the chiefs imitated the Portuguese in providing themselves with various comforts of living; but the common people, for the most part, continued to live in thoughtless indolence, inhabiting bamboo huts, eating the fruits that grew without cultivation, wearing the scantiest clothing, or going entirely naked; they had no beasts of burden, no carriages, no decent roads, and but little, except slaves, to sell. Their moral and religious character appears to have been no more improved than was their physical condition. Their religion consisted only in outward observances, Christian in name, and Roman Catholic in form, substituted for their former pagan ceremonies, and apparently performed with the same hopes and from the same motives. There was no yearning after a life of purity and holiness; and by and by there came a storm. Says Rev. J. L. Wilson, D. D., an American Protestant missionary in Western Africa:

"When the missionaries set themselves more earnestly to work to root out all the traces of the old religion; and above all, when they determined to abolish polygamy throughout the land, they assailed heathenism in its strong hold, and aroused hatred and opposition which astounded themselves. In this emergency, when priestly authority and miraculous gifts were of no more avail, they had recourse for aid to the civil arm. . . . . The severest penalties were enacted against polygamy; the old pagan religion, in all its forms and details, was declared illegal, and the heaviest penalties denounced against those who were known to participate in celebrating its rites; sorcerers and wizards, by whom were meant the priests of the pagan religion, were declared outlaws; at first the penalty denounced against them was decapitation or the flames, but it was afterwards commuted to foreign slavery. . . . . The slightest deviation from the prescribed rules of the church was punished by public flogging, and it was not uncommon for females, and even mothers, to be stripped and whipped in public. Sometimes these castigations were inflicted by the missionaries themselves."

But in the 17th century Portugal, the main dependence of the

missionaries for protection and assistance, had become unable to render them further aid; and the discovery of this fact opened the way for the natives to manifest their hatred towards the missionaries and their religion by neglect, annoyance, treachery, and violence. A native prince cruelly persecuted the missionaries; guides would desert them in the midst of dangerous forests; the means of relief were denied them in sickness; 6 Capuchins were poisoned at once in one province, and attempts at poisoning became so frequent that the brethren had to carry with them continually an antidote against poison; one missionary was assassinated and eaten; and, finally, in the 18th century, their excessive sufferings and dangers compelled the missionaries to give up their work and leave the country. Ignorance, superstition, sensuality, and the most degraded heathenism took up their abode in Congo. The English exploring expedition, sent to the Congo river in 1816 under Captain Tuckey, found there some "Christians after the Portuguese fashion," who are represented as by far the worst people they had met with. One of them was a priest, who had been ordained by the Capuchin monks of Loando: he could just write his name and that of St. Antonio, and read the Roman ritual; but his rosary, his relics and his crosses were mixed with his domestic fetishes; and he not only boasted that he had a wife and 5 concubines, but stoutly maintained that this kind of polygamy was not at all forbidden in the New Testament. In regard to this mission in Congo, Dr. Wilson says:

"One thing at least may be affirmed without the fear of contradiction, that in point of industry, intelligence, and outward comfort, the people of Congo, at the present day, can not compare with thousands and millions of other nations along the coast of Africa, whose forefathers never heard even the name of the Christian religion."

The Jesuits soon after their establishment in 1540 became the most active and energetic missionaries to heathen countries. Francis Xavier, who was canonized by pope Urban VIII. as

the "Apostle of the Indies," went in 1542, at the request of the king of Portugal, to India, where the Portuguese mission, established at the conquest of Goa in 1510, had been making slow progress under the Franciscans, Dominicans, &c. Of him and his successors the Penny Cyclopedia thus speaks:

"Xavier was a man of superior genius, and labored with unexampled energy. Having preached the faith with considerable success at Goa, on the coast of Comorin, at Malacca, in the Moluccas, and in Japan, he died in 1552, on the frontiers of China.

"In Japan, where Xavier was succeeded by missionaries from Portugal, great numbers made a profession of Christianity: in 1596 the converts were estimated at 400,000. The exercise of practical charity, which was inculcated by the Christians, is said to have been the main cause of this success; the native priests let the sick and needy die of neglect and starvation. After an existence of nearly a century, the protection which the Christian religion had received from the rulers of Japan was withdrawn, and a cruel and bloody persecution commenced, which the native Christians endured with a spirit worthy of the early martyrs.[1] This disastrous termination of the mission has been attributed to the intrigues of the Dutch, who wished to possess themselves of the commercial privileges enjoyed in Japan by the Portuguese. . . .

"China was, for a long time, a scene of successful missionary exertion under the direction of the Jesuits. Father Roger, a missionary of this order, first preached the gospel in China, in 1581. Matthew Ricci, an Italian Jesuit, was the first missionary who obtained an introduction to the court, and is justly regarded as the founder of the Chinese mission. Ricci proceeded to China in 1583, but he was not introduced to the emperor until 1601, when he presented to him a picture of Christ, and another of the Virgin, and obtained permission to preach."

Ricci and other Jesuit missionaries obtained favor in China on account of their mathematical and scientific knowledge; one (Schaal) was employed to reform the Chinese calendar and astronomy; 2 churches were erected in Pekin; and Chris-

[1] Roman Catholic writers estimate the number of Christians put to death in Japan at nearly two millions.

tianity made considerable progress. But in 1665, 3 Dominicans, 1 Franciscan, and 21 Jesuits were banished to Canton, leaving only 4 missionaries at court. The missionaries, however, afterwards regained the emperor's favor, though the erection of new churches was for a time forbidden, and the Chinese were warned not to desert their ancient faith. In 1692 a change occurred, and in 1702 a new church was consecrated and opened within the palace. The building of new churches was again forbidden in 1717; a few years afterwards the missionaries were tolerated only at Pekin and Canton, though the churches are said to have now numbered above 300 and the converts more than 300,000. In 1732 the missionaries, 30 in number, were banished to Macao. Much of the time since then the Roman Catholic missionaries have been able to visit the converts only by stealth; violent persecutions have not been unfrequent; and other unfavorable circumstances have occurred; yet the mission has been kept up for nearly 300 years, and the missionaries have availed themselves of the liberty accorded by recent treaties to push their operations with renewed vigor.

In the 17th century the Jesuits sent many missionaries to Hindostan and Tonquin; and great successes were reported, each missionary converting, it was said, 500 to 600 heathen yearly and in the Madura mission at least 1000 a year; but the missionaries were accused of corrupting the Christian doctrine, and of favoring the prejudices of the converts in the morality taught and the native ceremonies allowed. Both in India and China the Jesuits were involved in a controversy with the Dominicans respecting the accommodations to native customs which the Jesuits allowed; and the case being decided at Rome against the Jesuits, the prosperity of their missions declined, and the suppression of the order crippled them still more.

Of the missions of the Jesuits in America, the Penny Cyclopedia, after noticing the conflicting accounts and the difficulty of forming a just estimate, proceeds:

"It may perhaps be said with truth that the Jesuit missions in America did little to develop the energy and good qualities of the natives, although in Paraguay, and in Upper and Lower California, the missionaries were in possession of all the resources of the country, and enjoyed the extraordinary power which these circumstances conferred. . . Whether from ignorance of human nature or the unfitness of ecclesiastics to superintend the whole social economy of a people, the converted natives both of North and South America dwindled under their care into the most helpless and ignorant of beings. The object of the experiment was to bring a wild race to domesticated habits, and the Indians were gathered into communities where they worked for a common stock; but their independent character was destroyed, and nothing better arose in its place. . . . The Jesuits in the course of about a century and a half, converted upwards of a million of the natives of both Americas. In Dr. Forbes's 'California,' compiled from original sources, the process of conversion is described as consisting of the offer of a mess of pottage and holy water; the acceptance of the latter being the condition of the former grant, and its reception a proof of faith. Attendance to prayers and meals were the exterior evidence of conversion."

The *Congregatio de Propaganda Fide* [=congregation for propagating the faith], founded at Rome in 1622, for the support and direction of foreign missions, is one of the congregations of the cardinals (Chap. V.). The celebrated college of the Propaganda for educating missionaries, which was added to this congregation by Urban VIII. in 1627, is noticed in the account of Rome in Chapter I. "Towards the close of the 17th century," says the Penny Cyclopedia, "there were not fewer than 80 seminaries in different parts of Europe which prepared and sent out missionaries." At various times colleges have been established at Rome and elsewhere for the education of natives of particular countries to be missionaries to their countrymen. Of this kind were the Greek, German, English, Irish, Scotch, Belgian, South American, and American (established in 1859 for the United States) colleges at Rome; the English college at Rheims and Douay; the Chinese college at Naples, &c. There are also seminaries in various missions for training a

native clergy; and some orders (Jesuits, Franciscans, Dominicans, Lazarists, Carmelites, Capuchins, &c.) are charged with the supply of missionaries to certain missionary dioceses. The seminary of foreign missions at Paris has supplied a very large number of Roman Catholic missionaries to China and the countries south of it. The missionary college of All Hallows, near Dublin in Ireland, is of growing importance, and can accommodate 200 pupils. Other sources of missionaries also exist, which need not be particularly enumerated.

The first general society of Roman Catholics for the support of missionaries was the "Association for the Propagation of the Faith," formed at Lyons in France, May 3, 1822, and since gradually extended over nearly all the countries in the world. This is the most important of all the Roman Catholic missionary societies, and several popes have warmly recommended it and granted indulgences to all its members on certain conditions. It is a purely voluntary society or association; it neither appoints nor controls any missionaries; but simply aids those sent out by other agencies; its members contribute each one *sou* [= nearly 1 cent] weekly, and are expected to repeat daily one *Paternoster* [= Lord's prayer] and one *Ave Maria* [= Hail Mary], adding the invocation, "St. Francis Xavier, pray for us;" the contributors in each diocese are organized in sections, hundreds, and divisions, every 10 contributors paying their contributions to the chief of their section, every 10 of these chiefs to the chief of their hundred, 10 chiefs of hundreds to the chief of their division, each chief appointing his 10 subordinate chiefs, the chiefs of divisions constituting an administrative council for each diocese and making their returns to this council at its sittings, and the whole disbursement of funds being made by the superior councils at Paris and Lyons. The services of all these collectors and managers are gratuitous. The association publishes over 200,000 copies of the "Annals of the Propagation of the Faith" every 2 months, and makes a yearly report of its receipts and disbursements. Its gross receipts were $4,262 in 1822; $57,650 in 1832; $601,428 in 1842; $891,025 in 1852;

$940,045 in 1861; during the first 30 years of its existence (1822–51) $8,737,610, of which, just about ⅕ ($1,753,883) was sent to the United States.

The "Association of the Holy Childhood of Jesus" is a children's missionary society, also in France. Its object is to rescue pagan children in China and Anam, who are destined to death, and to give them a Christian education. Its annual receipts have been nearly $200,000.

The "Association of St. Louis" was established in France in 1859 to publish and circulate among Mohammedans an Arabic paper ("the Eagle of Paris"), Roman Catholic books, &c.

The Leopold Association was formed in Austria in 1829 for the support of Roman Catholic missions in North America. Its annual receipts may have been $50,000.

Other associations have also been formed in France, Austria, Bavaria, and other countries of Europe, for supporting Roman Catholic missions in North America, Western Africa, Nubia, Asiatic Turkey, Palestine, &c.

Some of the differences between Roman Catholics and Protestants in regard to missions and missionary operations are readily understood from what has been already said. The direction of Roman Catholic missions belongs, of course, to the bishops and vicars apostolic, who are themselves appointed by the pope and responsible only to him. And while Protestant societies send out many married missionaries and support families on missionary ground, the Roman Catholics send single men or communities of sisters who live on the people. Roman Catholic missions are therefore much less expensive than Protestant in proportion to the number of missionary laborers employed. Another grand difference between Roman Catholic and Protestant missionaries is found in the reliance of the former on baptism and other sacraments of the Church for the Christianization of unbelievers rather than on the study and use of the Bible. This point may be illustrated by some extracts from missionary letters published in the "Annals of

the Propagation of the Faith." A Roman Catholic missionary in India writes:

"To show the Scriptures, without long previous preparation, to a pagan, for the purpose of exciting him to a spirit of inquiry, or even to a desire of knowing the truth, is, in my opinion, an absurdity. I have under my care from 7 to 8,000 native Christians, and I should be very much troubled to find, among them all, 4 persons capable of understanding the sense of the Bible, or to whom the simple text of the Bible could be of any use. I have prepared for the instruction of my numerous flock a little catechism of 10 or 12 pages, in which are explained the principal truths of the gospel. It is prepared in as simple and clear a style as possible, and I have explained it many times to my assembled people, and yet the great majority do not understand it. Of what use could the Scriptures be to persons incapable of understanding a little catechism of 10 or 12 pages written in the simplest style?"

The apostolic vicar of Su-Tchuen in China, after reporting the baptism in 6 years of over 112,815 pagan children in danger of death and the salvation of $\frac{2}{3}$ of these who actually died the same year they were baptized, proceeds:

"We pay faithful persons, men and women, who are acquainted with the diseases of children, to seek and baptize those who are found dangerously ill. It is easy to meet at fairs a crowd of beggars with their children in extreme distress. They may be seen everywhere in the roads, at the gates of the towns and villages, in the most needy condition. Our male and female baptizers approach them with soothing, compassionate words, and offer pills to the little sufferers, with expressions of the most lively interest. The parents willingly permit our people to examine the condition of their children, and to sprinkle on their foreheads some drops of water, securing their salvation while they pronounce the sacramental words. Our Christian baptizers are divided into 2 classes: those who travel about seeking for children in danger of death; and those who remain at their posts in the towns and villages and devote themselves to the same work in their respective neighborhoods. I intend to print some rules for their direction, and to stimulate them all in their work. . . .

"The expenses of a traveling baptizer are 150 francs [= $27.90] a year, including his medicines and board; 100 francs [$18.60] are

sufficient for a stationary male baptizer and 80 or 85 francs [$15 or $16] for a female; and yet the number of baptizers is so great that the whole expenses this year [1847] amount to 10,000 francs" [= $1860].

From the statistics of Canon Joseph Ortalda's work entitled "Italian Apostolic Missionaries in the Foreign Missions over the Four Parts of the World," published at Turin in 1864, and quoted in the *Civilta Cattolica* and in the Catholic World for January, 1866, are derived the following statements. Ortalda reckons 2055 Italian foreign missionaries, 529 of them in Europe, 610 in Asia, 167 in Africa, 696 in America, and 53 in Oceanica; 41 being bishops, 162 secular priests, 490 Jesuits, 447 Capuchins, 368 Minor Observants (Franciscans), and the rest mostly monastics of nearly 20 different orders. Ortalda's table of Roman Catholic Missions in Asia gives for the 22 apostolic vicariates and 2 apostolic prefectures in the empire of China (including Hong-Kong) 297 missionaries and 446,465 Roman Catholics; for the 10 apostolic vicariates in Farther India, or Indo-China, including Siam, Cochin-China, Tonquin, &c., 325 missionaries and 561,000 Catholics; for the apostolic vicariate of Japan 10 missionaries and 12,000 Roman Catholics; for the 20 apostolic vicariates in the East Indies, including Hindostan, Ceylon, Ava and Pegu, 325 missionaries, 409 native priests, and 994,220 Roman Catholics; for the French colonies in India, 12 missionaries and 7,000 Roman Catholics; for the Dutch colonies in India and Oceanica, 7 missionaries and 11,000 Roman Catholics; for Laboan and its vicinity in the Indian Archipelago, 6 missionaries and 3,000 Roman Catholics; for 2 apostolic vicariates, 2 apostolic delegations, and 1 apostolic prefecture in Western Asia (Persia, Turkey and Arabia) 182 missionaries for 235,286 Roman Catholics under their charge. Since the date of Ortalda's statistics, the number of Roman Catholic priests in China has been estimated at 500 (in 1867). The American Year-Book for 1869 gives the Roman Catholic population in China and dependencies as 700,000; in Japan, 100,000; in Hindostan, Ceylon, and Indo-China,

1,600,000; and in the East India islands, 2,000,000. The Roman Catholic population of Africa is mostly in the Portuguese, French, and British possessions, and is estimated at over 1,100,000. But hardly any of these estimates are thoroughly reliable.

In regard to the comparative success of Roman Catholic and Protestant missions, and their power of changing the national thoughts of countries, a recent Protestant reviewer says that the Roman Catholics

"Count very numerous converts in China and Tonquin, but marked success nowhere else. The national movements in heathen countries are more toward Protestantism than Romanism. The age of Catholic colonization has passed; and Protestant colonies and missions are rapidly supplanting paganism in Southern and Western Africa, New Zealand, and Australia. The Pacific islands are rapidly becoming Protestant. Hardly one is Catholic. Madagascar is rapidly following their example. India never will be Catholic, though 300 years of missions have given that faith every advantage till within 50 years. The religion of the Bible is rapidly permeating the native educated mind, and with this movement Catholicism has little sympathy."

CHAPTER XI.

THE HOLY OFFICE OR INQUISITION.

The "Holy Office," says the Penny Cyclopedia, "is the name of an ecclesiastical tribunal established in the 13th century by popes Honorius III., Gregory IX., and Innocent IV., to try heretics, blasphemers, apostates, relapsed Jews or Mohammedans, witches and wizards, polygamists, and other persons charged with infractions of the canons of the Church. The judges of this court were called inquisitors, whence the tribunal itself has been commonly styled the 'Holy Inquisition.'" The punishment of heresy and the name of inquisitors were not, indeed, new. In A.D. 325, the emperor Constantine banished the Arians and threatened death to those who should keep and use the books of Arius. Constantius, A.D. 353, forbade heathen sacrifices under pain of death. The first law under the Christian emperors for punishing heresy with death was set forth by Theodosius I. against the Manicheans, &c., A.D. 382, and Priscillian, a Spanish Gnostic, was beheaded for heresy A.D. 385. The trial and punishment in all such cases were left to the civil magistrate. In process of time, however, councils not only condemned certain doctrines as heretical, but sometimes specified the punishments for heretics, Jews, and apostates; and bishops, after examining the accused, admonished them, if guilty, and then handed them over, if obstinate, to the secular courts.

Pope Innocent III., who considered heresy the deadliest of sins, sent 2 legates with the title of "inquisitors" into the south of France, to extirpate the heresy of the Albigenses (see

Chap. XII.). These legates, by the pope's authority, held their own court, summoned before it suspected heretics, tried, condemned, and punished them even with death. In 1206, Dominic de Guzman, founder of the Dominicans, was associated with them and became one of their most zealous agents. But this was only a local and temporary commission.

In 1215 the 4th council of the Lateran enacted new and severe canons against heretics, and made it the chief business of the bishops' synodal tribunals to search out and punish heretics. Pope Honorius III. issued new provisions against heretics, which were enforced by the emperor Frederic II. in 1224, condemning impenitent heretics to death, and penitent ones to perpetual imprisonment. The council of Toulouse, in which a papal legate presided, ordered in 1229 the establishment of a board of inquisitors in every city, composed of a clergyman and 3 laymen. But as many bishops were accused of remissness or partiality, pope Gregory IX. in 1232 and 1233 altered the institution, and established in Germany, Aragon, Southern France, Lombardy, &c., inquisitors' courts or "inquisitorial missions," appointing generally Dominican monks as inquisitors. Says the Penny Cyclopedia:

"The Inquisition was introduced into Rome as well as other parts of Italy by Gregory IX., and intrusted to the Dominicans, but it was a long time before it was established as a distinct and permanent court. Inquisitors were appointed by the pope on particular occasions, who visited the various provinces and towns, proclaiming to all persons the obligation they were under of informing against those whom they knew or suspected of being heretics, under pain of excommunication. At the same time they also made it known that all persons guilty of heresy who came of themselves before the inquisitor within a certain fixed period, and accused themselves and professed repentance, should receive absolution and be only subject to a canonical penance. These penances were public, humiliating, and very severe, as may be seen by a letter of St. Dominic concerning a heretic whom he had converted, by the acts of the council of Béziers, A.D. 1233, and of the council of Tarracona in 1242. After the expiration of the period of grace, the inquisitor

proceeded *ex-officio* against those who were denounced, the name of the informer being kept secret: he examined witnesses privately in presence of a notary and 2 priests, and having taken down the evidence in writing, he read it over to the witnesses,[1] who were asked whether they confirmed what had been read. If there appeared to be sufficient grounds for proceeding against the accused, the inquisitor ordered his arrest by the municipal officers, and he was taken to the convent of the Dominicans, if there was one in the town, or to the prison of the ecclesiastical court. He was then interrogated by the inquisitor, and his answers might be used afterwards as evidence against him. If the accused denied the charge of heresy, he was supplied with a copy of the instruction and depositions, but without the names of the accuser and witnesses, and with the omission of such circumstances as might discover them. The accused having made his answer or defense, which was taken down in writing, if he denied the charges, the inquisitor, together with the bishop of the diocese or his delegate, if they thought proper, ordered him to be put to the torture[2] in order to obtain his confession. The torture might be repeated 3 times, but it was afterwards ordered to be applied only once; this regulation however was often evaded by suspending the torments and then resuming them, and considering the whole as one torture. If in the end there were not sufficient grounds for the conviction of the prisoner, he was declared to be 'suspected of heresy,' was obliged to make a public abjuration of all heresies, and was subject to certain penalties, according to the nature of the case. If the accused was convicted of heresy, but professed his repentance, he was condemned to prison for life, a penalty which however might be mitigated by the inquisitor. But if he was a 'relapsed,' that is to say, had been tried before, and found guilty, or only strongly suspected, there was no mercy for him;

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[1] The councils of Béziers and Narbonne, and pope Innocent IV., allowed criminals and infamous persons and accomplices to be witnesses, and conviction of heresy to be effected by their testimony.

[2] According to the Penny Cyclopedia, the first trace of any ecclesiastical sanction of the use of torture, even in the case of heresy or apostasy, is found in a decree of pope Innocent IV. in 1252; and this decree does not authorize the inquisitors to use it, but calls on civil magistrates to press offenders to confession against themselves and others by torture; but subsequently the necessity for secrecy in the proceedings of the inquisition led to the use of torture by the inquisitors themselves.

he was '*relaxatus*,' that is to say, given over to the lay magistrate, who, according to the civil and canon laws, was bound to put him to death upon the sentence of the inquisitor which declared him a heretic. The only favor shown to the relapsed heretic who confessed and abjured his guilt was, to be strangled before he was burnt. If the convicted heretic was not relapsed, but impenitent, a respite of the sentence was granted in order to effect his conversion, and if he at last abjured, his life was spared, and he was sentenced to perpetual imprisonment. If he persisted in his impenitence, he was publicly burned alive. Such were the principal characteristics of the old or delegated Inquisition as it existed from the 13th century to the latter part of the 15th, and the regulations of which are found in the '*Directorium Inquisitorum*' [= Directory of Inquisitors] of Friar Nicholas Eymeric, a native of Catalonia, and a Dominican monk of the 14th century, who held the office of chief inquisitor in Aragon for 42 years."

In the 15th century the Inquisition had nearly fallen into disuse in Aragon from the extermination of the heretics who had occasioned its introduction; but it had not yet taken permanent root in Castile and Leon and Portugal. What is called the "Modern or Spanish Inquisition" was introduced into Spain in 1480. Alfonso de Hodeja, Dominican prior in Seville, and Friar Philip de Barberis, inquisitor in Sicily, had suggested to Ferdinand and Isabella in 1477 the establishment of the Inquisition in Spain for punishing those Christians who secretly relapsed to Judaism. Isabella hesitated; but means were found to alarm her conscience; and she solicited and obtained in 1478 a papal bull authorizing Ferdinand and Isabella "to appoint 2 or 3 bishops or other dignitaries of the church, aged at least 40 years, of irreproachable character, graduates in theology and the canon law, who were to be commissioned to seek after and discover, throughout the dominions of the Spanish sovereigns, all apostates, heretics, and their abettors, with full power to proceed against them according to law and custom." After the execution of the bull had been suspended for 2 years by Isabella, the sovereigns appointed two Dominicans as inquisitors, with an assessor and a fiscal attorney. Of the commencement of

their work the Penny Cyclopedia thus speaks, a principal authority being the Jesuit Mariana's History of Spain:

"The inquisitors established their court in the Dominican convent of St. Paul of Seville, whence, on the 2d of January, 1481, they issued their first edict, by which they ordered the arrest of several new Christians, as they were styled [= converts from Judaism or their children], who were strongly suspected of heresy, and the sequestration of their property, denouncing the pain of excommunication against those who favored or abetted them. The number of prisoners soon became so great, that the Dominican convent not being large enough to contain them, the court was removed to the castle of Triana, in a suburb of Seville. The inquisitors issued another edict, by which they ordered every person, under pain of mortal sin and excommunication, to inform against those who had relapsed into the Jewish faith or rites, or who gave reason for suspecting them of being relapsed, specifying numerous indications by which they might be known. Sentences of death soon followed; and in the course of that year, 1481, 298 'new Christians' were burnt alive in the city of Seville, 2,000 in other parts of Andalusia, and 17,000 were subjected to various penalties. The property of those who were executed, which was considerable, was confiscated."

The terror excited by these executions caused a vast number of 'new Christians' to emigrate; some, condemned as contumacious, appealed to the pope, who revoked the authority previously given to the sovereigns to appoint other inquisitors, recommended mildness and moderation, and appointed Thomas de Torquemada inquisitor-general of the kingdoms of Castile and Aragon, with full jurisdiction over all inquisitors in Spain and its dependencies. Torquemada chose 2 jurists as his assessors and councilors, and created 4 subordinate courts, at Seville, Cordova, Jaen, and Villa Real (afterwards at Toledo). The organic laws or "instructions" of the new tribunal were framed by Torquemada and his assessors and promulgated in 1484; new articles were added in 1488 and 1498; and the inquisitor-general Valdez in 1561 compiled a new series of ordinances which regulated ever after the practice and proceed-

ings of the Spanish Inquisition. The Penny Cyclopedia says of these:

"They are substantially the same as those already noticed as being in practice by the old Inquisition, but are more minute and rather more unfavorable to the accused. By the old practice, for instance, the names of the witnesses for the prosecution were in many cases communicated to the accused, to whom they were of great use for his defense. Confiscation of the property of those who were condemned was not generally enforced under the old practice, and this was more particularly the case in the kingdom of Aragon. . . . . Another important characteristic of the new Spanish Inquisition was its compact organization and independence of all other authorities. The inquisitor-general was appointed for life; he was proposed by the king and approved by the pope. He appointed all other inquisitors under him, as well as visitors and other agents. He had full and discretionary power by the papal bulls in all matters of heresy. The grand-inquisitor, being thus placed as a distinct power between the king and the pope, was in reality independent of both."

An instance of this independence is the case of Carranza, archbishop of Toledo, who had attended the emperor Charles V. in his last moments, and who, in spite of all the influence of the pope and of the prelates at the council of Trent, was confined in the dungeons of the Spanish Inquisition 7 years, and finally, after pope Gregory XIII. had been induced reluctantly to declare that the archbishop was strongly suspected of believing 16 propositions qualified as Lutheran, was sentenced to 5 years' imprisonment in a Dominican convent and other penances. The archbishop soon after died in the convent at Rome where he was detained, after solemnly declaring in the presence of several witnesses "that he had never fallen into the errors with which he had been charged; that his expressions had been distorted into a meaning totally different from his; that he however humbly submitted to the judgment pronounced by the sovereign pontiff, and heartily forgave all those who had taken part against him in the trial, and would pray for them before the throne of grace." In his epitaph pope Gregory

XIII. had him described as a prelate "illustrious for his birth, his life, his doctrine, his preaching, and his charity."

The "Congregation of the Holy Office" (see Chapter V.), founded at Rome in 1543 by pope Paul III., consisted at first of 6 cardinals, styled "inquisitors-general of the faith," who had the superintendence over all other inquisitors, and full authority to proceed, without the concurrence of the bishops, against all heretics or persons suspected of heresy, to punish them, confiscate their property, degrade and deliver to the secular courts all clerical offenders, call in if necessary the assistance of the secular arm, appoint inquisitors and other officials, and hear and decide appeals from other inquisitors, but without interfering with the privileges of the Spanish Inquisition as then established. In 1564 popes Pius IV. and V. confirmed and extended the powers of the Roman Inquisition, which were however resisted in France. Pope Sixtus V., in 1588, made the "Holy Roman and Universal Inquisition" one of his 15 congregations, to consist of 12 cardinals with several prelates as assessors, several monks as consultors, and clergymen and lawyers styled "qualificators," who prepared the cases.

The Inquisition as established in Italy in the 16th century, was generally very different from the Spanish Inquisition. The inquisitors, except in Sicily, were instructed to proceed according to the usual form of the ecclesiastical courts; the depositions and names of the witnesses were to be communicated to the accused; sentence of condemnation was not accompanied by confiscation, and was subject to the sanction of the temporal sovereign. Among the Neapolitans cases of heresy were tried, as before, by the bishops' courts. Sicily alone, as an old dependency of Aragon, received the Spanish Inquisition. Venice had a political state Inquisition, but the ecclesiastical Inquisition was subject to many checks and its victims were put to death by drowning.

The Inquisition was abolished in several of the Italian states about a century ago: it was abolished by Napoleon in 1808 throughout Italy; and was reëstablished in the States of

the Church in 1814, and in Tuscany and Sardinia in 1833; and it was finally deprived of its power in Sardinia in 1848, and in the rest of Italy as the free institutions of Sardinia were extended in 1859 and 1870.

In February, 1849, the Inquisition at Rome, which has been styled "the mildest of all tribunals of this nature," was suppressed under the short-lived Roman Republic; but in June, 1849, it was reëstablished under Pius IX. in an apartment at the Vatican. Dr. De Sanctis, who had been for 10 years a qualificator of this Inquisition, has given a description of the palace of the Inquisition and of its contents, as these appeared when they were thrown open to the public in April, 1849. From the description published in his book, "Rome, Christian and Papal," the following account is abridged.

This palace, situated near the Vatican, and entered by iron gates, was composed of 2 rectangles united by a trapezium, the first rectangle for the use of the inquisitors and other officers, the second for the prisoners. In the 1st story, an immense hall led to two large and commodious apartments for the father commissary and the assessor; then came the hall of the tribunal, with the colossal arms of Pius V. (its builder) at one end, a large arm-chair surmounted by a huge crucifix, for the father commissary, an elliptical table and 20 chairs for the consultors, and a picture of St. Dominic; next were the archives, not to be entered, according to an inscription over the door, under penalty of excommunication. The "chancery," or 1st part of the archives, contained tables and writing materials and the records of all the modern trials since the middle of the 18th century. The library, or 2d part, contained all the correspondence of the Holy Office, all works in any language which praised the Inquisition, a complete collection of the works of the Italian reformers, and manuscripts found in the possession of heretical priests who were imprisoned or deprived of their property by the censor. The 3d part contained the ancient proceedings from the time of Pius V., as the famous trials of Pasquali, of Paleario, of Carnesecchi and of many others burned in Rome, the plans for the Valteline massacres (of the Waldenses in 1620), the documents of the Gunpowder Plot of England (1605), of the St. Bartholomew massacre in France, &c. Beyond the Archives, a trap in

the floor of the room occupied by one of the father "companions" led down by a stair-case to a recent opening made in the wall by order of the republican government, and this ended in a subterranean cavity like a sepulchre, with the earth on its bottom black and spongy, and on one side heaped up, covering half-buried human skeletons.—In the middle of the 2d rectangle, where the prisons were, was a dark and damp court-yard, and all around it were small gates with bars of iron, showing where were the old dungeons, little, low, damp cells, hardly large enough to contain one person. Below these cells were subterranean passages, formed by the ruins of Nero's ancient circus, in one of which still existed about 30 steps of a stone stair-case, which those whom the Inquisition condemned to die by being walled up had to descend. These victims, as the skeletons found at the bottom showed, had their hands bound behind their backs, and were buried up to their shoulders in earth mixed with lime; then the opening was walled up, and they were left to die by starvation. In another small and worse court-yard were 60 very small dungeons in 3 stories, each dungeon having an enormous iron ring fastened to the wall or to the pavement, and used for clasping the prisoner's waist. In the center of one of these dungeons was a large stone covering a hole in which many skeletons were seen, but whether they were buried dead or alive was not known. Some of the half effaced inscriptions on these prison-walls were:—"The Lord is my shepherd; I shall not want:" "The caprice and cruelty of man shall never separate me from thy Church, O Christ, my only hope:" "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."—The modern prisons were narrow cells in 2 compartments, separated by a long and narrow corridor. On each door was placed a crucifix, but the Savior's face was represented as menacing and ferocious. In each dungeon was written in large letters a threatening passage from the Bible, as, "Set thou a wicked man over him, and let Satan stand at his right hand;" "Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out," &c. The ancient hall of torture[1] was under ground and approached by a narrow stone stair-case. There was still "fastened into the wall an iron hook which sustained the axis of the wheel, and in the center was a square stone, in which a post was fixed, which

[1] "Pius VII., after his restoration [in 1814], is said to have abolished the use of the torture," says the Penny Cyclopedia.

served for torture by means of a rope. Iron rings fixed in the dome showed the means of other tortures. A large chimney-place in one of the angles of the room indicated the place of torture by fire. But lately this chamber had been converted into the wine cellar of the reverend father-inquisitor. At the side of this cellar the republican government had had a wall torn down, which, although painted gray and in such a manner as to appear ancient, yet, its mortar having been examined by masons, was recognized to be of very recent construction. This opening conducted into a high room where there were 2 large ovens, made in the form of hives, and these ovens were filled with calcined bones. When the inquisition could no longer burn its victims in public, they were burned secretly in these ovens."

Shoberl, who draws his materials from Catholic writers, gives the following description of the 3 kinds of torture,—by the rope, by water, and by fire,—commonly used by the Inquisition to extort confessions from an accused or suspected person :

"The first, called squassation, consisted in tying back the arms by a cord, fastening weights to his feet, and drawing him up to the full height of the place by means of a pulley. Having been kept suspended for some time, he was suddenly let down with a jerk to within a little distance of the floor, and with repeated shocks all his joints were dislocated; for this species of torture was continued for an hour and sometimes longer, according to the pleasure of the inquisitors present, and to what the strength of the sufferer seemed capable of enduring. If this torture was not sufficient to overcome him, that of water was resorted to. He was obliged to swallow a great quantity, and then laid in a wooden trough, provided with a lid that might be pressed down as tight as the operators pleased. Across the trough was a bar, on which the sufferer's back rested, and by which the spine was broken. The torture by fire was equally painful. A very brisk fire was made; and, the prisoner being extended on the ground, the soles of his feet were rubbed with lard or some other combustible matter, and placed close to the fire, till the agony extorted from him such a confession as his tormentors required. Not satisfied with their success, the judges doomed their miserable victims to the torture a second time, to make them own the motive or intention for the actions which they acknowl-

e lged to have committed; and a third time, to force them to reveal their accomplices or abettors."

The *Auto-da-Fé* or *Auto-de-Fé* (= Act of Faith) was the public and solemn reading of extracts from the trials before the court of the Inquisition, and of the sentences pronounced by the judges of that tribunal. The *Auto da Fé* properly ended with the transfer of the offenders to the secular authority for the execution of the sentences; but it is popularly applied to the execution of the sentences, particularly by burning. The clearing of the prisons of the Inquisition, which is implied in the public and general act, took place in Spain, Portugal, &c., at the accession or marriage of a king, birth of an heir apparent, &c. Similar solemnities on a smaller scale occurred every year on the Friday before Good Friday. The general description of an *Auto da Fé* is thus given by Shoberl:

"By daybreak, the tolling of the great bell of the cathedral summoned the faithful to the horrid tragedy. Persons of the highest distinction eagerly offered their services to escort the victims; and grandees were often seen assuming the character of familiars [=servants and spies] of the Inquisition. The Dominicans, with the standard of the execrable tribunal, opened the procession. The condemned walked barefoot, with a pointed cap on their heads, and dressed in a *san-benito*, a yellow frock with a cross on the breast and on the back, and covered with painted representations of the faces of fiends. The penitents, on whom some penance only was imposed, came first, and after the cross, which was borne behind them, followed such as were doomed to die. Effigies of persons who had escaped, and the remains of the dead that had incurred condemnation, appeared in the fearful procession lying in black coffins, on which were painted flames and infernal figures; and it was closed by priests and monks. Passing through the principal streets of the city to the cathedral, a sermon was preached, and their sentence read to the delinquents, each of them standing meanwhile, with an extinguished taper in his hand, before a crucifix. A servant of the Inquisition then smote them on the breast with his hand, to signify that the tribunal had ceased to have any power over them. The condemned were then delivered up to an officer of the civil authority, and soon afterwards conducted to the place of execution. Each was asked

INQUISITION.—AUTO DE FE

in what faith he would die ; if he said, 'in the Catholic,' he was strangled before he was burned ; the others, who persisted in their opinions, were consigned alive to the flames. These *Autos da Fé*, of which the professed historians of the Inquisition give such harrowing details as thrill the blood with horror, the people of both sexes and all ages thronged to witness with transports of satisfaction and joy surpassing those displayed on any other occasion. Even kings deemed it a meritorious act to attend those cruel exhibitions, with their whole court, and to feast their eyes on the torments of the wretched sufferers."

At a general *Auto da Fé* held at Madrid, on Sunday, June 30, 1680, by request of king Charles II., and minutely described by Olmo, an officer of the Inquisition, who was present, there were 55 condemned to the fire, of whom 21 were present in person, and 34 in effigy. The ceremony, including the procession, mass, sermon, reading of extracts from the processes and sentences of all the condemned, and absolution of those who had repented, lasted from 7 A.M. till 9 P.M., while the burning lasted from 4 P.M. till 9 1-2 A.M. of Monday. The *Autos da Fé* became very rare in Spain in the 18th century. The last person burnt by the sentence of the Inquisition in Spain was a woman accused of having made a contract with the devil. She was burnt at Seville, Nov. 7, 1781. The Spanish Inquisition was suppressed by Napoleon's decree in 1808 in the parts occupied by the French, and in 1813 by the Cortes ; it was reëstablished by Ferdinand VII. in 1814, and again suppressed by the Cortes in 1820 ; reëstablished under Ferdinand in 1825-6 ; again abolished in 1834, and its property confiscated in 1835 to pay the public debt. Col. Lemanouski and his French troops, who destroyed the Inquisition near Madrid in 1809, found in its dungeons, notwithstanding the previous disclaimers of the holy fathers, not only decaying and decayed bodies still chained, but also, as he says, "the living sufferer of every age and of both sexes, from the young man and maiden to those of threescore and ten years, all as naked as when they were born into the world," and "the instruments of torture, of every kind which the ingenuity of men or devils could invent."

The Spanish Inquisition was introduced into Sicily and Sardinia as well as the Spanish colonies in America, and the tribunals of Lima, Carthagena, and Mexico in America rivaled those of Spain itself in severity. It was established in Portugal in 1557 with nearly the same organization as in Spain; but its power was broken a century ago, and it was abolished about 50 years ago in Portugal and its dependencies, including Brazil and Goa. The Inquisition of Goa in the East Indies was long famous for its power and severity.

Llorente, who had been secretary-general of the Spanish Inquisition, and had at his disposal all its papers, wrote its history after it was suppressed in 1808 by the French. Modern Catholic writers have contested the accuracy of his citations from the documents of the Inquisition; but Protestant historians generally regard his authority in this respect as unshaken. He estimated the number burned alive in Spain under Torquemada (inquisitor-general, 1483-98) at 8,800; under Deza (inquisitor-general, 1499-1506) at 1,664; under cardinal Ximenes (inquisitor-general, 1507-17) at 2,536; from 1483 to 1808 (325 years) at 31,912. He estimated that 17,659 were burned in effigy, and 291,450 subjected to rigorous pains and penances, as imprisonment, galley-slavery, &c., during those 325 years in Spain. The number of the victims of the Inquisition in the Spanish and Portuguese colonies, and in Portugal, Sicily, Sardinia, and other parts of Europe can not be ascertained.

The Inquisition is by no means destitute of defenders and advocates in the 19th century. A Protestant missionary in Italy in 1853 wrote thus;

"If I had not seen, with my own eyes, articles from the *Tablet* [of London.], the *Univers* [of Paris], the *Cattolico* of Genoa, the *Armonia*, and *Campana* of Turin, the *Courier des Alpes*, and the *Echo du Mont Blanc* of Savoy, and a Roman Catholic Journal of Milan, I could not have believed how warm and unanimous the Roman Catholic prelates and their supporters are for the formal reëstablishment of the Inquisition, and how sanguine they are in the gradual attainment of this, their darling object, in every country under their control and influence."

The Catholic World, published in New York, and "heartily approved" by the archbishop, pope, &c., had for its leading article in February, 1869, a highly eulogistic account of cardinal Ximenes, the 3d Inquisitor-general in Spain, from which the following is taken :

"The council of Toulouse, in 1229, issued various decrees relative to the suppression of heresy, and may thus be considered as founding the first Inquisition. The Dominicans especially were employed in the work of extirpating heresy, and but for the exertions of such men the nations of Europe would have been overrun with Manicheism and various other forms of pestilent error. The Jews settled in Spain, penetrated in disguise every branch of society, and strove in every age to Judaize the people. The Inquisition was directed in a particular manner against this subtle influence, and the peculiar nature of the evil required peculiar remedies and antidotes. It was Judaism in the Church that it labored to extirpate, and not the race of Israel dwelling in the Peninsula.

"The inquisitors of Seville took office in 1481, and were appointed by the sovereigns Ferdinand and Isabella. Nothing was more natural than that they should seek to rid the body politic of a gangrene so fatal as secret Judaism. Yet Sixtus IV. had occasion to rebuke the royal inquisitors for their needless severity and to take measures for the mitigation of their sentences. But the institution was placed more and more under the control of the state, and whether clergymen or laymen were employed, they were alike subservient to the Spanish government. In 1492, when, by a memorable edict, the Jews were ordered to quit Spain, unless they submitted to be baptized, the sphere of the Inquisition's labors became greatly enlarged in consequence of the increased number of Jews who professed Christianity from worldly motives alone. The Moriscos also, or baptized Moors, came within the sphere of its action; and it was introduced into Granada by the advice of the 2d grand-inquisitor, Deza, in order to prevent their relapsing into Islamism.

"The sovereigns of Castile and Aragon promoted the Inquisition for other motives besides those here alluded to. They used it as an instrument for consolidating their own power and breaking that of the clergy and nobles. Piombal, at a later period, did the same in Portu-

gal. Hence it was popular with the lower classes, detested by the aristocracy, and often censured by popes. To these facts Ranke and Balmez abundantly testify, and their evidence is confirmed by that of Henry Leo, Guizot, Havemann, Lenormant, De Maistre, and Spittler. The falsehoods of Llorente respecting the Inquisition have been fully exposed, and those who sift the matter thoroughly will find that it was latterly more a political than a religious institution; that the cruelties it exercised have been enormously exaggerated; that it was in accordance with principles universally recognized in its day; that its punishments, however severe, were in keeping with the ordinary penal laws; that the popes constantly endeavored to mitigate its decrees; that Gregory XIII., Paul III., Pius IV., and Innocent XII., in particular, reclaimed against its rigors; that its institutions were good on the whole; its proceedings tempered with mercy; and that Ximenes, the 3d grand-inquisitor, conducted himself in that office with moderation and humanity, provided for the instruction of Jewish and Moorish converts, and 'adopted every expedient to diminish the number of judicial cases reserved for the tribunal of the Inquisition' (Hefele). He caused Lucero, the cruel inquisitor of Cordova, to be arrested, tried, and deposed from his high functions. He protected Lebrija, Vergara, and other learned men from envious aspersions, and kept a strict watch over the officers of the Inquisition, lest they should exceed their instructions or abuse their power. He endeavored, but without success in Ferdinand's lifetime, to exclude laymen from the council, and thus free the tribunal as far as possible from state influence. The number of those who suffered punishment under his *régime* has been greatly exaggerated by Llorente; and if he introduced the Inquisition into Oran, America, and the Canary Isles, it must be remembered that its jurisdiction extended over the old Christians settled there, and not over the natives.

"In reviewing Ximenes's conduct in such matters, we must never lose sight of the fact that absolute unity of religion was then the aim of all Catholic governments, whereas circumstances are now altered, and the question of religious liberty, though the same in the abstract, is wholly changed in its practical application."

A brief answer to this defense of the Inquisition may be found in the words of the Penny Cyclopedia respecting it:

"The general opinion of Europe, not merely of Protestant but of

Roman Catholic Europe, has reprobated and rejected its practice. . . . . It was only in the 13th century that the Inquisition set about discovering private and silent heretics, and having once established the principle that it was necessary to ferret out, as it were, all individuals who dissented in their minds from the orthodox church, all kinds of means were thought lawful for that purpose. . . . . It was the horror of this terrific code which made nations revolt against this tribunal, which excited the war in the Netherlands that lasted nearly half a century and ended in the separation of one-half of the country from the crown of Spain, which caused rebellions in Aragon, Sicily, Sardinia, and Naples, and embittered the religious feuds and wars of the 16th and 17th centuries. And yet with all the ingenuity displayed for the discovery and conviction of heretics, it is averred that a great number of individuals put to death by the Inquisition were orthodox Catholics. Among the proofs of this are the letters of Pietro Martire d'Angleria, councilor of the Indies (quoted by Llorente, ch. X.), the trials of Carranza and many other bishops, and even of persons who have been since canonized by the Roman church, such as St. Francis de Borja [= Borgia, 3d general of the Jesuits], St. Ignatius Loyola [founder of the Jesuits], St. Theresa, St. Juan de la Cruz [= St. John of the Cross; like Theresa, a Carmelite reformer], &c. Even popes have not escaped the attacks of the Inquisition. Sixtus V. having published an Italian translation of the Bible, the Spanish Inquisition placed it upon its index of forbidden books. The same Inquisition condemned the works of Cardinal Noris, a friend of Benedict XIV., who wrote in a strong manner to the Inquisitor general on the subject. These and other disputes of the Spanish Inquisition with Pius V., Clement VIII., and other popes, amply prove the little deference which it paid to the papal authority whenever it came in opposition to its own assumed supremacy.—It is an error to suppose that intolerance is peculiar to the Roman Catholic church; all churches and religions—Jews, Mohammedans, and heathens, Arians and orthodox, Greeks and Latins, Protestants and Catholics—all have persecuted in turn; but no other church or sect ever invented or enforced for centuries a permanent system of persecution that can be in any respect compared with that of the Inquisition."

The Inquisition was never permanently established in England, Denmark, Norway, or Sweden; it was established in

Poland only for a short time; its power in Germany was destroyed by the Reformation, though in some parts attempts were made to restore it, and it was wholly abolished by Maria Theresa more than 100 years ago; in France it was limited by several kings, weakened by various influences, and wholly abolished by Henry IV. at the end of the 16th century. In Rome it continued, with interruptions, until 1870. It has now no legal existence in any country, though its decrees are still regarded as law by the Roman Catholic prelates and clergy. The rescript of the "General Congregation of the Holy Roman and Universal Inquisition," dated August 21, 1850, by which the Odd Fellows, Sons of Temperance and all other secret societies (Fenians and all) are included with the Freemasons in one general condemnation by the Apostolic See, and in consequence their members are deprived of the sacraments, unless they promise never more to belong to those societies, is published with the decrees of the Baltimore council of 1866.

CHAPTER XII.

PERSECUTIONS.

It were easy to fill a long chapter with accounts of dreadful persecutions set on foot or sanctioned by the authorities of the Roman Catholic church.

The 4th Lateran council, held in 1215, under pope Innocent III., is one of the great ecumenical councils: and, in its 3d canon (see Chapter XXIII.), still unrepealed and undisclaimed, it not only excommunicates and anathematizes every heresy, and decrees that the condemned are to be given up to the secular powers to be punished and to have their goods confiscated; but directs the secular powers, under pain of excommunication, to endeavor to exterminate all heretics from their countries; and grants to Catholics who take the cross and arm themselves to exterminate heretics, the same indulgence and holy privilege as to those who joined the crusades for the holy land. This canon was enacted with direct reference to the crusade against the Albigenses, and it sanctioned and held up as a model for all time the principles of procedure which had been adopted in regard to them and their country. The responsibility of the course pursued was assumed for the Roman Catholic church in this language of the council:

"How much the church has labored by preachers and crusaders to exterminate heretics and injurious persons from the province of Narbonne and the parts near it, almost the whole world knows."

The Albigenses (in French, *Albigeois*),—so named from Albi or Alby (in Latin, *Albiga*), a town in Southern France, where

was held in 1176 a council condemning their opinions,—were properly a sect said to be connected with the ancient Manicheans and to hold that human bodies were the production of an evil being who arranged according to his own fancy the matter which the one supreme and eternal God had created; but the name was used in the 12th and 13th centuries, in a more extended sense, for all the sects in the South of France who regarded the papal authority and the Roman Catholic discipline and ceremonies as unlawful and erroneous, and thus included Waldenses and others who had no taint of Manichean doctrine. The history of the crusade against those who were thus grouped together as Albigenses, and who were in some parts more powerful than the church, is thus given in the Penny Cyclopedia:

"Pope Innocent III. sent two legates, Peter of Castelnau and one Rainier or Raoul, both Cistercian or Bernardine monks, as his legates to France, in order to extirpate all these heresies. Dominic, a Spaniard, and the founder of the order of Preachers [=Dominicans], returning from Rome in 1206, fell in with the legates, and volunteered his services in the same cause. These champions, who, without asking for the advice or the concurrence of the local bishops, and upon the sole authority of the pope, inflicted capital punishment on those heretics whom they could not convert by argument, were called, in common discourse, Inquisitors: but the famous tribunal of that name was not established until 1233 by Gregory IX., who entrusted it to the Dominicans. In 1208, Castelnau, one of the legates, who had become odious by his severities, was murdered near Toulouse; and Innocent III. on this proclaimed a regular crusade against the Albigenses, and against Raymond VI., Count of Toulouse, who supported them. All the French barons were summoned to take the field; and Simon, Count of Montfort, was appointed chief of the expedition, under the direction however, of Arnald, abbot of the Cistercians, and the pope's new legate. The war began in 1209, and lasted many years, attended by circumstances of the greatest ferocity. At the taking of Béziers, a general massacre of the inhabitants began. The legate being asked by some of the military leaders how they were to distinguish the Albigenses from the orthodox Catholics, of whom there were many in the town,—'Kill them all,' was the reply: 'God will find out his own.' Montfort

lost his life at the siege of Toulouse in 1218, and Raymond, his adversary, died in 1222. The war, however, was resumed by the sons of the two antagonists; until pope Honorius III., alarmed at the successes of Raymond VII., induced Louis VIII., king of France, to take the field in person. At last the Count of Toulouse, pressed on all sides, made peace with the king in 1229. This was a mortal blow to the Albigenses. The Inquisition was now permanently established at Toulouse to try those heretics who had escaped the sword. Raymond himself died some years after; and in him the house of the Counts of Toulouse became extinct, and its territories reverted to the French crown. The extermination of the Albigenses in the South of France was complete: the country was devastated."

The people commonly called the "Waldenses" or the "*Vaudois*" [pronounced vo-dwaw], who live in the Alpine Valleys of Piedmont in Northern Italy, have been persecuted for centuries by the Roman Catholics. The name "Waldenses" (= Waldensians) is derived from Peter Waldo, a rich merchant of Lyons, who became a reformer in the 12th century, and whose disciples were also styled "poor men of Lyons," "Leonists," &c. The French name "*Vaudois*" (in Latin "*Vallenses*") signifies "men (or "people") of the valleys." These Waldenses or *Vaudois* claim that their ancestors have inhabited the same country and held the same faith ever since the days of the apostles; but Mosheim and other ecclesiastical historians disallow this claim of antiquity as a distinct sect, "though," says Mosheim, "it has long been admitted that for centuries there had existed in the valleys of Piedmont various sorts of people, who were not in communion with the church of Rome," and that persons had long lived there "who agreed in many things with the Waldensians." In the middle ages the Waldenses and others of the same faith sent out many missionaries to visit their brethren scattered through France, the north of Spain, Flanders (now in Belgium), England, Germany, Poland, Bohemia and other parts of modern Austria, Italy, &c. Not only did preachers go on such errands, but many pious peddlers with silks and

other merchandise carried tracts and Bibles or portions of the Bible, which they distributed privately, as they had opportunity, and thus aided to keep alive and to propagate the religion of the Gospel. These proceedings were offensive to the priests and authorities of the ruling Church. Pope Lucius III. in 1184 placed all such heretics under a perpetual anathema; but still they spread rapidly, especially in Southern France and Northern Italy. All authorities agree that many Waldenses and Albigenses, persecuted in France, found a refuge in the valleys of Piedmont. But the inquisitors kept an eye upon them here also, and seized them wherever they went out from these mountain fastnesses. On Christmas, 1400, an armed force, furnished by the duke of Savoy at the demand of the pope's legate, unexpectedly invaded one of the valleys, and killed many Waldenses on the spot, while all that were able fled to a neighboring mountain where the morning found 80 infants dead in their cradles from the cold, and their mothers dying by their side. The regular crusades against them, however, date from 1487, when pope Innocent VIII. issued a bull for their extermination; but the Waldenses defeated the army that then came against them, and the duke of Savoy soon made peace with them. Though the Inquisition continued to seize, imprison and burn its victims as opportunity offered, it was not until 1560 that a new crusade against them was actually begun. In that year the duke of Savoy, after being repeatedly urged by the inquisitor Giacomello, sent by pope Paul IV., ordered the Waldenses to attend the Roman Catholic service and forbade them to exercise their own form of worship. They sent the duke a humble supplication with an apology for their faith; the duke proposed a conference between the Roman Catholic divines and theirs, but the pope disapproved of this; and at last, the duke, importuned by the inquisitor and nuncio and the Spanish court, resorted to arms to enforce obedience. Many atrocities were committed; some prisoners were burned alive; and women and children were not spared. The Waldenses defended themselves bravely, and once signally defeated the duke's troops at Pra del Tor, a small basin-like plain among the mountains, with only a nar-

row entrance. In 1561 the duke granted them peace and an amnesty, with the exercise of their religion within certain limits and on condition that the Roman Catholic worship should also be performed simultaneously in churches in their villages; but the court of Rome and the monks in Piedmont declaimed loudly against these concessions, and the Inquisition continued to trouble the Waldenses. Charles I. of England twice (1623 and 1629) sent an embassy to the duke to intercede for them. But a fiercer storm than any before it was now coming. The duke extirpated the Waldenses from the neighboring marquisate of Saluzzo; though he issued an edict to protect those in the valleys of Pinerolo (= Pignerol) and to check the prevailing practice among the Roman Catholic priests and laity of kidnaping the Waldensian children in order to bring them up in the Roman faith. About this time, the Waldensian schools and colleges were suppressed, while Roman Catholic convents were opened in the valleys, and the people were forbidden, under severe penalties, to send their children abroad for education.

In 1653 the Capuchins were driven away from their convent in one of the valleys by some Waldenses in a transport of imprudent zeal, and the convent was burned. Peace, however, was reëstablished; but the new duke found that the Waldenses had purchased property and established schools and houses of worship beyond the limits fixed by former edicts; and in January, 1655, he ordered the Waldensian families in the 8 lower communes or districts to sell out their property within 20 days and remove to the 5 communes in the higher part of the valley, or else to embrace the Roman Catholic faith. This order necessitated the hurried removal of more than 1000 families, it is said, in the depth of an uncommonly severe winter. On the 17th of April an army of Piedmontese, French, German and Irish troops, under the Marquis of Pianessa, entered the valleys, and soon gained possession by stratagem of all except the highest parts of the country. At a signal given April 24th, a massacre of the Waldenses began, of which the follow-

ing condensed account is taken from Rev. Dr. Robert Baird's "Sketches of Protestantism in Italy."

"Houses and churches were burned to the ground. Infants were remorselessly torn from the breasts of their mothers, and dashed against the walls or the rocks, or had their brains dashed out against each other; or two soldiers, taking each a leg, rent them asunder, or cut them in two with their swords. The sick were either burned alive,

WALDENSIAN WOMEN BURIED ALIVE.

cut in pieces, or thrown down the precipices with their heads tied between their legs. Mothers and daughters were violated in each other's presence, impaled, and either carried naked as ensigns upon pikes at the head of the regiments, or left upon poles by the road-side. Others had their arms and breasts cut off. Men, after being indecently and barbarously mutilated, were cut up limb by limb, as butchers cut up meat in the shambles; they had gunpowder thrust into their mouths and

other parts of their bodies, and then were blown up. Multitudes had their noses, fingers, and toes amputated, and then left to perish in the snow. Some, both men and women, were buried alive. Some were dragged by the hair on the ground at the tail of a mule. Numbers were cast into a burning furnace. Young women fled from their pursuers, and leaped down precipices, and were killed, rather than submit to their brutal violence. That these things occurred, we have in proof the depositions of more than 150 witnesses, taken in the pres-

HEADS OF WALDENSES BLOWN OFF WITH POWDER.

ence of notaries-public, and of the consistories of the different localities. Morland[1] and Leger[2] give all the details, with the names of

[1] Sir Samuel Morland, Cromwell's envoy to the duke of Savoy, and author of "History of the Evangelical Churches of Piedmont," published in 1658.

[2] Rev. Jean [= John] Leger, moderator of the Waldensian Synod, and author of "General History of the Vaudois Churches," published in French in 1669. From this history are taken the 2 cuts which illustrate the persecution of 1655

the men and women who suffered the greatest cruelty, as well as the depositions of the witnesses."

As soon as practicable after this massacre, Leger called together the principal persons who had escaped, drew up a statement, and sent it to all the Protestant states of Europe. The indignation and horror were instant and tremendous. The Protestant cantons of Switzerland, Cromwell (then Protector of England), and the States of Holland sent envoys with remonstrances to the duke of Savoy. On this occasion, Milton, who was Cromwell's secretary, wrote his celebrated sonnet:

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scattered on the Alpine mountains cold;
Even them who kept the truth so pure of old,
When all our fathers worship'd stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To Heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learn'd thy way,
Early may fly the Babylonian wo."

Through the mediation of Louis XIV. of France, a convention or treaty was concluded in August, 1665, which Cromwell in a letter to Louis XIV. in 1658 described as "a more concealed course of hostility under the name of peace." By it a general amnesty was granted, and the Vaudois were allowed to remain within certain limits, considerably smaller than they occupied before the ducal order of the previous January, and to have the exercise of their religion; but the Roman Catholic worship was to be performed in the same villages, and Roman Catholic missionaries were to be sent to preach there; and it was agreed that no Vaudois should be constrained to become a Roman Catholic, and no girls under 10 years, and no boys under 12, should be taken from their parents. Large subscrip-

tions were made for the relief of the Waldenses; in 2½ years nearly $100,000 were sent them from England, Scotland, and Ireland; but Cromwell died Sept. 3, 1658, and Charles II. of England squandered on his mistresses a large part (above $70,000) of the subscription which had been invested for the future aid of the Waldenses.* A new invasion of the valleys with the usual atrocities came in 1663–64; and it was both preceded and followed by oppression and suffering. But this was not all. Urged on by Louis XIV. of France, duke Victor Amadeus II. of Savoy published, Jan. 31, 1686, an edict ordering the Waldenses to demolish their churches, send away their pastors, and either abjure their religion within 15 days or leave the country. Remonstrance was vain; resistance was successfully begun, but the Waldenses soon surrendered unconditionally; their lands and goods were confiscated and given up to Roman Catholics; 2000 children were carried off to be brought up in the Roman Catholic faith; out of 14000 who were thrown into prisons, 11000 died in a few months, and the 3000 survivors were sent in December across the Alps into Switzerland, where they and those who had already escaped thither were kindly received. Some of the exiles went to Germany, Holland, England, and even America. But in August, 1689, a body of 800, led by Henry Arnaud, secretly recrossed the Alps, forced their passage over a bridge guarded by 2500 French troops, and made what is called "their glorious return to their valleys," where they maintained themselves against the forces of their enemies till April, 1690, when, an open rupture having taken place with Louis XIV., the duke of Savoy issued an edict of amnesty, giving the exiled Waldenses full leave to return to their homes and exercise their religion as before. The Waldenses fought bravely against the French in the war that followed, afforded the duke himself a place of refuge in 1706.

* Queen Mary, consort of Wm. III., gave the Waldenses £425 a year for several years; then, after an interval, Queen Anne increased the amount to £500 (= $2400), which continued to be issued to them by the British government down to 1797. The allowance was then discontinued until 1827, when an annuity of £277 was granted.

and received a public acknowledgment of their services to him. The bloody persecutions of the Waldenses came now to an end, though they suffered many disabilities and trials, and were mostly confined to their 3 valleys (except under Napoleon, 1796–1814); but in 1848 they also received from the Sardinian government full religious and ecclesiastical liberty, and were placed on a footing of civil and political equality with the Roman Catholics.

The persecutions of the Protestants in France began with the Reformation itself, and formed only a continuation of the treatment previously bestowed on the Albigenses, Waldenses, and other dissenters from the Roman Catholic church. The first Protestant martyr was John Leclerc, a wool-carder, who became minister of the evangelical church at Meaux, and was there publicly whipped thrice through the city, and branded on his forehead as a heretic. He was afterwards preaching the Gospel at Metz, and in his imprudent zeal broke in pieces as idolatrous the images of the Virgin and other celebrated saints in a chapel near Metz. Upon this he was seized, sentenced to be burnt alive, and taken to the place of execution. Of the tortures which his persecutors inflicted upon him before his death D'Aubigné writes:

"Near the scaffold men were heating pincers that were to serve as the instruments of their rage. Leclerc, firm and calm, heard unmoved the wild yells of the monks and people. They began by cutting off his right hand; then taking up the burning pincers, they tore off his nose; after this, they lacerated his arms, and when they had thus mangled him in several places, they concluded by burning his breasts."

While the persecutors were thus torturing his body, Leclerc solemnly and with a loud voice recited Psalm 115: 4–9; "Their idols are silver and gold, the work of men's hands," &c.: and after the preliminary tortures were completed, the martyr was burnt by a slow fire, according to his sentence. About the same time (1524) John Chatelain, D. D., an Augustine monk, who was associated with Leclerc as an evangelical preacher at Metz, was apprehended, degraded from the priest-

hood, and likewise burnt alive. Many other "heretics" were burned alive at Paris, and other places. No efforts were spared to extirpate the reformed doctrine from France. Inquisitors and priests were active and energetic in detecting and punishing those who dissented from the established church. Two whole towns in the south of France, Cabrières and Merindol, were destroyed, and their inhabitants were butchered in the streets for being Protestants. Yet the "Huguenots," as they were contemptuously called, increased rapidly amid all their persecutions, and became a formidable party in the realm, with the king of Navarre, the prince of Condé, and many of the nobility and gentry as their friends and supporters.

But on St. Bartholomew's day, August 24, 1572, occurred the dreadful slaughter of the Huguenots, which is commonly known as the "massacre of St. Bartholomew," or the "Bartholomew massacre." In 1570 a treaty was made between king Charles IX. and his Huguenot subjects, on the basis of amnesty, free toleration of the Protestants, &c. Two other treaties had been made and violated since the beginning of 1562. But Admiral Coligny, the leader of the Protestants, lent all his influence to sustain this new treaty, and with most of the Protestant nobility and gentry came to Paris to attend the marriage of Henry, the young king of Navarre, with Margaret, sister of Charles IX. The marriage was celebrated with great pomp on Monday, August 18th, and several days were passed in festivities. But on Friday, Admiral Coligny, as he was slowly walking home from a council at the Louvre and engaged in reading a paper, was wounded in his hand and arm by balls discharged by Maurevel, a hired assassin, from a house occupied by a dependent of the duke of Guise, a Catholic leader. At 2 o'clock on Sunday morning, a church-bell was tolled to give the appointed signal; the assassins, with white crosses on their hats and white handkerchiefs on their left arms, sallied forth, guided by torches at the windows of the Catholics, to the houses of the Huguenots, which were marked with two white stripes crossed on the door. The

slaughter had been already begun with the murder of the wounded admiral in his bed-chamber. His bleeding body was thrown out of the window into the court below, and joyfully recognized by the duke of Guise, who was there waiting for the murder to be effected. His head was subsequently cut off and presented to the king's mother. Before 5 A. M. other Huguenot chiefs had also been murdered in cold blood, and their remains, like his, were treated with brutal indignity. The tocsin was sounded from the parliament-house, and the populace of Paris were called on to join in the carnage and protect their religion and their king against Huguenot treason. "Death to the Huguenots—treason—courage—our game is in the toils —kill every man of them—it is the king's orders," shouted the court leaders, as they galloped through the streets, and cheered the armed citizens to the slaughter. The Huguenots were butchered in their beds, or as they attempted to escape, without regard to sex, age, or condition. Many Catholics also were now the victims of secret revenge and personal hatred, and died by the hands of Catholic assassins. The slaughter continued partially for 3 days; though a check was given to it in the latter part of the first day by the king's order, trumpeted through the city, commanding all but officials to go home under penalty of death; and by his proclamation, on the 2d day, forbidding unauthorized persons to kill or plunder, under a like penalty. The king of Navarre, afterwards Henry IV. of France, and the prince of Condé were in the palace of the Louvre during the massacre, and escaped death by pretending to become Catholics. The massacre was not confined to Paris, but spread through France. It is credibly estimated that 30,000 were assassinated at this time. The charges of conspiracy and treason made by king Charles and the court party against Coligny and the Huguenots have never been substantiated or believed; Charles himself, after a short and miserable life, filled with remorse, died in 1574; his mother, Catharine de' Medici (de Medicis, in French), who was grandniece of Pope Clement VII., and the ruler of France during the reigns of her

sons, Charles IX. and Henry III., died in 1589, universally detested in France; yet the massacre of St. Bartholomew, which she contrived, and which filled England and all Protestant countries with indignation and horror, was the occasion of unbounded rejoicing at Rome. A *Te Deum* was sung by order of pope Gregory XIII.; a salute was fired from the castle of St. Angelo; the bells rang; bonfires blazed; a medal was struck; and a painting by Vasari, representing the massacre, and bearing in Latin the inscription, "The Pontiff approves the killing of Coligny," was placed in the Vatican, and is still to be seen (Chapter I.). The medal, which is represented in the accompanying cut, bears on one side the portrait of the Pope with the inscription "*Gregorius XIII., Pont. Max. An. I.*" (= Gregory XIII., Chief Pontiff, Year 1); on the reverse is the destroying angel, with a cross in one hand and

ST. BARTHOLOMEW MEDAL.

a sword in the other, slaying the Protestants, the inscription being "*Hugonotorum Strages* [= Slaughter of the Huguenots], 1572." The medal, from which the cut was executed, was purchased at the pontifical mint in Rome a little more than 25 years ago for Sir Culling Eardley Smith. The painting and the medal both testify that in the 19th century the authorities of the Roman Catholic Church approve the massacre of St. Bartholomew.

After the king of Navarre ascended the throne of France by the name of Henry IV., he issued, April 15, 1598, the celebrated edict of Nantes, which gave to Protestants free toleration and equal privileges with the Catholics. But Henry was

assassinated in 1610 by Ravaillac, and the privileges obtained by the Protestants were soon curtailed. In 1685, Louis XIV. revoked the edict of Nantes and proscribed Protestantism. Soldiers had been previously sent into all the provinces to compel the Protestants to abandon their religion; their public worship was strictly forbidden, and their meetings were broken up by force; yet Protestants were deprived of their property and made galley-slaves, if they attempted to sell their possessions and to emigrate; and the frontiers were carefully guarded to prevent their escape from the country. Half a million, however, escaped to Switzerland, Holland, Prussia, Denmark, England, and America. These persecuting acts of the French king were applauded by the Roman Catholic prelates and clergy in general as well as by the Roman pontiff, Innocent XI.; and for more than a century not a Protestant place of worship, or public religious service, was allowed in France.

Only an allusion can here be made to the long and bloody persecutions of the Hussites and others in Bohemia, and of the Protestants in the Netherlands, in which last country, during the reign of the emperor Charles V., it is computed that not less than 50,000 persons lost their lives in consequence of their dissent from the Roman Catholic church. During the short reign of Queen Mary in England (1553–8) about 288 persons suffered death for the same reason, while others died in prison, and multitudes were constrained to flee from the country. Says John Rogers, an English member of the Society of Friends, "Millions, many millions, some declare that *fifty* millions, and some declare that even nearly *seventy* millions have gone to the grave through papal persecution."

But Roman Catholic persecutions have taken place in the 19th century as well as in previous ages. Dr. Kalley, a pious Scotchman, went to the island of Madeira in 1838, for his wife's health. There he studied the Portuguese language, established a hospital and dispensary for the poor, and schools for their children and for adults, imported and circulated hundreds of copies of the Scriptures, and held meetings for read-

ing and expounding the Scriptures and for prayer. This became known to the priests, and persecution broke out. Dr. Kalley was imprisoned for months in 1843, and compelled to quit the island in 1846. Many of the converts were imprisoned or otherwise persecuted; and in consequence of mob-violence, encouraged by Roman Catholic priests, about 1000 people, who had become Protestants, were compelled to abandon their property and flee from the island. They took refuge in Trinidad and other West India islands; and the larger part of the exiles subsequently came to the United States, and settled in the State of Illinois, at Springfield, Jacksonville, &c.

The relation of the Roman Catholic church to civil and religious liberty is the subject of Chapter XXVII. Its denial of the right of private judgment is considered in Chapter XXII.; its assumption and exercise of temporal power, in Chapter XXIII.; its burning of John Huss and Jerome of Prague, in Chapter VI; and the bulls *In cœna Domini* and *Unigenitus* are noticed in Chapter IV.

The whole history of the Inquisition (Chapter XI.) is a history of persecution; the oath taken by the bishops (Chapter VII.) binds them to persecute heretics; the Catechism of the Council of Trent claims that heretics and schismatics are still subject to the jurisdiction of the church, "as those who may be summoned by it to judgment, punished,[1] and condemned with an anathema:" the Council of Trent anathematizes those who affirm that baptized infants, who, when grown up, will not confirm the promises made by their godfathers at their baptism, "should be left to their own choice, and not be compelled, in the mean time, to a Christian life by any other punishment than exclusion from the eucharist and other sacraments, until

[1] Prof. Donovan's translation of this catechism, republished by the Catholic Publication Society, interpolates the word "spiritual" in this passage, which it thus loosely renders; "inasmuch as they are liable to have judgment passed on their opinions, to be visited with spiritual punishments, and denounced with anathema." The original refers to persons rather than opinions, and to temporal as much as to spiritual punishments.

they repent" and the creed of Pius IV., in repeating which every Roman Catholic declares, "I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils," &c., confirms the authority of the persecuting canon enacted by the 4th Lateran council and recited at the beginning of the present chapter.

In reverting to the fact, already admitted, that Protestants have been guilty of persecution, we may use the language of Rev. Prof. G. P. Fisher of Yale College, contained in the New Englander for April, 1870:

"There are two important differences between Protestants and Roman Catholics, in regard to this subject. The first is, that the amount of persecution of which Protestants have been guilty is far less than that for which Catholics, in the same period of time, are accountable. Thus, Protestants have never perpetrated such cruelties as were perpetrated in the Netherlands by the Roman Catholics under Philip of Spain and through the Inquisition. This difference is not an unimportant one; since it shows that the misgivings which spring from humane Christian feeling have had far more practical influence in neutralizing the power of wrong principles, among Protestants than among Roman Catholics. It took some time for Protestants to emancipate themselves from the theory of persecution, which was an heir-loom from the middle ages and the Catholic hierarchy; but even before this happy result was consummated, it was manifest that the old principle of suppressing error by force had relaxed its hold upon the Protestant mind. The main difference between Protestants and Catholics on this subject, however, is that while we disown the theory of persecution, and lament that Protestants should have been so mistaken as to be guilty of it; while, in short, we heartily repent, so far as one generation can repent of the errors of another, of all the instances of religious persecution in which Protestants bore a part, the Catholic Church makes no such confession and exercises no such compunction."

That Protestantism is not as a system responsible for persecution is evident from the express declarations of Protestant churches. That "the civil magistrate hath no authority in things purely spiritual," and "may not interfere in matters of

faith,"—that "excommunication being a spiritual punishment, it doth not prejudice the excommunicate in, nor deprive him of his civil rights,"—and that "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to His word, or not contained in it," are doctrines officially set forth by the Protestant Episcopal, Presbyterian, and Congregational churches, and accepted by Protestant churches generally, both in Europe and America.

There is this difficulty in the way of removing from the Roman Catholic church of the 19th century the responsibility for the theory and practice of persecution: the Church, whose authorities have so explicitly taught it and whose history is so full of it, must be different from what it was—that is, must be neither infallible nor unchangeable—or else the Church now must sanction and defend what the Church has openly and undeniably taught and practiced for centuries; in other words, the Roman Catholic Church is distinctively and preëminently a persecuting church.

Said the London Times of January 14, 1853, in perfect correspondence with some Roman Catholic utterances:

"The vengeance of Rome against heretics is measured only by her power to punish them."

CHAPTER XIII.

THE BIBLE.

"THE BIBLE," said Chillingworth more than two centuries ago, 'the Bible *only*, is the religion of Protestants." The confessions of all Protestant churches echo this sentiment. "Holy Scripture containeth all things necessary to salvation," say the Church of England, the Protestant Episcopal Church in the United States, the Methodist Episcopal Church (in substance), &c. The Westminster Catechism declares, "The holy Scriptures of the Old and New Testament are the word of God, the only rule of faith and obedience." "The supreme standard by which all human conduct, creeds, and opinions should be tried"; "the only rule of faith and practice"; and other varying forms, to the same effect, are used to characterize the Bible in the creed and covenants of different Protestant churches. They all agree in taking the Bible as the one sufficient guide to heaven.

But Roman Catholics express themselves differently from Protestants in this matter. They receive the Bible indeed; but they want something more than the Bible for their guide. Thus the creed of pope Pius IV. declares, after repeating the Nicene creed as held by the church:

"I most steadfastly admit and embrace apostolic and ecclesiastical traditions, and all other observances and constitutions of the same church.

"I do also admit the holy scriptures, according to that sense which our holy mother the church has held and does hold, to which it belongs to judge of the true sense and interpretation of the scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers."

The council of Trent passed a decree "respecting the canonical scriptures," and another "respecting the edition and use of the sacred books." These two decrees, occupying about 3 pages, are in substance as follows:

The first places "the unwritten traditions, which, received from the mouth of Christ himself by the apostles, or from the apostles themselves, the Holy Spirit dictating, have come down to us, as if delivered from hand to hand," on an equality, as to pious affection and veneration, with the books of the Old and New Testament; gives a list of these canonical books, including in the Old Testament[1] all the "Apocrypha," except I. and II. Esdras and the prayer of Manasses; and anathematizes any one who may not "receive as sacred and canonical all those books and every part of them, as they are commonly read in the Catholic church, or are contained in the old Vulgate Latin edition, or who may knowingly and deliberately despise the aforesaid traditions." The 2d of these decrees "ordains and declares that this same old and Vulgate edition, which has been approved in the church by the long use of so many ages, shall be held as authentic in public lectures, disputations, sermons, and expositions; and that no one, on any pretext whatever, may dare or presume to reject it:" it likewise forbids

[1] The books which this decree includes in the Old Testament are here given, with their names as printed in the Douay Bible, and the corresponding book or part [in brackets] of the Old Testament or Apocrypha in the English Bible, wherever the two versions differ: "Genesis; Exodus; Leviticus; Numbers; Deuteronomy; Josue [= Joshua]; Judges; Ruth; I. Kings, alias I. Samuel; II. Kings, alias II. Samuel; III. Kings [= I. Kings]; IV. Kings [= II. Kings]; I. Paralipomenon, alias I. Chronicles; II. Paralipomenon, alias II. Chronicles; I. Esdras [= Ezra]; II. Esdras, alias Nehemias [= Nehemiah]; Tobias [= Tobit, in Apoc.]; Judith [in Apoc.]; Esther [10 chapters in O. T., and nearly 7 chapters in Apoc.]; Job; Psalms; Proverbs; Ecclesiastes; Canticle of Canticles [= Song of Solomon]; Wisdom [in Apoc.]; Ecclesiasticus [in Apoc.]; Isaias [= Isaiah]; Jeremias [= Jeremiah]; Lamentations; Baruch [in Apoc.]; Ezechiel [= Ezekiel]; Daniel [= Daniel in O. T.; and in Apoc., the Song of the 3 Children, the Story of Susanna, and the Idol Bel and the Dragon]; Osee [= Hosea]; Joel; Amos; Abdias [= Obadiah]; Jonas [Jonah]; Micheas [= Micah]; Nahum; Habacuc [= Habakkuk]; Sophonias [= Zephaniah]; Aggeus [= Haggai]; Zacharias [=Zechariah]; Malachias [= Malachi]; I. Machabees [=I. Maccabees, in Apoc.]; II Machabees [= II. Maccabees, in Apoc.]. The New Testament of the two versions is substantially the same, "the Apocalypse" of the Douay being "the Revelation of St. John the Divine" in the English version.

any interpretation of the scriptures "contrary to that sense which holy mother church has held and holds, or contrary to the unanimous consent of the fathers," the offenders to be "denounced by the ordinaries [= bishops], and punished with the penalties determined by law" ["*a jure*" = by legal right or justice]; it provides for a censorship of Bibles and religious books, under penalty of excommunication and fine for those who print, publish, circulate, or have them without the examination and approval of the ordinary; and it provides punishment by the bishops for those who pervert the language of holy scripture to profane uses.

The 2d Plenary Council of Baltimore, held in 1866, after repeating some of the leading parts of the Tridentine decrees, adds another decree, which is thus translated:

"Since the faithful keeping of the deposit of the Holy Scriptures, committed by the Lord to the Church, requires of the bishops to strive with all their strength, lest the word of God, adulterated through the fraud or carelessness of men, be furnished to the faithful, we vehemently urge all the pastors of souls of this region, to keep continually before their eyes all those things which have been decreed in the matter of so great moment by the holy council of Trent, commended by the supreme pontiffs, especially by Leo XII. and by Pius VIII. of happy memory, in their encyclical letters, and determined by the most Illustrious and Reverend, John Carroll, Archbishop of Baltimore, in conjunction with the other bishops of this region, at the meeting held in the year 1810: that they keep away from their own flocks the bibles corrupted by non-Catholics, and permit them to pick out the uncorrupted food of the word of God only from approved versions and editions. We therefore determine that the Douay version, which has been received in all the churches whose faithful [i. e., whose members] speak English, and deservedly set forth by our predecessors for the use of the faithful, be retained entirely. But the bishops will take care that for the future all editions, both of the New and of the Old Testament of the Douay version, be most faultlessly made [i. e., printed], according to the most approved copy to be designated by them, with annotations which may be selected only from the holy fathers of the church, or from learned and Catholic men."

By the "old Vulgate Latin edition" the council of Trent meant the Latin version of the Bible which has long passed as Jerome's. He was one of the most learned and celebrated of the Latin fathers, a monk and priest, born in Dalmatia about A. D. 330, and dying at Bethlehem about A. D. 420. About A. D. 383 he began, at the request of pope Damasus, to revise the old Latin version of the Bible; and about A. D. 390–404 he made a new translation of the Old Testament from the Hebrew. The Latin Bible, which is called by his name, is in some parts a very valuable translation, but is of very unequal merit, and is thus described by an able English critic and scholar, Rev. B. F. Westcott, in Smith's Dictionary of the Bible:

"The books of the Old Testament, with one exception, were certainly taken from his [Jerome's] version from the Hebrew; but this had not only been variously corrupted, but was itself in many particulars (especially in the Pentateuch) at variance with his later judgment. . . . . The Psalter [= Psalms] . . . . was retained from the Old Version, as Jerome had corrected it from the Septuagint [= the ancient Greek version of the Old Testament]. Of the Apocryphal books Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the Old Version against his judgment; and the Apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own version, were treated as integral parts of the books. . . . . In the New Testament, ... the text of the Gospels was in the main Jerome's revised edition; that of the remaining books his very incomplete revision of the old Latin."

In regard to the editions of the Vulgate published by popes Sixtus V. and Clement VII., see the account of the bull *Æternus ille*, in Chapter IV.

The Roman Catholic church, as appears above, accepts and defends the Latin Vulgate Bible as its standard, and anathematizes all who appeal from it to any other version, or even to the Hebrew and Greek originals. Moreover, every translation of the Bible into English or any other language must be made

from the Vulgate, and accompanied with notes; or it can not be acceptable to that church. Thus the title page of a Douay Bible in the author's possession reads:

"The Holy Bible, translated from the Latin Vulgate: diligently compared with the Hebrew, Greek and other editions, in various languages. With annotations by the Rev. Dr. Challoner; together with references and an historical and chronological index. With the approbation of the provincial council. Baltimore: published by Fielding Lucas, Jr. 138 Market Street."

The New Testament, translated into English from the Latin Vulgate, and approved by the University of Rheims in France, was published at Rheims in 1582; and is hence called the "Rhemish Testament." The Old Testament, translated into English from the Vulgate, and approved by the University of Douay in France in 1609, completed the Roman Catholic version of the Bible into English, which is therefore called the "Douay Bible." The annotations by Rev. Dr. Challoner, now published in the Douay Bibles of this country, differ much from the notes by the translators in the early editions; and the version itself, as now published, has been considerably modified in its language* from that which was used by the translators, and is more like the English version of 1611, which is often called king James's Bible, or the authorized version, and is familiar to all English-speaking Protestants as their common Bible.

A few comparisons between the Douay (with its notes) and the common English Bible will be of interest. The edition used of the former is that of which the title page is given above.

* Thus "arch-synagogue" in Mk. 5: 35, is now "ruler of the synagogue"; "longanimity" in Rom. 2: 4, is "long-suffering"; "a new paste, as you are azymes," in 1 Cor. 5: 7, is now "a new mass, as you are unleavened"; "obdurate with the fallacie of sin," in Heb. 3: 13, is "hardened by the deceitfulness of sin," &c.

DOUAY VERSION. Gen. 1 : 1–8.

"In the beginning God created heaven and earth.

"2 And the earth was void and empty, and darkness was upon the face of the deep: and the Spirit of God moved over the waters.

"3 And God said: Be light made. And light was made.

"4 And God saw the light that it was good: and he divided the light from the darkness.

"5 And he called the light Day, and the darkness Night: and there was evening and morning one day.

"6 And God said: Let there be a firmament* made amidst the waters: and let it divide the waters from the waters.

"7 And God made a firmament, and divided the waters that were under the firmament, from those that were above the firmament. And it was so.

"8 And God called the firmament, Heaven: and the evening and morning were the second day."

Psalm cxvi.

"Alleluia.

"O praise the Lord, all ye nations: praise him, all ye people.

"2 For his mercy is confirmed upon us: and the truth of the Lord remaineth for ever."

St. Matthew 3 : 1–12.

"Now in those days came John the Baptist preaching in the desert of Judea;

"2 And saying: Do penance†: for the kingdom of heaven is at hand.

ENGLISH VERSION. Gen. 1 : 1–8.

"In the beginning God created the heaven and the earth.

"2 And the earth was without form, and void; and darkness *was* upon the face of the deep: and the Spirit of God moved upon the face of the waters.

"3 And God said, Let there be light and there was light.

"4 And God saw the light that *it was* good: and God divideth the light from the darkness.

"5 And God called the light day, and the darkness he called Night: and the evening and the morning were the first day.

"6 And God said, Let there be a firmament in the midst of the waters: and let it divide the waters from the waters.

"7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

"8 And God called the firmament Heaven: and the evening and the morning were the second day."

Psalm cxvii.

"O praise the Lord, all ye nations; praise him, all ye people.

"2 For his merciful kindness is great toward us: and the truth of the Lord *endureth* for ever. Praise ye the Lord."

St. Matthew 3 : 1–12.

"In those days came John the Baptist, preaching in the wilderness of Judea,

"2 And saying, Repent ye; for the kingdom of heaven is at hand.

"* *A firmament.* By this name is here understood the whole space between the earth and the highest stars. The lower part of which divideth the waters that are upon the earth, from those that are above in the clouds."

†"*Do penance.* Pœnitentiam agite, μετανοεῖτε. Which word, according to the use of the scriptures and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises."

"3 For this is he, who was spoken of by Isaias the prophet, saying: A voice of one crying in the desert: Prepare ye the way of the Lord; make straight his paths.

"4 And John himself had his garment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.

"5 Then went out to him Jerusalem and all Judea, and all the country about Jordan:

"6 And they were baptized by him in the Jordan, confessing their sins.

"7 And seeing many of the Pharisees and Sadducees * coming to his baptism, he said to them: Ye brood of vipers, who hath showed you to flee from the wrath to come?

"8 Bring forth, therefore, fruit worthy of penance:

"9 And think not to say within yourselves: We have Abraham for our father: for I tell you, that God is able of these stones to raise up children to Abraham.

"10 For now the axe is laid to the root of the trees. Every tree, therefore, that yieldeth not good fruit, shall be cut down, and cast into the fire.

"11 I, indeed, baptize you with water unto penance: but he who is to come after me, is stronger than I, whose shoes I am not worthy to carry: he shall baptize you with the Holy Ghost and *with* fire.

"12 Whose fan is in his hand: and he will thoroughly cleanse his floor, and gather his wheat into the barn; but the chaff he will burn with unquenchable fire."

"3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

"4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and and wild honey.

"5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

"6 And were baptized of him in Jordan, confessing their sins.

"7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

"8 Bring forth therefore fruits meet for repentance:

"9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

"10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

"11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

"12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

"* *Pharisees and Sadducees.* These were two sects among the Jews, of which the former were for the most part notorious hypocrites; the latter a kind of free-thinkers in matters of religion."

ST. MATTHEW 6 : 9–13.

"9 You, therefore, shall pray in this manner: Our Father, who art in heaven, hallowed be thy name.

"10 Thy kingdom come. Thy will be done on earth as it is in heaven.

"11 Give us this day our supersubstantial bread.*

"12 And forgive us our debts, as we forgive our debtors.

"13 And lead us not into temptation.† But deliver us from evil. Amen."

ST. JAMES 5 : 14–20.

"14 Is any sick among you? Let him bring in ‡ the priests of the church, and let them pray over him, anointing him with oil, in the name of the Lord:

"15 And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him.

"16 Confess, therefore, your sins one to another; ‖ and pray for one another, that you may be saved; for the continual prayer of a just man availeth much.

"17 Elias was a man passible like unto us: and with prayer he prayed that it might not rain upon the earth; and it rained not for three years and six months.

ST. MATTHEW 6 : 9–13.

"9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

"10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

"11 Give us this day our daily bread.

"12 And forgive us our debts, as we forgive our debtors.

"13 And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

ST. JAMES 5 · 14–20.

"14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

"17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

"* *Supersubstantial bread.* In St. Luke the same word is rendered *daily bread.* It is understood of the bread of life, which we receive in the Blessed Sacrament."

"† *Lead us not into temptation.* That is, suffer us not to be overcome by temptation."

"‡ *Let him bring in, &c.* See here a plain warrant of Scripture for the sacrament of extreme unction, that any controversy against its institution would be against the express words of the sacred text in the plainest terms."

"‖ *Confess your sins one to another.* That is, to the priests of the church, whom, ver. 14, he had ordered to be called for, and brought in to the sick: moreover, to confess to persons who had no power to forgive sins would be useless. Hence the precept here means, that we must confess to men whom God hath appointed, and who, by their ordination and jurisdiction, have received the power of remitting sins in his name."

"18 And he prayed again: and the heaven gave rain, and the earth yielded her fruit.

"19 My brethren, if any of you shall err from the truth, and any one convert him:

"20 He must know, that he who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."

1 JOHN 2: 1–4.

"My little children, these things I write to you, that you may not sin. But if any man sin, we have an advocate with the Father, Jesus Christ the just:

"2 And he is the propitiation for our sins; and not for ours only, but also for those of the whole world.

"3 And in this we do know that we have known him, if we keep his commandments.*

"4 He that saith he knoweth him, and keepeth not his commandments, is a liar; and the truth is not in him."

"18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

"19 Brethren, if any of you do err from the truth, and one convert him;

"20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

1 JOHN 2: 1–4.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

"2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

"3 And hereby we do know that we know him, if we keep his commandments.

"4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

To a Protestant, the notes in the Douay Bible are altogether the most objectionable part of it. No Protestant, of course, accepts or reverences as inspired truth the additions to the books of Esther and of Daniel, or any of the books which are found in the Douay Old Testament, but not in the Hebrew Bible. But there is much truth in a recent utterance by Prof. Tayler Lewis of Union College:

"We venture the assertion that a candid man of good education, and whose mind had never been prejudiced on the question, might read chapter after chapter of the Old and New Testament, in the common English version, in the Douay, in the Rheims, in the German of Luther, the Latin Vulgate, &c., without discovering any difference that would

"* *We have known him, if we keep his commandments.* He speaks of that *practical knowledge* by love and affection, which can only be proved by our keeping his commandments; and without which we cannot be said to *know* God, as we should do."

MARTYRDOM OF WM. TYNDALE, TRANSLATOR OF THE BIBLE.

arrest his attention. He might, in this way, read through the whole Scriptures without finding anything that could bear the name of a dogmatic contradiction."

Yet the opposition of the Roman Catholic church to the common English Bible, or, as they call it, the "Protestant Bible," is well known as no new thing. John Wickliffe (= Wycliffe), the herald of the Reformation, and the earliest translator of the Bible into English, made his translation from the Vulgate; but the council of Constance in 1415, more than 30 years after his death, anathematized him as a notorious and scandalous heretic, and ordered his body and bones to be disinterred and cast out from ecclesiastical burial. William Tyndale (= Tyndal or Tindal), another English reformer and a translator of the Bible from the Hebrew and Greek originals into clear and simple English, was, through the efforts and influence of Henry VIII. and others, arrested at his retreat on the continent, imprisoned a year and a half in a strong castle, condemned as a heretic, and finally, after uttering his last prayer, "Lord, open the king of England's eyes," was strangled and then burned at the stake, at Vilvoorden (now in Belgium), Oct. 6, 1536. Some of the early English versions of the Bible gave much offense to the Roman Catholics by their notes in opposition to the doctrines of the Roman Catholic church; but Cranmer's Bible (1540, &c.) and the authorized or Common English Version (published "by authority" of king James I. of England) omit all controversial or doctrinal notes, without satisfying the Roman Catholic demand at all. The council of Baltimore, giving law to the Roman Catholics in this country, only echo the prevalent and authoritative sentiment of their church when they speak of all but their own versions as "the bibles corrupted by non-Catholics." The Encyclical Letter of pope Gregory XVI. against Bible Societies, &c., is given in Chapter IV. The 4th of the "10 rules respecting prohibited books prepared by the fathers chosen by the council of Trent, and approved by pope Pius IV.," allowed bibles in the vulgar tongue only on the written permission of a bishop or inquisitor, and

to those persons who, in the bishop's or inquisitor's judgment, with the advice of the parish-priest or confessor, might thus have their faith and piety increased and not injured, the offender to be refused absolution till he should give up his bible to the bishop, the bookseller who sold him a copy being also subject to a fine equal to the value of the bible and to further punishment. But this rule, made more stringent by Clement VIII., was so modified by Benedict XIV. "that the perusal of such versions may be considered permitted, as have been published with the approbation of the apostolic see, or with annotations taken from the holy fathers of the church or from learned and Catholic men."

Bible-burning has been practiced by Roman Catholic priests both in this and in other countries. In November, 1842, Father Telmon, an Oblate missionary from Canada, who held a protracted meeting in the town of Champlain, N. Y., publicly burned 42 (Dr. Cote said, more than 100) Bibles given to the Catholics by Protestant agents of the Bible Society; but the resident priest, Father Dugas, disapproved of the burning, and the bishop of Montreal, who visited the place 5 days afterwards, expressed disapprobation in strong terms, though it does not appear that any penalty was inflicted on the Oblate father. Bibles were also burned in York, Pa., in 1852 and 1854. Another Bible, loaned to a poor sick Roman Catholic, was taken by the priest (an Austrian immigrant), and returned to the treasurer of the York County Bible Society, with the following letter (printed as it was written):

"York, March 19th, 1854.

"Sir,—I send you back the Bible you loaned to Gregory Berger. The reason I do so is, because that book is against Christianity itself.—I pray, You shall not judge me as opposed to the reading of Bible, sopposed that, what pretends to be the bible, is realy the bible. But that book which I send to You is party adulterated. partly interpolated, partly mutilated in those parts of it, which you and your fellows and mastors can not and could not onderstand, or which are opposed to what you call faith.

"I ask you therefore that you would spare Yourself the trouble of loaning books of that kind to people of my congregation. If I should find more such bibles I would not send them back, but I would burn them for they are worth it. "Respectfully

"FRANCIS JOSEPH WACHTER,
"Pastor of St. Mary's Rom. Catholic Church."

Bibles and Testaments, even if translated from the Vulgate, have been classed among the prohibited books, and burned, unless they had the prescribed notes or approbation. Thus in Chili, South America, the agent of the American Bible Society in 1834–5 saw New Testaments of an approved version, but without the notes, publicly and ceremoniously burned by a priest in the public square of one of the cities. Another Bible-burning took place in Chili about 4 years ago. Bibles translated from the Vulgate, and furnished by the British and Foreign Bible Society, were likewise burned in Brazil a few years since. Numerous other cases might be mentioned, in Spain, France, Italy, Syria, &c., were it necessary.

Bibles published with notes are necessarily more expensive than those without note or comment. The Douay Bible is easily obtained in the United States or in England at prices varying from $1..5 or $1.50 up to $35. But in Roman Catholic countries Bibles in the language of the people have usually been costly and scarce, if obtainable at all. Said Kirwan (Rev. Nicholas Murray, D.D.), in his Letters to Chief Justice Taney, published in 1852 under the title "Romanism at Home"; "The Bible as a rule is unknown in Italy." A correspondent of the New York Commercial Advertiser writing from Aosta in Piedmont about 20 years ago, says:

"I have traveled from Mount Ætna, in Sicily, through the different capitals of the Italian kingdom to the vale of Aosta; and in all my wanderings I have only seen 3 copies of the Word of God in the Italian language, namely, one at Pompeii, one at a bookstall in Milan, which had been put in circulation by some English Bible agent, and another at a library in Milan, a very elaborate edition in 12 volumes, with copious notes by the archbishop of Florence—price $10."

Another traveler, writing at a different time, speaks of copies of Martini's Bible openly exposed for sale in Rome. Martini's Italian Bible, which is here referred to, was published in the latter part of the 18th century, the translator, Anthony Martini, archbishop of Florence, receiving the benediction and acknowledgments of pope Pius VI. in 1778.

The Anglican bishops, in answering the invitation of pope Pius IX. to attend the Ecumenical Council of 1869–70, said, among other things:

"Let us humbly ask Thee, canst Thou show us even a single copy of the original Hebrew Old Testament printed in Thine own city, Rome, 'The Mother and Mistress of all churches?' No, not one. One edition of the New Testament in Greek, printed there the other day—about 400 years after the invention of printing—from the celebrated Vatican manuscript, we have now gratefully hailed; after long and anxious delay. But we apprehend that the flock committed to Thy pastoral care has still to wait for an edition from the Roman press, in their own tongue, of the Old or New Testament."

Spain, Portugal, Austria, and other exclusively Roman Catholic countries, were all in the same position as Italy in regard to Bibles a few years ago. Archbishop Hughes of New York having said that "the art of printing facilitates the diffusion of the Holy Scriptures, and that the Church avails herself with eagerness of that art for the purpose of multiplying copies of them," Anson G. Phelps, Jr., Esq., of New York, published a letter to the archbishop, asking him "which translation of the Holy Scriptures into the Italian language is acceptable to the Church, and sure to meet the 'patronage of popes, cardinals, and bishops,'" and giving a pledge "to print a large edition of this translation, and send it to Italy for gratuitous distribution." The offer appears never to have been accepted, and both Archbishop Hughes and Mr. Phelps died a few years afterwards. The offer has also been repeatedly made by Protestants, both in England and in this country, to print the Douay Bible for free circulation, without the notes, provided the Roman Catholic ecclesiastics would authorize its use among

their people; but this offer has always been promptly rejected.

Yet the Catholic Publication Society of New York has published and widely circulated a tract entitled "Is it honest?" the first question of which is—

"IS IT HONEST *to say that the Catholic Church prohibits the use of the Bible*—when any body who chooses can buy as many as he likes at any Catholic bookstore, and can see on the first page of any one of them the approbation of the bishops of the Catholic church with the Pope at their head, encouraging Catholics to read the Bible, in these words: 'The faithful should be excited to the reading of the Holy Scriptures,' and that not only for the Catholics of the United States, but also for those of the whole world besides?"

Those who have attentively and candidly read the preceding part of this chapter, will be able to answer this question without any special assistance.

CHAPTER XIV.

CHURCHLY AND DEVOTIONAL EXERCISES, ARTICLES, AND TERMS.

THE mass is the one great public service of the Roman Catholic Church, in which the offering and consecration of the sacramental bread and wine and the communion or Lord's Supper itself are the essential parts, with a preparation or introduction, and a post-communion or conclusion of the service.

HIGH MASS—ELEVATION OF THE HOST.

The mass is closely connected with the doctrine of transubstantiation (see Chap. II.), and is regarded as a repetition of the sacrifice of Jesus Christ. The late bishop England, in his "Explanation of the Mass," has this definition:

"The Mass is the principal office of the new law, in which, under the appearance of bread and wine, the Redeemer of the world is offered up in an unbloody manner upon our altars, as a true, proper, and propitiatory sacrifice for the living and the dead."

The name "mass" (*missa*, in Latin) is generally derived from the phrase "*Ite, missa est*" (= Go, it [the assembly] is dismissed), anciently used when the catechumens, or candidates for admission to the church, who attended the service up to this point, were notified to withdraw, that the church might be by itself at the Lord's Supper; and hence "*missa*" or "mass" was used to denote this part of the service itself.

The liturgy used in the mass by the Roman Catholic Church in most parts of Europe and Africa, and throughout America, is contained in the "Roman Missal," or mass-book, and is entirely in Latin.* The name "liturgy" and the principal shaping of the mass are due to pope Gregory I. in the 6th century; the Roman missal has been revised and published under Pius V. in 1570, under Clement VIII. in 1604, under Urban VIII. in 1634. Certain parts of the mass are invariable, and make up the "Ordinary of the Mass;" other parts (the Introit, Collects, Epistle with its accompaniments, Gospel, Offertory, Secrets, Preface, Communion, and Post-Communion) vary for the different Sundays of the year, and for the festivals of particular saints or classes of saints, for the dead, for particular objects or occasions or places, &c. The Ambrosian liturgy, still used in the churches of Milan in Italy, differs but little from the Roman; but the Greek or Eastern church and the Greek Catholics have their liturgy in ancient Greek; the Maronites and Jacobites have theirs in ancient Syriac; the Armenians and Armeno-Catholics in ancient Armenian, &c.

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* The council of Trent's 9th canon on the sacrifice of the mass is, "If any one say, that the rite of the Roman Church, in which part of the canon and the words of consecration are uttered in a low voice, is to be condemned; or that the mass ought to be celebrated only in the vulgar tongue; or that water is not to be mixed with the wine in offering the chalice, because it is contrary to Christ's institution; let him be anathema."

"Low mass" or "private mass" is the ordinary mass, lasting from 20 to 30 minutes, and read without music. "High mass" is the service in which the responses and some other parts are chanted by the choir. A "solemn high mass," or "solemn mass," is a long and pompous service, used on great festivals and other solemn occasions, in which the deacon and subdeacon officiate, and chanting, singing by a choir, instrumental music and incense are introduced.

A "solemn pontifical mass" is a solemn mass celebrated by a bishop. A mass for the dead may be low, high, solemn, or solemn pontifical. A "conventual mass" is one celebrated in a convent. A "votive mass" * is one celebrated for the priest's own devotion, or at the wish of some of the faithful, and different from the prescribed mass or masses for the day. Masses for the dead, and votive masses generally, are prohibited on great festivals, &c., and are subject to special rules as to the hours. Private mass may be said, at least after matins and lauds, at any hour from dawn to noon. No sacrifice is offered on Good Friday.

Jesus enters the Garden.

THE PRIEST GOES TO THE ALTAR.

The 35 illustrations which follow, represent the 35 parts of the mass, with the emblematic signification of each in the upper part and named above it, and are copied from those published in "The Garden of the Soul," but with much improvement in the engraving.

* Among the votive masses are those of the holy Trinity, of Angels, of the Apostles Peter and Paul, of the Holy Ghost, of St. Mary, for any necessity, &c. The mass of the Holy Ghost, often celebrated on great occasions, has a reading of Acts 8 : 14–17 ; its gospel from John 14 : 23–31 ; its communion from Acts 2 : 2, 4 ; with several prayers for and invocations of the Holy Ghost.

The priest, having put on the prescribed vestments (see Chap. VII.), and made due preparation, takes the cup in his hand, and bears it elevated before his breast. He goes with downcast eyes, grave step, and upright body. An attendant carries the missal and other things necessary for the celebration, unless they have been made ready previously. On arriving at the altar, the priest bows low with uncovered head to the altar, or to the crucifix on it. He places the cup on the altar, and afterwards makes the sign of the cross by putting his right hand to his forehead, then below his breast, then to his left and right shoulders, and says in a distinct voice (in Latin), "In the name of the Father, and of the Son, and of the Holy Ghost." Then joining his hands before his breast, he begins the antiphony from Ps. 42 : 4 (= Ps. 43 : 4) "*Introibo ad altare Dei* [= I will go in to the altar of God] ;" and the attendant responds (also in Latin), "To God who makes joyful my youth." Afterwards the priest and the attendant or attendants alternately say the 42d Psalm* in the Vulgate (= Ps. xliii. in Hebrew and English), with the *Gloria Patri* (= "Glory be to the Father and to the Son and to the Holy Ghost. As it was in the beginning," &c.), and the above antiphony repeated, with the addition, "Our help is in the name of the Lord." "Who made heaven and earth." The *Confiteor* [= I confess] or Confession by the priest, bowing low, now follows thus :

Jesus prays in the Garden.

THE PRIEST BEGINS MASS.

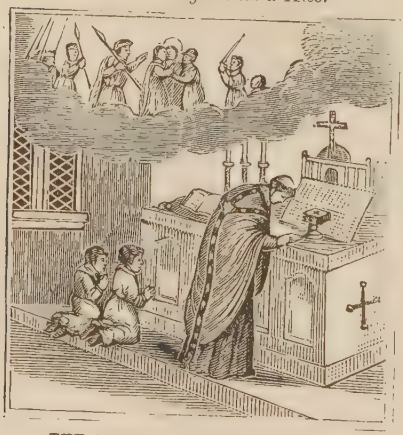
* In masses for the dead, and during Passion-week, this Psalm and the *Gloria Patri* are omitted.

"I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, brethren: because I have sinned too much in thought, word, and deed, (thrice he strikes his breast while he says) my fault, my fault, my very great fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter and Paul, all the saints, and you, brethren, to pray for me to the Lord our God." The attendants answer, "Almighty God pity thee, and, thy sins being taken away, bring thee through unto eternal life." The priest says, "Amen." Then the attendants repeat the confession, and say "thee, father," where the priest said "you, brethren."

Jesus falls on his Face.

AT THE CONFITEOR.

Jesus is betrayed with a Kiss.



THE PRIEST KISSES THE ALTAR.

Upon this the priest joins his hands, makes absolution, crosses himself, engages with the attendants in responsive prayer, and prays in secret at the altar for the pardon of sins. Then joining his hands above the altar, and bowing, he says:

"We pray thee, Lord, by the merits of thy saints, (he kisses the altar in the middle) whose relics are here, and of all the saints, that thou wilt deign to pardon all my sins."

At high mass, the celebrant, before saying the introit, blesses the incense, saying, "By him be thou blessed (here he makes the sign of the cross over it), in whose honor thou shalt be burned. Amen." Then, without speaking, he perfumes with it the cross, the relics and images of the saints (if there are any), and the altar on all sides. The deacon then perfumes the priest with it.

Jesus is led Captive.

THE PRIEST GOES TO THE EPISTLE SIDE OF THE ALTAR.

After kissing the altar, the officiating priest goes to its left horn, that is, to the Epistle side of the altar. There, standing before the altar, and making the sign of the cross from his forehead to his breast, according to the usual form, he begins with a distinct voice the introit (= entrance, or introduction) of the mass, and goes through it with his hands joined before his breast. The introit is one of the variable parts of the mass, and is composed usually of 2 short passages of Scripture, the 2d being a verse or two of a psalm, and the 1st being repeated after the *Gloria Patri*. Thus the introit for the 1st Sunday of Advent is composed of the 1st $2\frac{1}{2}$ verses of Psalm xxiv. (= Psalm xxv. in the English ver-

Jesus is struck on the Face.

AT THE INTROIT

sion) with the 4th verse, and then the *Gloria Patri*, and a repetition of the first 2½ verses; the introit for the 2d Sunday of Advent is marked as taken from Is. xxx. and Ps. lxxix., with the *Gloria Patri*, &c. After finishing the introit, the officiating priest repeats alternately with the attendants, with hands joined upon the breast, the *Kyrie eleison*, which consists of 9 Latinized Greek phrases, namely, "*Kyrie, eleison*" [="Lord, have mercy"], thrice uttered; then "*Christe, eleison*" [="Christ, have mercy"], thrice; then "*Kyrie, eleison*," thrice again.

Jesus is denied by Peter.

AT THE KYRIE ELEISON.

Peter converted by a look of Jesus.

AT THE DOMINUS VOBISCUM.

Afterwards the priest at the middle of the altar, extending and joining his hands, and inclining his head somewhat, intones, if it is to be said, the hymn, "*Gloria in excelsis Deo*"[1] [="Glory to God on high"], bowing as he utters the phrases signifying, "We worship thee," "We give thanks to thee," "Jesus Christ," and "Receive our prayer," and crossing himself as he says, "With the Holy Ghost." After the celebrant has in-

[1] This hymn or chant, as translated into English, is found in the Episcopal Book of Common Prayer.

toned or sung the first words, he is joined by the attendants or choir. The *Gloria in excelsis* is omitted on occasions of grief, penance, supplication for the dead, &c.

Then the priest kisses the middle of the altar, and turning to the people says, "*Dominus vobiscum*" [1] [= The Lord be with you], to which the response is, "*Et cum spiritu tuo*" [= And with thy spirit]. Afterwards he says, "*Oremus*" [= Let us pray], and offers the collects or prayers, one or more (up to 5 or 7], as the order for the day demands. At the end of the collect, the people answer, "Amen." On occasions of penance and humiliation, the celebrant says, "*Flectamus genua*" [= Let us bend our knees], when he and the people kneel, and at the word "*Levate*" [= Rise] they rise to the prayer which follows.

After the collects comes the Epistle, so called because it is generally a passage from one of the Epistles in the New Testament, though it is sometimes taken from one of the Prophets or from some other part of the Old Testament. Bishop England says:

Jesus is led to Pilate.

AT THE EPISTLE.

"At a solemn mass, the epistle is chanted by the subdeacon, standing with his face towards the altar, on the lower platform or floor of the Sanctuary, at the south side, or that on his right hand, which is thence called the epistle side of the chancel, of the sanctuary, and of the altar. After he concludes, he makes his reverence to the altar, which represents Christ, by going to the center of the chancel and bending his knee; then he goes to the celebrant who has continued at the book, reading in a low voice, and kneeling

[1] The *Dominus vobiscum* is repeated 7 times during the mass.

obtains his blessing; he then delivers the book which he has used to the deacon, who remained standing near the celebrant, and removes the book which the celebrant has used to the other side of the altar, while the deacon lays the book which he has received upon the altar. . . . After the Epistle, the Choir performs, and the celebrant reads a few verses, which are called, the Responsory, the Gradual [formerly sung on the steps, in Latin *gradus*], the Alleluia [= Hallelujah; omitted on days of penance, as in Lent, &c., and repeated in times of great joy, as at Easter, &c.], the tract [Latin *tractus* = drawn out, as in a melancholy note; omitted in times of great joy], the sequence or the prose [a sort of hymn, used on the most solemn occasions of Easter, Pentecost, &c.], the verses are differently called according to their nature or the occasion on which they are sung."

After the Epistle and its accompaniments the celebrant, bowing down before the altar, repeats the prayer beginning "*Munda cor meum, ac labia mea, Omnipotens Deus* [= Cleanse my heart and my lips, Almighty God]." We quote again from bishop England:

Jesus is brought to Herod.

AT MUNDA COR MEUM.

"He then reads the gospel at the north side, or that at his left hand side, when he faces the altar.

"In a solemn mass, the deacon kneels on the lower step of the platform, and prays, "Cleanse," &c.; then goes to the celebrant for his blessing, which he asks on his knees, at the Epistle side; the celebrant bestows it, in the following words: 'May the Lord be in thy heart and on thy lips, that thou mayst announce his gospel in a worthy and competent manner, in the name of the Father and of the Son and of the Holy Ghost.' Then rising, the deacon descends, and after having made his reverence to the altar, he goes, preceded by the incense-bearer and 2 acolyths with lighted tapers,

and the subdeacon, to the Gospel side; and having saluted the people, with his face turned towards the north, in the words *Dominus vobiscum* [= the Lord be with you], he proclaims the portion of the gospel which he is to publish; and having marked his forehead, mouth, and breast, with the sign of the cross, he perfumes the book with incense, sings the gospel, points out to the subdeacon the portion which he has sung, saying, '*Hæc sunt verba Christi* (= these are the words of Christ).' The subdeacon carries the book open to the celebrant, repeats the same words as he points that portion out, and the celebrant kisses the book, saying '*Credo*' and '*Confiteor*' (= I believe and confess). The deacon incenses [= perfumes with incense] the celebrant, and having bowed to him, they resume their places. . . . The people all stand during the reading or singing of the gospel. . . . .

Jesus is sent back to Pilate.

AT THE GOSPEL.

After the gospel the creed is properly introduced, as the profession of that faith, which the gospel has promulgated. That now recited is the creed of Constantinople [= the Nicene creed modified at Constantinople in A. D. 381; see Chapter II.] . . . It is begun by the celebrant, and taken up by the choir, to show that faith springs from Christ, and through him is established amongst the people. . . . It is said or sung only on Sundays and great festivals. After the celebrant and his attendants repeat it, they sit until the choir has concluded. This is the end of what is called the Mass of Catechumens. . . .

"The first part of the mass of the faithful is the Offertory. This is a small portion of the Scriptures applicable to the mystery or fact which is commemorated, and of course varies every day. This is called the offertory, because it was sung by the choir whilst the faithful made their offerings. . . . But the custom of receiving these contributions has long since gradually ceased. Where there is no choir, the celebrant reads it in a loud voice. After the offertory, at

Jesus is Scourged.

AT THE OFFERTORY.

Jesus is spoiled of his garments.

AT THE UNVEILING OF THE CHALICE.

a solemn mass, or indeed during its performance, the deacon and sub-deacon go up to the altar, both at the Epistle side; should the chalice not be on the altar, but placed at the credence-table below, the sub-deacon carries it up. . . . In plain masses the celebrant does everything himself.

"The deacon being on the right hand of the celebrant, uncovers the chalice, which has on its mouth a linen cloth called a purificatory, for wiping the chalice and paten; the paten is a small plate on which the bread for consecration is placed; this is laid on the chalice. If the deacon have not spread the corporal upon the altar during the creed, he now takes it from the burse or case in which it is kept, and spreads it on the altar. The corporal is a cloth neatly folded, except when spread upon the altar during the sacrifice, and the bread which afterwards becomes the body (=*corpus* [in Latin]) and the chalice are placed upon it. Taking the paten with the bread on it from the chalice, the deacon gives it to the celebrant, who lifting it up offers it, repeating the prayer,[1] 'Accept,'

[1] This prayer is in full: "Accept, holy Father, Almighty and eternal God, this immaculate host, which I thy unworthy servant offer to thee my living and true God, for my innumerable sins and offenses and negligences, and for all standing round, but also for all faithful Christians living and dead: that it may profit me and them for salvation unto eternal life. Amen." All the prayers between the offertory and the end of the canon, except the preface and Lord's prayer, are said in a low voice.

&c., as in the ordinary of the mass. After which, having made therewith the sign of the cross, he lays it on the altar. Meantime the deacon cleanses the chalice, and having put wine into it, the sub-deacon places the water before the celebrant, which he blesses with the sign of the cross, and the prayer, 'O God, who in creating,' &c. [a prayer to be partakers of Christ's divinity].—The sub-deacon then puts a small quantity of water into the chalice, and the deacon having wiped it carefully, gives it to the celebrant, who being assisted by the deacon, also repeating the prayer, offers it, saying, 'We offer unto thee,' &c.—then having made the sign of the cross therewith, he lays in on the altar, and the deacon covers it with the pall, which is a piece of linen, sometimes ornamented, but always made so stiff, by the sewing it on pasteboard or otherwise, as to rest steadily on the chalice and preserve its contents from anything which might defile them. . . . The celebrant then bowing down says the prayer, 'Accept us, O Lord,' &c. [for acceptance of the offerers and their sacrifice]—after which, rising he says 'Come, O Almighty,'[1] &c.—and at the word 'bless,' he makes the sign of the cross over the host and chalice—then blesses the incense by the sign of the cross and the prayer,[2] 'May the Lord,' &c.—and perfumes the bread and wine, and the altar, repeating the prayers which follow.[3] After which he washes his hands, saying the

Jesus is Crowned with Thorns.

AT THE COVERING OF THE CHALICE.

[1] This prayer is—"Come, Sanctifier, almighty and eternal God, bless this sacrifice prepared to thy holy name."

[2] This prayer is—"By the intercession of blessed Michael the archangel standing at the right of the altar of incense, and of all his own elect, may the Lord deign to bless [the sign of the cross here] that incense, and receive it as sweet odor. Through Christ our Lord. Amen."

[3] These prayers are—that the blessed incense may ascend to God and his pity descend to us—that the prayer may be directed as incense, &c. (Ps. 140: 2-4 in Vulgate = Ps. 141: 2-4 in the English version)—and for the kindling in us of a flame of love and charity.

prayer, 'I will wash,'[1] &c—and then returns to the middle of the altar, where bowing down he repeats his request of sacrifice, saying, 'Receive, O holy Trinity,'[2] &c.,—then kissing the altar, he turns round, and expanding his hands, says, '*Orate Fratres*,'[3] [= Pray, brethren] &c—during this and the secret prayer, and the preface,[4] until just before the *Sanctus*[5] [= Holy], the deacon and subdeacon stand in their proper places behind the celebrant, but go up to the altar, the deacon on the right

Pilate Washes his Hands.

THE PRIEST WASHETH HIS FINGERS.

[1] Psalm 25 : 6—12 in Vulgate (=Ps. 26 : 6–10 in the Eng version) with the *Gloria Patri*. The *Gloria Patri* is omitted in the masses for the dead and in Passion week.

[2] This prayer is—"Receive, holy Trinity, this oblation, which we offer to thee in commemoration of the suffering, resurrection, and ascension of Jesus Christ our Lord and to the honor of blessed Mary ever Virgin, and of blessed John the Baptist, and of holy Apostles Peter and Paul, and not only of those, but also of all saints; that it may profit them unto honor, but us unto salvation: and that they may deign to intercede for us in heaven, whose memory we celebrate on the earth. Through the same Christ our Lord. Amen."

[3] The celebrant says these first words "*Orate Fratres*" (=Pray brethren) with his voice a little elevated; but the remainder ["that my and your sacrifice may be acceptable with God the Almighty Father"] is said inaudibly, or "in a perfectly under tone." Then the priest turns round to the altar and joins his hands before his breast; and the attendant, or bystanders answer, or otherwise the priest himself—"May the Lord receive the sacrifice from thy (or, my) hands, to the praise and glory of his name, to our profit also, and that of all his own holy church." The priest with a loud voice says, "Amen." The secret prayer or prayers which follow are variable, and correspond with the collects for the day or occasion. At the conclusion of these the priest says in a distinct voice or sings, "*Per omnia secula seculorum*" (=through all the ages of ages, i. e., world without end); the choir answers, "Amen;" the priest follows, "*Dominus vobiscum*" (=The Lord be with you); the response is, "*Et cum spiritu tuo*" (=And with thy spirit); the priest says, "*Sursum corda*, (=Lift up your hearts); and is answered, "*Habemus ad Dominum*" (=We have, unto the Lord); then the priest, "*Gratias agamus Domino Deo nostro*" (=Let us give thanks to the Lord our God); and the choir, "*Dignum et justum est*" (=It is proper and right); after which he says or sings the preface.

[4] The "preface" is so called, because it immediately precedes and introduces the canon of the mass. There are 11 different prefaces, namely, the common preface, and those of Christmas, Epiphany, Lent, Easter, Ascension, Pentecost, the Trinity, the Apostles, the Cross, and the Virgin Mary. They declare the propriety of giving thanks to God through Christ, pray to be permitted to worship God with the inhabitants of heaven, and introduce the *Sanctus*. Some of them refer also to the special occasions when they are used.

[5] The *Sanctus*, taken from Is. 6 : 3, &c., and uttered by the celebrant, with the

and the subdeacon on the left, to join in the words 'Holy, Holy, Holy,' &c.—after which the subdeacon having made his reverence to the altar, descends to his former place, and the deacon comes to the left hand side, to assist in turning the leaves of the book, during the canon which immediately follows."

Pilate says, "Behold the Man."

AT THE ORATE FRATRES.

The "Canon of the Mass," which is said to have been unchanged for nearly 1300 years, includes the consecration of the bread and wine, and the communion, and is read in a low voice.

The canon begins by invoking the Father of mercies, through Jesus Christ his Son, to accept these sacrifices for the holy Catholic church, for the pope and bishop and all the orthodox, and professors of the catholic and apostolic faith. Then follows the "memento" or "commemoration of the living," which is thus translated:

Jesus is Condemned to Die.

AT THE PREFACE.

choir and the people, is thus translated: "Holy holy, holy, Lord God of Sabaoth [=hosts]. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the

"Remember, Lord, thy servants and handmaids, N. and N., (he joins his hands; prays a little for those for whom he intends to pray, then with extended hands proceeds:) and all the bystanders, whose faith and devotion are known to thee, for whom we offer to thee. or who offer to thee this sacrifice of praise for themselves and all that belong to them, for the redemption of their souls, for the hope of their welfare and safety; and to thee, the eternal, living and true God, they pay their vows."

Jesus Bears His Cross.

AT THE MEMENTO FOR THE LIVING.

To this is added a commemoration "of the glorious ever-virgin Mary," and of the blessed apostles and martyrs, and of all the saints, "to whose merits and prayers thou mayst grant, that we may be defended in all things by the aid of thy protection."

The celebrant now spreads his hands over the bread and wine to be consecrated, and beseeches the Lord "graciously to accept this oblation of his servitude" in the ministry, "as also of his whole family" (the congregation), to dispose their days in peace, to preserve them from eternal damnation, and number them in the flock of the elect, "through Christ our Lord."

Now follows a prayer claimed to have come down from

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highest." The assistant rings the bell at the *Sanctus*, for the congregation to join in it. The celebrant crosses himself at the sentence, "Blessed is he that cometh."

the apostles, which, with the rubrics (in parenthesis) and other prayers, is translated from the Missal:

Veronica offers Jesus a Towel.

THE PRIEST HOLDS HIS HANDS OVER THE CHALICE.

"'Which oblation we beseech that thou, God, wilt deign to make in all things blessed (thrice he makes the sign of the cross over the oblation), approved, sure, rational, and acceptable; (he makes the sign of the cross once over the host and once over the chalice) that it may become to us the body and blood of thy dearest Son our Lord Jesus Christ.

"'Who the day before he suffered (he takes the host) took bread into his own sacred and venerable hands; (he raises his eyes to heaven) and raising his eyes to heaven—to thee, Almighty God, his Father—giving thanks to thee, (he makes the sign of the cross over the host) he blessed, brake and gave to his disciples, saying: Take, and eat all ye of this.'

Jesus is nailed on the Cross.

THE PRIEST SIGNS THE OBLATION.

"Holding the host in both hands between the fore-fingers and thumbs, he utters the words of consecration secretly, distinctly, and attentively over the host, and at the same time over them all, if more than one are to be consecrated:

"'For this is my body.'

"Having uttered the words of consecration, immediately he

Jesus is exalted on the Cross.

THE ELEVATION OF THE HOST.

kneels and adores the consecrated host; he rises, shows it to the people, places it back upon the corporal, again adores it; and does not disjoin his thumbs and fingers, except when the host is to be handled, down to the washing of his fingers.

"Then, having uncovered the chalice, he says: 'In like manner after supper, (he takes the chalice in both hands) taking also this noble chalice into his holy and venerable hands, giving thanks likewise to thee, (holding the chalice in his left hand, he makes the sign of the cross over it with his right) he blessed and gave to his disciples, saying: Take and drink all ye of this.'

Blood flows from Jesus' wounds

AT THE ELEVATION OF THE CHALICE.

"He utters the words of consecration over the chalice, attentively, continuously, and secretly, holding it a little elevated.

"'For this is the chalice of my blood, of the new and eternal testament: the mystery of faith: which shall be shed for you and for many for the remission of sins.'

"Having uttered the words of consecration, he replaces the chalice upon the corporal, and saying secretly, 'as oft as ye do this, ye shall do it for a memorial of me.'

"He kneels and adores, rises, shows it to the people, puts it down, covers, and again adores. Then disjoining his hands he says:

"'Whence also, Lord, we thy servants, but also thy holy people, mindful of the so blessed suffering of the same Christ thy Son our Lord, also of his resurrection from the dead, but also of his glorious ascension into the heavens, offer to thy excellent majesty of thy gifts and presents, (he joins hands and makes the sign of the cross thrice over the host and the chalice at the same time) a pure host, a holy host, an unspotted host, (he makes the sign of the cross once over the host and once over the chalice) the holy bread of eternal life, and the chalice of perpetual salvation.'

"With extended hands he proceeds:

"'Upon which mayst thou deign to look with a propitious and serene countenance, and to hold it accepted, as thou didst deign to hold accepted the gifts of thy just boy Abel, and the sacrifice of our patriarch Abraham, and what thy high priest Melchizedek offered to thee, a holy sacrifice, an immaculate offering.'

"Bowing low, joining his hands and placing them upon the altar, he says:

"'We as suppliants beseech thee, Almighty God; order these to be borne by the hands of thy holy angel to thy altar on high, in sight of thy divine majesty; that as many of us as (he kisses the altar) at this altar shall partake of thy Son's most sacred (he joins his hands, and makes the sign of the cross once over the body and once over the blood) body and blood, (he crosses himself) may be filled with every heavenly blessing and grace. (He joins his hands) Through the same Christ our Lord. Amen.'

Jesus prays for the World.

AT THE MEMENTO FOR THE DEAD.

"COMMEMORATION FOR THE DEAD:

"'Remember also, Lord, thy servants and handmaids, N. and N, who have gone before us with the sign of faith, and sleep in the sleep of peace. (He joins his hands, prays a little for those dead, for whom he intends to pray, then with extended hands proceeds)

To them Lord and to all who rest in Christ, we pray thee to grant a place of refreshment, of light and peace. (He joins his hands and bows his head.) Through the same Christ our Lord. Amen.'

The conversion of the thief.

AT NOBIS QUOQUE PECCATORIBUS.

"He strikes his breast with his right hand, saying with his voice a little raised [the prayer beginning] 'Nobis quoque peccatoribus, [which is thus translated:]

"'To us also sinners, hoping from the multitude of thy compassions, mayst thou deign to give some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and all thy saints: into whose society, we beseech thee, not as an appraiser of merit, but as a bestower of pardon, do thou admit us. (He joins his hands.) Through Christ our Lord.

Seven words of Jesus on the Cross.

AT THE PATER NOSTER.

"'Through whom, Lord, thou dost always create, (he now makes the sign of the cross thrice over the host and the chalice at the same time, saying,) sanctify, vivify, bless, and give to us all these good things. (He uncovers the chalice, kneels, takes the host with his right hand, holding the chalice with his left: thrice he makes the sign of the cross with the host from one lip of the chalice to the other, saying,) Through him, and with him, and in him, (twice he makes the sign of the cross

between the chalice and his breast) there is to thee, Almighty Father, in the unity of the Holy Ghost, (he raises the chalice a little with the host, and says,) all honor and glory. (He replaces the host, [wipes his fingers, if necessary,] covers the chalice, kneels, rises, chants or reads,) World without end. (Answer.) Amen. (He joins his hands.) Let us pray: admonished by salutary precepts, and directed by divine instruction, we dare to say.'"

The celebrant then extends his hands, and says or sings the Lord's prayer, and is answered at the end with a repetition of the last petition, "But deliver us from evil." The "canon of the mass," properly so called, ends with the prayer preceding the Lord's prayer; but the next part, which is the preparation for and receiving of the communion, is now also included in the canon.

In a solemn mass, the deacon, who stands behind the celebrant during the first part of the Lord's prayer, goes up before the conclusion of it to the celebrant's right, and the subdeacon now also carries up the paten, which he gives to the deacon, and then returns to his place below; the deacon having wiped the paten, places it in the right hand of the celebrant, who, having said the "amen" to the Lord's prayer, continues in a low voice the next prayer:

Jesus dies on the Cross.

AT THE BREAKING OF THE HOST.

"Deliver us, we beseech thee, Lord, from all evils past, present, and future; and the blessed and glorious ever Virgin Mary Mother of God interceding, with thy blessed apostles, Peter and Paul, and Andrew, and all the saints, (he crosses himself with the paten from forehead to breast, and kisses it) graciously give us peace in our days, that, supported by the help of thy compassion, we may be always both free

The Soul of Jesus descends into Hell.

THE PRIEST PUTS PART OF THE HOST INTO THE CHALICE.

from sin, and secure from every disturbance. (He places the paten under the host, uncovers the chalice, kneels, rises, takes the host, breaks it through the middle over the chalice, saying,) Through our same Lord Jesus Christ thy Son. (The part which is in his right hand he places upon the paten. Then from the part which remains in his left hand he breaks a small piece, saying,) Who with thee, in the unity of the Holy Ghost, liveth and reigneth God. (The other middle part with his left hand itself he places on the paten, and holding in his right hand the little piece over the chalice, in his left the chalice, he says in a distinct voice) World without end. (Answer.) Amen. (With the little piece itself he thrice makes the sign of the cross over the chalice, saying,) The peace of the Lord be ever with you. (Ans.) And with thy spirit. (He puts the little piece into the chalice, saying secretly,) May this mixture and consecration of the body and blood of our Lord Jesus Christ be made to us who receive it unto eternal life. Amen. (He covers the chalice, kneels, rises, and bowing to the sacrament, joining his hands, and thrice striking his breast, he says [" in an intelligible voice," the " *Agnus Dei*," thus] :) Lamb of God, who

The Conversion of many at the Cross.

AT THE AGNUS DEI.

takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us peace.' "

In masses for the dead, the celebrant does not strike his breast at the *Agnus Dei;* instead of the "have mercy on us" is twice said "grant them rest;" and instead of "grant us peace" is said "grant them eternal rest;" the prayer for the peace of the church is omitted, as well as the "Peace be with thee, And with thy spirit," which follow it.

After the *Agnus Dei*, in ordinary and high masses, the celebrant offers in secret 3 short prayers; the first for the peace and unity of the whole church; the second, that he himself may be freed from his sins and from all evils and may always adhere to Christ's commands and never be separated from him; the third, that his reception of Christ's body may not be to his condemnation, but to his mental and bodily protection and healing. In high masses, the deacon kneels at the celebrant's right during this first prayer for peace; then rises; they both kiss the altar; and after embracing each other, the celebrant kisses the deacon, saying, "*Pax tecum*" (= Peace be with thee); to which the deacon answers, "*Et cum spiritu tuo*" (= And with thy spirit); then the deacon, having adored the sacrament on the altar, gives the "peace" in like manner to the subdeacon in his place below; after which they come up to assist at the altar, while the celebrant continues the two other prayers.

After these prayers, the celebrant "kneels, rises, and says in secret:

"'I will take the heavenly bread, and I will call on the name of the Lord. (Then bowing a little, he takes both parts of the host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle finger; and striking his breast with his right hand, and raising his voice a little, he thrice says, devoutly and humbly,) Lord, I am not worthy [then he goes on secretly] that thou shouldst enter under my roof; but speak by a word only, and my soul shall be healed. (After this, crossing himself with the host over the paten, he says,) May the body of our Lord Jesus Christ keep my soul unto eternal life. Amen. (He reverently takes both parts of the

host, joins his hands, and rests a little in meditation on the most holy sacrament. Then he uncovers the chalice, kneels, collects the fragments, if there are any, wipes the paten over the chalice ["carefully with the thumb and forefinger of his right hand, and the fingers themselves,"] saying in the mean time,) What shall I render to the Lord for all the things that he hath rendered to me? I will take the chalice of salvation, and I will call upon the name of the Lord. I will call upon the Lord with praises, and I shall be safe from my enemies. (He takes the cup in his right hand, and crossing himself with it, says,) May the blood of our Lord Jesus Christ keep my soul unto eternal life. Amen. (He takes all the blood with the small piece [of the host put in the chalice]. Having taken this, if there be any to take the communion, he administers it to them, before he purifies himself. Afterwards he says ["secretly"]) What we have taken with our mouth, Lord, may we take with a pure mind; and from the temporal gift may there be made to us an eternal remedy. (In the mean time he reaches out the chalice to the attendant, who pours out in it a little wine, with which he purifies himself; then he proceeds:) May thy body, Lord, which I have taken, and blood, which I have drank, adhere to my bowels: and grant that the stain of wickedness may not remain in me whom the pure and holy sacraments have renewed. Who livest and reignest for ever. Amen." (He

Jesus is buried.

AT THE COMMUNION.

Jesus is anointed.

AT THE ABLUTION.

washes his fingers, wipes, and drinks the ablution, wipes his mouth and the chalice, and folding the corporal, places it on the altar as before: then he goes on with the mass.)"

Bishop England says:

"If communion were to be given, it was usually done after the celebrant had communicated himself, and then the choir sung some Psalms. . . . The Psalm usually performed on this occasion in the early days of Christianity, was the 33d [= Ps. xxxiv.], 'I will bless the Lord at all times.' The 9th verse [= Ps. 34 : 8], 'O taste and see that the Lord is sweet,' &c., was sometimes chosen as the antiphon. Other Psalms were sometimes taken, and then only part of a Psalm, and at present but 1 or 2 verses, which is called the 'communion,' though at present the communion is frequently given after mass, and not at this time."

Jesus' Resurrection.

AFTER COMMUNION.

The passage of Scripture called "communion" is one of the variable parts of the service, and is read by the celebrant from the missal at the epistle side of the altar. He then goes to the middle of the altar, and, after kissing it, turns to the people and says, "*Dominus vobiscum*" (= the Lord be with you); and is an-

Jesus appears to his disciples.

AT DOMINUS VOBISCUM.

swered, "*Et cum spiritu tuo*" (= And with thy spirit). He then returns to the book, and says or sings the post-communion prayers, which are also variable, and correspond particularly to the collects. After these are finished, he closes the book, joins his hands before his breast, returns to the middle of the altar, and kisses it. Then he turns to the people, and says, "*Dominus vobiscum*," to which the response is given as before. After this is said, he stands with his hands joined before his breast, and facing the people, says, if it is to be said, "*Ite missa est*" (= Go, the mass is over), adding two alleluias in Easter-week; and then, after the response, "*Deo gratias*" (= Thanks to God), returns to the altar. On days of penance, when the *Ita missa est* is not said, he returns, after the *Dominus vobiscum*, to the middle of the altar, where, facing that, and joining his hands before his breast, he says, "*Benedicamus Domino*" (= Let us bless the Lord); and is answered, "*Deo gratias*" (= Thanks to God). But in masses for the dead, he stands in the same way facing the altar and says, "*Requiescant in*

Jesus 40 days with His disciples.

AT THE LAST COLLECT.

Jesus ascends into heaven.

AT THE LAST DOMINUS VOBISCUM.

pace" (= Let them rest in peace); and is answered, "Amen." In the solemn mass, the deacon, instead of the celebrant, says or sings the *Ita missa est*, *Benedicamus Domino*, and *Requiescant in pace*. Before the *Dominus vobiscum*, there comes in Lent a "prayer over the people" (= *oratio super populum*), read at the book, and preceded by a call from the celebrant or deacon "*Humiliate capita vestra Deo*" (= Bow down your heads to God).

After the *Ite missa est* or *Benedicamus Domino* has been said, the celebrant bows before the middle of the altar and with his hands joined over it, utters a secret prayer to the Trinity for the acceptance of his homage and sacrifice. Then he kisses the altar, stands upright, lifts up his eyes, extends, raises and joins his hands, and bows to the cross as he says, in an intelligible voice, "May Almighty God bless you," and turning to the people, he proceeds, "Father, and Son, (he makes the sign of the cross) and Holy Ghost." Ans. "Amen." The celebrant then goes to the gospel side, and says the last *Dominus vobiscum*, to which the response is given, as above.

In masses for the dead the benediction and *Dominus vobiscum* are omitted. The celebrant then reads John 1: 1–14, he and the congregation kneeling at the words in verse 14 "*Et verbum caro factum est*" (= And the Word was made flesh), and the whole service being concluded with the response "*Deo gratias*" (= Thanks to God). Instead of this gospel, another is sometimes substituted, as when a festival is celebrated on a Sunday or holyday, which has a proper gospel of its own.

The descent of the Holy Ghost.

AT THE GOSPEL OF ST. JOHN.

Besides the Missal, which contains the ritual and rubrics (= directions printed in red letters) pertaining to the various masses, there is also the Breviary or book containing the offices of daily prayer, or the "canonical hours." The name "Breviary" (Latin *breviarium* = abridgment) is traced back to the 11th century, and was probably adopted because the offices which it contained had been revised and contracted from the longer forms previously in use. The canonical hours are named "matin" or commonly "matins" (Latin *matutinum* = morning), "lauds" (*laudes* = praises), "prime" (*prima* = first), "tierce" (*tertia* = third), "sext" (*sexta* = sixth) "none" or "nones" (*nona* = ninth), "vespers" (*vesper* or *vespera* = evening) "complin" or "compline" (*completorium* = that which completes or fills up the daily service). The canonical hours originated among the ancient monks. Says Fosbroke's British Monachism:

"Because the Jews separated the day into 4 quarters or greater hours, each containing 3 lesser or common hours, so each canonical hour was presumed to consist of 3 smaller; and the whole night and day was then divided into the 8 services of matins, lauds, prime, tierce, sext, nones, vespers, and completorium or complin."

Matins and lauds thus came between midnight and 6 A. M., then "prime," &c. Says Appletons' Cyclopedia:

"According to the original custom, still preserved in some strict monastic orders, matins and lauds should be recited soon after midnight, prime early in the morning, tierce, sext, and none at 9, 12, and 3, vespers late in the afternoon, and compline in the evening. The usual custom is, however, at present, both in the public singing or recitation of the office in choir, and in the private reading of it, to say matins and lauds on the preceding evening, the little hours at some convenient time in the morning, and vespers and compline at any time in the afternoon. The office is obligatory on clergymen in the major orders, the members of monastic communities, and those who hold benefices. It is chiefly composed of the psalter, and lessons from the scriptures and the acts of the saints and martyrs, with hymns, versicles, and prayers interspersed. A great variety of offices have been and are in use. The

one most generally used in the Catholic church of the West is the Roman breviary."

This breviary bears the title:

"The Roman Breviary restored according to the decree of the most holy council of Trent, edited by order of the holy supreme pontiff Pius V, revised by the authority of Clement VIII. and Urban VIII., with the offices of the saints most recently granted by the supreme pontiffs unto this day."

The vignettes of the missal and breviary are both given in Chapter III.

According to the rubrics in the Roman breviary, the *Pater noster* (= Lord's prayer) and *Ave Maria* (= Hail Mary; see Chap. XV.) are "said in secret before matins and all the hours, except at complin. . . At the beginning of matins and prime, and at the end of complin, is said also the apostles' creed." For this and the history of various rites and practices in the Roman Catholic church, see Chapter II.

The 7 sacraments, as already mentioned in Chapter II., are baptism, confirmation, the eucharist, penance, extreme unction, holy orders, and matrimony.

According to the catechism of the Council of Trent, baptism is "the sacrament of regeneration by water in the word;" its matter, or element, is "any sort of natural water;" and its true and essential form, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." "Baptism may be administered by dipping, pouring or sprinkling." Bishops and priests, by right of office; deacons, by permission of the bishop or priest; or "in case of necessity, but without its solemn ceremonies, . . . all, even the laity, men and women, to whatever sect they may belong," may administer baptism. "This power extends, in case of necessity, even to Jews, infidels, and heretics; provided, however, they intend to do what the Catholic church does in that act of her ministry." Sponsors are required at the solemn ceremonies; and are to watch constantly over their spiritual children, and carefully instruct

them in the maxims of the Christian life. The baptized person should have only 1 sponsor, or, at most, 1 male (= god-father) and 1 female (= god-mother); and cannot lawfully contract marriage with these sponsors or with the baptizer. "Infants, unless baptized, cannot enter heaven." Unbaptized adults are to be invited and prepared to receive baptism. Insane persons, who have no lucid intervals, or who in lucid intervals express a wish to be baptized, may be baptized. Baptism is on no account to be repeated; but a conditional form may be used when there are reasonable doubts of the validity of the previous baptism. The water to be used in baptism should be consecrated on the vigils of Easter and Pentecost; the person to be baptized is brought or conducted to the door of the church and is forbidden to enter until Satan's yoke is cast off, and certain questions in respect to Christian doctrine are answered by the person or the sponsor; exorcism is used to expel the devil; salt is put into the person's mouth; the sign of the cross is marked on his forehead, eyes, breast, shoulders, and ears; spittle is put on his nostrils and ears; at the baptismal font, the person or his sponsor renounces Satan, and all his works, and all his pomps; he is anointed with the oil of catechumens on the breast and between the shoulders; the person or his sponsor makes a profession of all the articles of the creed; then the question if he will be baptized having been answered affirmatively, the priest administers the baptism* in the name of the Father and of the Son and of the Holy Ghost; then the priest anoints with chrism the crown of the baptized person's head, puts on him a white garment or kerchief, and puts a burning light into his hand. The name given to the baptized should be taken from some saint.

*He baptizes by pouring water on the head 3 times in the form of a cross (or by dipping thrice, where this is the custom), the pourings coinciding with the pronouncing of the 3 names of the Trinity. The anointing the head with chrism is also in the form of a cross. The service ends with the address: "N. go in peace, and the Lord be with thee." Ans. "Amen." The 2d Plenary Council of Baltimore decreed that priests should never administer baptism outside of the church, except in imminent danger of death, or for some weighty reason.

The catechism of the council of Trent teaches that confirmation is so called,

"because, if no obstacle is opposed to its efficacy, the person who receives it, when anointed with the sacred chrism by the hand of the bishop, who accompanies the unction with these words, 'I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost,' is confirmed in strength by receiving new virtue, and becomes a perfect soldier in Christ. . . . The matter of confirmation is chrism . . .= ointment composed of oil and balsam . . . consecrated with solemn ceremonies by the bishop. . . . In confirmation, as in baptism, a sponsor is required.[1] . . . Confirmation may be administered to all, as soon as they have been baptized; but, until children shall have reached the use of reason, its administration is inexpedient. If not postponed to the age of 12, it should therefore be deferred until at least that of 7. . . . The forehead of the person to be confirmed is anointed with sacred chrism. . . . When confirmed, he receives a gentle slap on the cheek from the hand of the bishop. . . . Finally, he receives the kiss of peace."

The imposition of hands in confirmation is made by the bishop's extending his hands towards the person or persons to be confirmed; the anointing by his dipping his right thumb in the chrism and making the sign of the cross with it on the forehead of each; and he accompanies the slap on the cheek with the words "*Pax tecum*" (= Peace be with thee).

The "eucharist" is also called the "sacrifice," "communion," "sacrament of peace and charity," "*viaticum*" (= provision for a journey; a name used when administered to one about to depart this life), "supper." It must be consecrated and received only by one who is fasting. The sacramental bread should be of wheat flour and natural water, fresh, without spots, not easily flying to pieces, and unleavened. The wine should be Sauterne, Bordeaux, Catawba, Isabella, or other undoubtedly genuine sort, not Port, Madeira, Sherry, Malaga, &c. The cup

1 The 2d Plenary council of Baltimore passed a decree that "this custom, already introduced in some dioceses of this country, should be everywhere introduced."

is denied to the laity generally. All are to communicate once a year at Easter; or, in the United States, at some time from the 1st Sunday in Lent to Trinity Sunday. The rites and ceremonies connected with the eucharist are given in the canon of the mass, and in the preceding part of this chapter.

"Penance" is closely connected with confession (Chap. XVII.) and with offenses and penalties (Chap. XVIII.).

"Extreme unction" is so called because it is the last to be administered, of all the unctions prescribed by the Roman Catholic church. The matter of this sacrament is holy oil (olive oil) blessed by the bishop on Holy Thursday. With his thumb dipped in this oil, the priest anoints the sick in the form of a cross on the eyes, ears, nostrils, mouth, hands, and feet, using at each anointing a prayer thus:

"Through this holy unction and his own most tender mercy, may the Lord be indulgent to thee in regard to whatever offenses thou hast committed by seeing (or, hearing, smelling, taste and speech, touch, walking). Amen."

This sacrament is accompanied by the sprinkling of holy water, and the offering of many prayers for the recovery of the sick person, for his deliverance from the power of the devil, &c. It is to be administered only to one who is regarded as dangerously sick, and who has confessed and received the *viaticum*; nor is it to be repeated in the same sickness, unless this is long continued, and the patient has become stronger and again relapsed into a dangerous state.

For the "sacrament of orders," see Chapter VII.

"Matrimony" is defined, in the catechism of the Council of Trent, "the conjugal and legitimate union of man and woman, which is to last during life." . . . . "Not only did God institute marriage; he also, as the Council of Trent declares, rendered it perpetual and indissoluble."

Polygamy, divorce, clandestine marriage, the solemnization of marriage from Advent to Epiphany and from Ash-Wednesday to the Sunday after Easter, marriage within the prohibited

degrees (including first cousins, &c.), marriage with an unbaptized person, or with one under other "impediments," are condemned by the Roman Catholic church, though for some of them dispensations may be obtained. Among the decrees of the Second Plenary Council of Baltimore are the following:

"Since man is by divine law forbidden to separate those whom God has joined together, we admonish the bishops to prohibit in their synods, under penalty of excommunication from the very fact, the contracting of new marriages to the neglect of the lawful bond, by those who have been disjoined by civil divorce."

"Let the parties to the marriage be admonished, before they contract it, to confess their sins diligently, and to approach piously to the reception of the most holy eucharist and the sacrament of matrimony."

The Council also decrees that the bans of matrimony are to be published, unless there are most weighty reasons to the contrary; and the pastors are earnestly exhorted to introduce everywhere the practice of blessing the nuptials in the mass. "The Church has always detested the marriages of Catholics with heretics," and "by an ancient law, which the popes have not ceased to inculcate, such marriages are forbidden." The Council exhorts pastors to set forth to their flocks, at least once a year, at Advent or Lent, the great evils growing out of such connections.

"But if circumstances sometimes advise that those things be permitted by apostolic authority, special care shall be taken to provide for the security of conscience and the free exercise of religion on the Catholic side, and for the education of the offspring of each sex in the Catholic faith, by a solemn promise before God in respect to those things; otherwise it shall in no wise be lawful to assist at those marriages. Let priests, moreover, remember that it is forbidden by many decrees of the holy pontiffs to perform any sacred rite or to make use of any sacred garment while marriages of this sort are taking place, and that they are not to take place within the church."

"We strictly forbid priests to presume to be present at the marriages of those who are either united or wishing to be united by a non-Catholic minister."

The ritual for the celebration of matrimony begins with the priest's asking the bridegroom and bride separately in their own language,

"N., wilt thou take N., here present, for thy lawful wife (or, husband), according to the rite of our holy Mother the Church?"

Each having given an affirmative answer, they join their right hands, and the priest proceeds (the rest being in Latin):

"I join you together in marriage, in the name of the Father, (he makes the sign of the cross) and of the Son, and of the Holy Ghost. Amen."

He then sprinkles them with holy water; blesses the ring, which the bridegroom places on the book; sprinkles the ring with holy water in the form of a cross; says, as the bridegroom puts the ring on the bride's ring-finger:

"In the name of the Father, (he makes the sign of the cross) and of the Son, and of the Holy Ghost;" and adds the *Kyrie eleison*, *Pater noster*, and other short prayers, to which responses are made.

The Roman Missal has a "Mass for the Bridegroom and Bride," which may be said on certain days as a votive mass, after the nuptial ceremony. This mass has its own introit, gradual, tract, epistle (Eph. 5:22–33), gospel (Matt. 19:3–6), and prayers; but the commemoration of it may be introduced into the mass for a Sunday, &c. The following is its nuptial benediction:

"The God of Abraham, the God of Isaac, and the God of Jacob be with you, and himself fulfill his own blessing in you; that you may see your children's children to the third and fourth generation, and afterwards have eternal life without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen."

The priest solemnly admonishes them to be faithful to one another, to remain chaste in the time of prayer and especially

of fasts and solemnities, to love one another, and to keep themselves in the fear of God; and then sprinkles them with holy water; after which the mass is finished in the usual manner.

The nuptial benediction is withheld, mass is not celebrated, nor is solemnization of marriage in the church allowed, where one of the parties is a heretic or schismatic.

But masses and sacraments and public rites do not constitute all the religious worship of the Roman Catholics. The *Pater noster* (=Lord's Prayer) and *Ave Maria* (=Hail Mary) are often repeated, especially in the Rosary (see Chap. XV.). The devotion of the scapulars (see Chap. XIX.) has very great attractions for many. The devotions connected with the Association for the Propagation of the Faith are referred to in Chapter X. Various litanies (=connected series of short prayers, as for mercy, deliverance, intercession with God, &c.) are used more or less, as the Litany of the Saints (see Chap. XV.), of Faith (this and several others are by Pope Pius VI.), of Divine Providence, of the Most Holy Trinity, of the Holy Ghost, of the Infant Jesus, of the Life of Jesus Christ, of the Passion, of the Holy Cross, of the Blessed Sacrament, of the Sacred Heart of Jesus, of the Sacred Heart of Mary, of the Immaculate Conception, of the Holy Name of Mary, of St. Anne, of St. Patrick, of St. Bridget of Ireland, of St. Ignatius, of St. Francis Xavier, of St. Francis de Sales, of St. Jane Frances de Chantal (foundress of the Visitation nuns), &c. Many forms of prayer are published in the devotional manuals approved by the bishops and higher dignitaries. "Confraternities" (=brotherhoods) and "sodalities" (= associations) abound among the laity, and many are enrolled as members of them. Says bishop Challoner:

"These confraternities, or brotherhoods, are certain societies or associations, instituted for the encouragement of devotion, or for promoting of certain works of piety, religion, and charity; under some rules or regulations, though without being tied to them, so far as that the breach or neglect of them would be sinful. The good of these confraternities is, that thereby good works are promoted, the faithful

are encouraged to frequent the sacraments, to hear the word of God, mutually to assist one another by their prayers, &c."

The archdiocese of Cincinnati has the following, with others, under the head of "CONFRATERNITIES":

"The Archconfraternity of the Immaculate Heart of Mary; the Confraternity of the Sacred Heart of Jesus; the Confraternity of the Scapular; the Confraternity of the Rosary; the St. Patrick's, St. Peter's, and St. Joseph's Benevolent Societies; the Brotherhood of St. Michael; the Young Ladies' Sodality of the Immaculate Conception; the Mary and Martha Society, the Sodality of the Most Blessed Sacrament; the Confraternity of the Precious Blood; the Confraternity of *Bona Mors* [=good death]; the Sodality of the Children of Mary; the Confraternity of Our Lady of Mount Carmel; the Sodality of the Blessed Virgin Mary; the Confraternity of the Living Rosary; the Society for the Conversion of America; the Sodality of the Holy Angels; the Sodality of the Living Rosary; the Sodality of the Holy Maternity; the Sodality of the Holy Family; the Sodality of the Scapular; the Society of the Holy Infancy; the Sodality of the Blessed Virgin; the Society of the Apostleship of Prayer; St. Vincent of Paul Society; the Sodality of St. Aloysius; the Altar Society."

A number of years ago an "Association for Prayer" was founded in France for the conversion of Protestant and other heretical countries to the Roman Catholic faith; and as early as 1844 it had more than a million of members, who were all furnished with medals, and solemnly engaged to repeat, personally or by their children, at least once every day, the *Pater Noster* (=Lord's Prayer) and *Ave Maria* (=Hail Mary), with the intention of having these prayers divinely regarded as offered for the extension of their religion. The founder of this association was curate of the Church of St. Eustache in Paris. A Protestant American thus describes a visit to his church twenty or twenty-five years ago:

"A few years ago, when in Paris, we went one Sabbath night to the Church of St. Eustache to hear the worthy old curate preach, and

to be a witness of the service of prayer which every Sabbath night follows the sermon. On that occasion the sermon was on Repentance as a preparation for Easter, which was near at hand. The discourse contained many good things—such as no evangelical Protestant could object to. Towards its close, however, the doctrine of Penance was dragged in, as usual with Roman Catholic preachers, to the great detriment of the truth contained in the other parts.

"The sermon being finished, the benevolent old preacher gave notice to the congregation that there would be a season of prayer, after an interval of a few minutes granted for the purpose of allowing those to retire who were unwilling or unable to remain longer. After all was quiet, he arose in the pulpit and stated to the five or six hundred people who staid the subjects of prayer for the occasion.

"And first of all, he said he desired their prayers for five or six hundred young people of the parish (which embraces some 36,000 inhabitants), who, he said, were very giddy and thoughtless. 'It is true,' said he, 'that they do not ask your prayers, poor things, but nevertheless they greatly need them.' In the next place, he requested their prayers in behalf of a young man who was present, that had been very profligate, but now desired to abandon his sinful ways. He read a portion of a letter which he had received from this young man. . . . And then the venerable curate asked the prayers of the congregation for 80 poor people and 43 sick persons of the parish—some of them near unto death. He also asked their prayers for 23 Protestants and 17 Jews. After that he went on to ask their prayers for Spain, poor, distracted Spain. . . . . 'And finally,' he added, 'do not forget England and Russia.' I expected that he would bring in the United States, but he did not that night. The Sabbath evening previous, he spoke at some length about England, and said that he had good news to tell of that country—namely, 'that 22 ministers of the Anglican, or Established Church, had turned their faces Romeward.'

"After having announced these general subjects of prayer, he descended from the pulpit, repaired to the altar, went through the service of the mass, and then kneeled down before the altar, and remained in that position about twenty minutes, engaged no doubt in prayer; the congregation in the meanwhile stood up, and, following the choir, chanted the psalms for the evening service. At the close, the people quietly retired; and this was a Roman Catholic prayer-

meeting. Although I could not but respect the feelings and apparent devoutness of the congregation, among whom were many who were evidently of the middle class of society, I was certainly astonished at this mode of praying for definite and important objects. And yet this is Rome's way of engaging the prayers of her children in behalf of what she deems desirable. It is to repeat the *Pater Noster* and *Ave Maria*, or other general prayers, *in reference to the objects in question*—that is, with the *intent* that these objects are to receive the efficacy of the prayers offered upon the occasion. . . . . Just such prayers as we have described are now offering up, at the recommendation of the head of the Church, by the Romanists of our country for its conversion to the Romish faith. Such prayer-meetings as that which we have spoken of are now held in many places of our land by the more devout 'faithful,' that this land may be made a Roman Catholic country."

The "missions" of the Oblates, Paulists, Redemptorists, &c., are referred to in the account of these orders in Chapter VIII. The religious exercises of such a "mission" consist of confessions, masses, vespers, sermons akin to the "revival sermons" among Protestants, and other measures adapted to arouse the attention, enlist the feelings, and promote the religious activity of all the Roman Catholics in the community where the "mission" is held.

A procession with the host from the great cathedral in Antwerp, Belgium, is thus described by Rev. J. H. Pettingell, American Seamen's Chaplain at that port in 1866:

"And now there comes out a priestly procession with the host, or holy wafer, which makes a tour of some of the streets and lanes of the city for the benefit of the sick, I am told, who are not able to come to the church. First the great bell [of the cathedral] gives notice of its coming: then you will observe two or three women scattering white sand and flowers in the streets through which it is to pass, and from the doors and windows of the shops and houses large lighted candles are hung out, wreathed with flowers; then comes an officer to clear the way, and after him a band of musicians, and then two very small boys, clothed in white, bearing between them a magnificent basket of

flowers, accompanied by a man with a bell, and when he rings it the people in the streets and in the doorways fall upon their knees and cross themselves. Next comes a company of Jesuits, with their books, chanting, and, on either side of them, two long rows of men bearing immense lighted candles, six feet in length, and, interspersed among them, are bearers of large banners, surmounted by golden images and a variety of trinkets. Then comes the priest, gorgeously arrayed, bearing in his hands a gilded vase, adorned with garlands and flowers—containing the holy wafer, a few men carrying a large canopy over his head, and boys on all sides with smoking censers, from which they are wafting incense towards this central object of worship: and then follow two long columns of men bearing large lighted lanterns, gorgeously arrayed and lifted high in the air, and after that a crowd of people. The procession which I saw yesterday was some three hours in making the tour, all of them bareheaded, and stopping every now and then and kneeling with the multitude of spectators in the middle of the street. I am told that there is to be next Sabbath a still more magnificent spectacle of the same character."

This chapter may be fitly concluded with notices of church terms, including ornaments and articles* used in Roman Catholic worship. The engravings are copied from the illustrated catalogue of Benziger Brothers (New York and Cincinnati), and from other authentic sources; the definitions and descriptions are from the highest authorities; and the prices of many of the articles are also given from the catalogues of Benziger Brothers, who are "printers to the Holy Apostolic See," and manufacturers, importers, and dealers in church ornaments, statues, vestments, &c.

An "*Agnus Dei*" (=Lamb of God) is a little cake of pure white wax, stamped with the image of a lamb bearing a cross, blessed by the Pope on the Saturday before Low Sunday of his first and every seventh succeeding year, and dipped by him into holy water with which he has mixed chrism and balsam.

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* For vestments and orders of the clergy, see Chapter VII.; for festivals and holy days, see Chapter XVI.

An "aisle" (Latin *ala* = wing) is originally and properly one of the wings or side divisions of a church, usually separated from the nave or center division by columns or pillars; but in modern pewed churches, the term is popularly applied to any one of the alleys or entrance-ways in the audience-room, which lead to the pews.

The "altar" is the elevated structure—usually oblong or square—on which the mass is offered. In what is called a regularly built church, it is placed at the East end of the church. It is consecrated with chrism by a bishop, and has within it a "sepulchre" or hollow receptacle for the relics of saints. It may be plain, or elaborately wrought of the most costly stone. A portable altar, consisting of a consecrated slab of stone, is sometimes used. The altar at mass is covered by three clean "altar-cloths," the uppermost one reaching the base of the altar on both sides. When there are several altars in a church, the principal and most conspicuous of them is the "high altar." The "altar-bell" is used in the mass, &c. (except in Holy Week), to call attention at particular times, and costs from 50 cents to $4 (see the cut on p. 461). An "altar-piece" is a painting or other decoration for the altar, and of course may vary greatly in style, material, and expense. "Altar-veil" = antependium. Lithographed "altar-cards" cost from 37 cents up to $3.20 a set. (See Chapters XV., XX.) The altar, says bishop England,

"is either entirely of stone, or a consecrated stone is placed on a table, or wooden appearance of a tomb; the vicinity of which is ornamented with architecture, paintings, statues, vases, relics, &c., where they can be procured. . . . The altar signifies Christ, who is the great corner-stone."

The "ambry" (=almonry) is a closet or place for utensils, vestments, &c.

An "ampulla" is a two-handled flask or jug for oil or other liquid.

The "*antependium*" (Latin =that which hangs before),

also called "altar-veil" or "frontal," is the veil which hangs down before the altar, or covers the front of it. The rubric directs that it shall be of the color of the vestments.

ALTAR-BELL.

ANTEPENDIUM OR ALTAR-VEIL.

"Apse" (=apsis) is a domed and usually semicircular end of a church, behind the altar.

Badges, for societies, &c., are made of silk, bearing the name of the society, a motto, and a picture of the patron-saint, and vary in price from 20 cents each (for as many as 60) up to $1.35 or more, according to the style and decoration.

A "baldachin" (=*baldacchino*) is a species of canopy over an altar, as in St. Peter's at Rome (see Chap. I.).

Banners, for churches, societies, and schools, are made of silk or other damask, with two paintings or inscriptions (one on each side), borders, fringes, tassels, and cords, and in various styles. Banners are often used in churches, as in the processions with the host on Maundy-Thursday and Good Friday, &c. Some Roman Catholic banners have the Holy Family on one side and the Sacred Heart of Jesus on the other; some have Jesus blessing the children on one side, and the name of Mary on the other, &c. That represented in Chapter XV. has on it a painting of St. Joseph with the Infant Jesus. The prices of these banners vary according to the material, style, &c., from $16 up to $350 each.

Baptismal Font; see Font.

A basin may be used for washing the priest's hands.

Beads are used for counting prayers, especially in the rosary.

Bells are blessed by the bishop before they are hung in the church-towers. The rite is given at length in the *Pontificale Romanum*, and consists of several psalms, prayers, washing the whole bell inside and outside with salt and water blessed at the time, anointing the bell with the holy oil of the infirm and with holy chrism, perfuming it with burning thyme and frankincense and myrrh, &c. The gospel at the end is taken from Luke 10 : 38-42, and the sign of the cross is made upon the bell, &c., more than 20 times during the ceremony. Each bell is dedicated to some saint. Thus a chime of 4 bells was blessed for the church of the Most Holy Redeemer in 3d street, New York, Dec. 26, 1854, the 4 being dedicated respectively to St. Michael, St. Gabriel, St. Raphael, and St. Alphonsus. A small bell is placed on the altar (see above) for use in the service.

A bench is required, near the altar, high-backed, and large enough to seat the celebrant with the deacon and subdeacon. It may be richly ornamented, but must not be a chair, nor resemble a throne. See Chair, Stool, and Throne.

Benediction-veil ; see Veil.

Boat ; see Incense boat.

A book-stand is used for holding the missal, breviary, &c. (See Missal-stand.)

Bouquets for altars are made of green muslin leaves with white and red roses, or of green muslin leaves with white lilies, or with mixed flowers, at from $1.50 to $12 a pair. (See Flowers.)

Bread is used for cleansing the priest's hands on Holy Saturday, Ash-Wednesday, &c. (See Wafer.)

Bread-irons are used for cutting and stamping impressions on the bread or wafers designed for the mass. Bread-irons with 2 cutters cost $12 to $15.

The Breviary is described in a previous part of this chapter.

A "burse" is a case, especially for holding the corporal.

A candelabrum (=candelabre) is a branched candlestick or

lamp-stand. Candelabra are furnished with 3, 5, 7, or 11 lights at from $9.50 to $88 a pair. Candelabra like the one represented in the cut, for 5 lights, varnished, are marked at $16.50 in gold for the pair. (See Girandole and Candlesticks.)

CANDELABRUM.

Candles are much used in the services of the Roman Catholic church, especially wax candles and often very large ones. At low mass 2 candles must be burning at the altar during the whole of the mass; 6 are required at high mass; a seventh is added, if the bishop of the diocese celebrates a solemn pontifical mass; even 12 and 21 are sometimes used. A triple candle, or triangle (see Triangle), is used on Holy Saturday. The paschal candle, which is blessed on Holy Saturday, has in it 5 holes in the form of a cross and 5 grains of incense in these holes. See Tapers, &c.

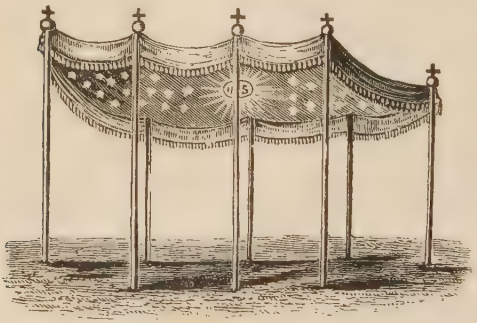
BISHOP'S CANDLESTICK

CANDLESTICK FOR ALTAR.

Candlesticks for altars are of various sizes, from 12 to 47 inches in height, and varying in price from $3.60 to $203 a pair in gold. Those like the cut are from 14 to 42 inches in height, and cost $5.30 to $37 a pair in gold. The "bishop's candlestick" is a hand-candlestick, carried and held by a candle-bearer, and used whenever

the bishop officiates. A silver-plated one costs $11.25, and a gilt one $15 in gold. There are also candle sticks for acolytes, from 18 to 22 inches high, and costing $6.70 to $12.50 in gold.

A canopy, often highly ornamented, may be placed or held, in Roman Catholic edifices and services, above an object of special honor, as an altar, bishop's throne, or consecrated host. The *baldacchino* (see above) is a permanent canopy; the *umbrellino* used in transporting the host from altar to altar is a small portable canopy or umbrella. A canopy is directed to be carried over the celebrant in the "procession with the blessed sacrament" from the altar to the repository on Maundy-Thursday, and from the repository to the altar on Good Friday. Canopies of "white, red, or gold-cloth, interwoven with imitation or real gold flowers and emblems," cost from $30 to $150 each.



CANOPY USED IN PROCESSION OF THE SACRAMENT.

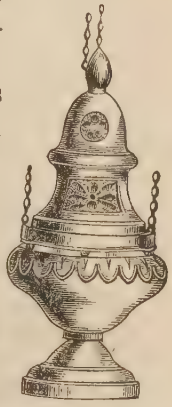
A carpet is required, at high mass, on the steps and platform of the altar, and on the platform of the celebrant's bench in the chancel; at high mass for the dead, a purple carpet, covering the platform only, is required; at the solemn pontifical mass for the dead, a black carpet is to be extended before the bishop's seat, after mass, for the absolution.

A "cenotaph" is an empty tomb or a representation of a tomb. Such a representation is used in the church at vespers for the dead on the 1st day of November.

A censer is a vessel for burning and wafting incense. The sort used in the Roman Catholic church, is goblet-shaped, has a perforated lid, and is swung by chains. It is of course needed at every solemn mass. Censers are of various styles

and prices from $3.85 up to $29 each, with the accompanying incense-boat. The sort represented in the cut is silver-plated, and of a fine chased pattern, costing, with the boat, from $7 to $8.50.

INCENSE-BOAT.



CENSER.

The "Ceremonial of the Church" contains (in English) the ceremonies for low mass, high mass, holy week and other festivals, pontifical masses and vespers, &c., for the use of the Catholic churches in the United States of America, and is published by authority.

A chafing-dish, with burning coals in it, is also required to be in the sacristy, whenever incense is to be burned, in order to supply the fire for burning it in the censer.

A chair is not allowed in the sanctuary except for the bishop or some very distinguished person.

The chalice is the cup or vessel for containing the consecrated wine at the mass or communion service. Chalices are of glass, silver, gold, &c., and are often enriched with sculptures and precious stones. That represented in the cut, made of gilding metal, with plain chasing, silver-plated, and gilt on the inside only, costs from $9 to $11, including the paten which accompanies it. Made of silver, a chalice may cost (with the paten) from $15.50 to $150. Made of gold, its cost may be much greater.

CHALICE.

The chancel is the part of a church about the altar, extending in front of the altar to the railing (formerly lattice-work) which separates it from the nave.

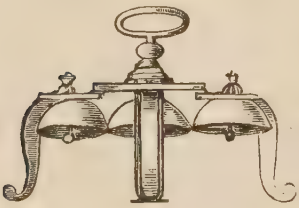
"Chapel" may be—1. A house or other place of worship, distinct from and subordinate to a church; as the chapels of the Sisters of Mercy and of St. Mary's academy, attended from St. Peter's cathedral in Cincinnati.

2. A recess or other part of a church, more or less separated

from the nave or main part of the building, and furnished with an altar and other accommodations for religious service; as the chapels in the side aisles of St. Peter's at Rome.

3. A receptacle for the chalice, ciborium, altar-bell, and cruets; costing, with its contents, from $150 to $287.

A "chaplet" is a string of beads used for counting prayers. It consists of 55 beads, or $\frac{1}{3}$ of a rosary.



CHIME OF THREE LITTLE BELLS.

A chime of bells may be used instead of a single small bell. The cut shows a chime of 3 little bells, silver-plated, and costing about $5.

The "choir" may be—1. The company of singers in a church or chapel. 2. The part of a church, &c., appropriated to the singers. 3. The chancel.

The "chrism," or "holy chrism," is the ointment, which is consecrated by the bishop to be used in baptisms, confirmations, ordinations, &c. It is composed of olive oil and balsam, and is annually consecrated with special ceremonies on Maundy-Thursday.

"*Ciborium*" is used to denote—1. An arched and domed structure, supported by 4 lofty columns over an altar. 2. The coffer or case for containing the host. The latter is now the principal use of the term. The ciborium of the cut, made of gilding metal, with plain chasing, and the cup and cover gilt inside, costs from $9 for one of 9 inches in height, to $17 (or $30, if all gilt) for one of 13 inches in height. Others, of silver, and of different styles, inside or all gilt, vary in price from $19 to $135. The ciborium should have a veil or cover of rich material, as of silk, gold cloth, &c.

CIBORIUM.

A clapper of wood, is used instead of the altar bell, from the *Gloria in excelsis* of Maundy-Thursday to the *Gloria in excelsis* of Holy Saturday.

A "confessional" (= confessionary) is a place for a priest to hear confessions. It may be a chair or bench placed in a dark part of the church or chapel; or a structure erected for the purpose, and furnished with a seat for the priest, and often with a door to shut him in, while he hears confessions. A grate is usually placed on one or both sides of the priest, that the penitent or penitents may whisper the confession through the grate into the priest's ear. (See Chap. XVII.).

The "corporal" is a consecrated linen cloth, which is spread on the altar, before the bread (to be made the body [*corpus* in Latin] of Christ) and wine are placed there and consecrated in the mass. The corporal should be about 22 to 24 inches square, of very clean and beautiful linen, starched, with a small cross (not of gold or silver) wrought in the middle. When not in use it should be neatly folded, and kept in the burse.

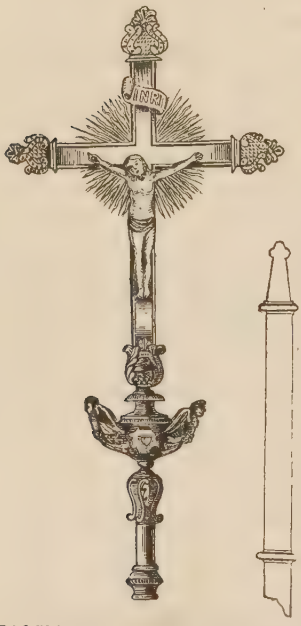
Cotton is used for wiping the priest's hands after blessing the font, &c.

The "credence" is the side-table, near the altar, on which the chalices, paten, host, cruets, &c., may be placed before high mass, and some of them at other times.

A "crosier" is the pastoral crook or staff, used by a bishop or abbot, the top of which is bent in the form of a curve, and often richly ornamented. The pastoral staff sometimes terminates in a cross, instead of a crook. (See Cross, and Chapter VII.)

The cross is used in or on Roman Catholic churches, altars, tombs, banners, and vestments; it is marked in the official signatures of bishops and other high ecclesiastics; bishops, abbots, and abbesses wear it suspended over the breast; the sign of the cross is made in all religious services as well as in the sacraments of the church. The archbishop's cross has 2 transverse pieces, and the pope's has 3. (See Crosier and Crucifix, and Chap. XVI.) The "processional cross" (=cross or crucifix, which is carried in processions) has a long staff by which it may be borne in an elevated position. Processional crosses,

from 16 to 32 inches high, cost, if varnished, from $2.70 to $6.60 in gold each; if silver-plated, from $4.05 to $8.50; if silver-plated, with rays varnished, as in the cut, from $6.60 to $11; or in a still richer style, $14. The staff for a processional cross may be had, silver-plated, for $9.40 in currency.



PROCESSIONAL CROSS AND PART OF ITS STAFF.

A "crucifix" is a cross with the image of Christ suffering upon it. The processional cross, as above represented, is a crucifix.

A "cruet" is a vessel for holding wine or water at the mass. They are in pairs, one for each liquid, and stand on a plate. The "Ceremonial of the Church" says, in a note, "they should be of glass, not of silver." But Benziger Brothers advertise plain glass cruets at from 35 cents to $3 a pair; those of britannia, with a plate, at $3.75 to $8 a pair; those of cut glass, $12.25 and $16, with a metal plate; the silver cruets with German silver plate and handles, chased and all gilt, as in the cut, $51; and of an extra fine pattern, $70.

CRUETS WITH PLATE.

A "crypt" (= hidden part) is a low vaulted chamber under a church or cathedral, as at St. Peter's in Rome. Some crypts have become the receptacles of monuments of the dead, as at the abbey of St. Denis in France.

Cushions are used for sitting on, kneeling on, and for supporting books.

The "dorsale" (=dorsel) denotes a veil hanging behind the altar. (Compare Antependium.)

The "epistle-side" of the altar, chancel, &c., is the right hand side to one facing the altar; and the south side, when the altar is placed (as it is usually placed, when convenient) at the east end of the church. (See Gospel-side.)

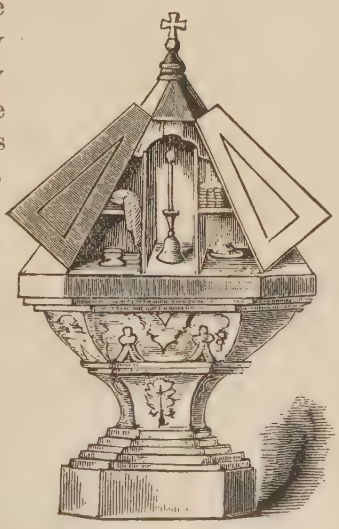
A ewer, or pitcher, with water in it, for washing the priest's hands, is needed at mass, &c.

A faldstool (= folding-stool) is a portable seat, made to fold together like a camp-stool, and used by the bishop as a praying-desk and as a chair at ordinations, &c. It is cushioned and covered with a silk cloth, of the color of the vestments, which hangs down to the ground on all sides; and the corners and 2 sides connecting them are higher than the cushion, and of gilt metal.

Fire is needed whenever incense is to be burned. For this purpose a chafing-dish may be provided in the sacristy. A new fire is kindled on Holy Saturday by striking it from a flint outside of the church and lighting coals with it; and this new fire is blessed by the priest.

Flowers are often used, but they are forbidden at mass for the dead, &c. (See Bouquets.)

A "font" (etymologically = fount and fountain) is a vessel or receptacle for the water used in baptism or for the holy water. The baptismal font is blessed on Holy Saturday according to a prescribed rite, in which the paschal candle is dipped to the bottom of the font, holy water is



BAPTISMAL FONT, OPEN.

taken from it for sprinkling the priest and people and for supplying the holy water vessels at the doors of the church, and then the oil of catechumens and the chrism are put into it before the infants are baptized. Baptismal fonts are usually of marble or stone; but baptismal fonts of iron have been introduced into Roman Catholic churches in this country. "Baptismal fonts with figures on the top representing the 7 sacraments and the 4 evangelists on the lower part," cost from $100 to $250. A Holy-water-font of wood with china basin, 6 or 8 inches in diameter, costs from $6.30 to $8.40; one of zinc, with a basin 7½ inches in diameter, costs $7. (See Holy water.)

Frankincense; see Incense.

"Frontal" = antependium.

"Galilee," in old cathedrals, was a chapel at the principal entrance, where processions ended.

Genuflection = bending the knee. A genuflection is made by bringing the right knee down to the floor, without bending the body. A genuflection on both knees is made by bending both knees—the right one first—to the floor; then, after making a low bow, rising first from the left knee, and next from the right.

A "girandole" is a sort of candelabrum or branched candlestick. Girandoles with glass pendants and marble base are sold in sets of 3, 1 of them having 2 or 3 lights, and 2 of them but 1 light each, at from $12 to $20 a set. (See Candelabrum, Candlestick, Lamp, &c.)

Gongs, from 9 to 11½ inches in diameter, appear among the "church ornaments, &c.," in the catalogue of Benziger Brothers. Such a gong, with its striker, costs from $21 to $29.

The "Gospel-side" of an altar, &c., is the left-hand side to one who faces the altar, and the opposite to the "Epistle-side," which see.

"Half-moon" (= *luna*) is a kind of locket, shaped like a half-moon, used for holding the host in the ostensory.

"Hassocks" (= thick mats for kneeling on) were common

in the churches of England in olden times. (See Cushions, and Kneeling-cushions.)

Holy oil; see Oil.

Holy water. Says bishop England:

"It is customary before mass to sprinkle the congregation with holy water, or on entering the church each individual may sprinkle himself from a vessel which contains this water. This ceremony is to remind us of the necessity of entering with purity of heart, having washed away the iniquities and distractions of the world. . . . . The water is blessed . . . . . by first blessing salt, which, in imitation of the prophet Eliseus [= Elisha], when he healed the waters of Jericho, is cast into the water in the figure of a cross, in the name of the Father and of the Son and of the Holy Ghost. The proper prayer having been said over the water, the priest entreats the mercy and protection of God upon those who shall sprinkle themselves or their houses therewith, that they may be guarded against the incursions of the evil spirits, and enabled to serve God. If the clergyman sprinkles it, he repeats the antiphon from the 50th Psalm—'Thou, O Lord, shalt sprinkle me, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than snow.' Then the entire, or a few verses from the same psalm: 'Have mercy on me, O Lord,' &c. After which he repeats the doxology, i.e., 'Glory be to the Father,' &c., and then the Antiphon again."

A "holy-water-pot" or "holy-water vase" and sprinkle (= sprinkling-brush) are used in sprinkling the altar and priest and people with the holy water on Sunday. Holy-water-pots, such as is represented in the cut, are from $5\frac{1}{4}$ to $7\frac{1}{2}$ inches in diameter, and cost, with sprinkles, from $3.10 to $7.30 in gold each. One silver-plated and chased costs from $9.40 to $13.25 in currency. See Font above.

The "host" is the consecrated bread or wafer that is used in the mass. It must be removed at least once in 8 or 15 days (authorities differ), when that which remains is eaten by the priest. (See Ciborium, Monstrance, Paten, Wafer, &c.)

Images and statues of Christ, saints, &c., are numerous in Roman Catholic churches.

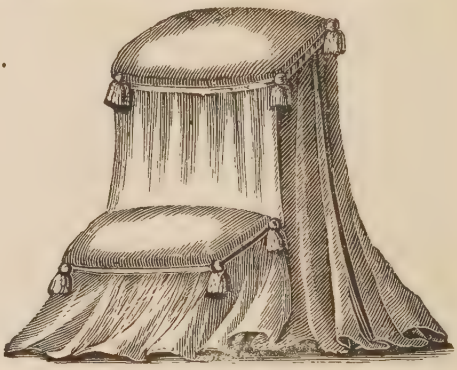
Incense is much used in Roman Catholic services, as in all the solemn masses, at solemn vespers, in the benediction of the

blessed sacrament (see Ostensory), &c. The natural incense, or frankincense, in small grains, costs 35 to 40 cents a pound.

The "Incense-boat," so called from its boat-like shape, is the box in which is a quantity of incense for use at any religious service. It accompanies the censer, and is represented with it in the cut above.

Kneeling-cushions have long been in use. (See Cushions.)

HOLY-WATER-POT.



KNEELING-DESK.

A Kneeling-desk is represented in the cut. The bishop uses the faldstool and a cushion, when he kneels in prayer at ordinations, &c.

Lamps of various forms and styles, both suspended and standing, are of course in use, as well as candlesticks, lanterns, torches, &c. Church-lamps are catalogued with prices varying from $3.85 to $97 in gold each, one of the highest price having 6 branch-lights. Lamps are constantly burning in St. Peter's at Rome, and in other great churches, at altars, tombs and shrines of saints, &c.

"Lantern" may denote—1. The well-known contrivance for inclosing and protecting a lamp or candle; used on various occasions, as in the procession on Corpus Christi, &c.—2. A drum-shaped erection for admitting light into a dome or apartment, as in the dome of St. Peter's at Rome.

"Lavatory" is a vessel or place for washing.

"Lectern," or "lecturn," in old churches, was a reading-

desk, or a stand where the epistle and gospel were sung, and certain services for the dead performed. (See Book-stand and Missal-stand.)

"Luna" = Half-moon.

The Missal (= mass-book) is described in a previous part of this chapter.

A missal-stand of black walnut and plain pattern, costs $2.25 to $2.75, according to its size; of ornamental patterns, from $4 to $6. (See Book-stand.)

"Monstrance" = Ostensory.

The "nave" is the middle or main part of a church; usually separated from the aisles or wings by pillars or columns.

"Nocturn" is defined in Brande's Encyclopedia, "An office consisting of psalms and prayers, celebrated in the Roman Catholic Church at midnight, after the example of David (Ps. 118). It was said to have been introduced into the West by St. Ambrose. It now forms part of the service of matins."

A "*novena*" is a nine days' devotion in honor of some mystery of our redemption, or in honor of the Virgin Mary or of some saint, in order to obtain any particular request or blessing.

Oil is consecrated by the bishop on Maundy-Thursday annually for all the churches of his diocese. Pure olive oil is required for this purpose, with balsam (= balm) for the chrism. Three metal vases are provided and covered with silk, on one of which is engraved the words "*Oleum Infirmorum*" (= oil of the infirm) or the initials "O. I."; on another, "*Oleum Catechumenorum*" (=oil of the catechumens) or "O. C."; on the third, which is larger than the others, and is covered with white silk, "*Sanctum Chrisma*" (= holy chrism) or "S.C." Some balsam is mixed with a little of the oil from the third vase, and this mixture the bishop puts into the vase and mixes with the rest of the oil there. The ceremony, which consists of exorcisms, prayers, chantings, making the sign of the cross with the hand and

OIL-STOCK.

with the breath, &c., occupies 16 pages of the *Pontificale Romanum*, and 8 or 10 in the "Ceremonial of the Church." The old oils, consecrated the year before, if any had remained in the vases, are put in the church-lamps before the holy sacrament, to be burnt; and those which remain in pyxes and boxes are burnt with the old silk. Every priest must obtain from the bishop a supply of these consecrated oils for his church. The oil of the infirm is used in extreme unction; the oil of catechumens in baptism; the holy chrism in baptism, confirmation, &c. Oil-stocks for holding the three oils, as represented in the cut, cost from $3.50, when made of silver-plated and gilt metal, to $8.50, when made of silver gilt. A silver oil-stock for the "O. I." costs $3.50, if gilt inside only, or $4, if all gilt. (See Chrism and Pyx.)

An organ is almost indispensable in a Roman Catholic church, at least, if the congregation have the means of procuring one. Organs were introduced into the churches of Western Europe more than 1000 years ago.

OSTENSORY (FRENCH STYLE.)

An "ostensory" (= *ostensorium* = monstrance = remonstrance) is a transparent pyx or receptacle for the host, which is mounted upon a stand and usually surrounded with rays like the sun; used for exposing the host to view in the church or in a procession. In the "benediction of (or "with") the blessed sacrament" and in the "40 hours' exposition," the consecrated host, fixed in the little half-moon that holds it, is put into the ostensory, which is itself placed upon a throne or place of exposition at the most conspicuous part of the altar. (See Veil.) Ostensories are of various

materials and styles (French, German, Byzantine, Gothic, Renaissance, &c.), from 19 to 30 inches in height, and vary in price from $25 to $150, or more, if of solid silver or gold; and the cases, in which they are commonly kept, are covered with morocco-paper or leather, and cost from $5 to $15 additional. The ostensory, represented in the cut, is of the French style, 19 inches high, and costs $25, when silver-plated, with rays and ornaments gilt; or $33, if all gilt.

Paintings and pictures abound in Roman Catholic churches. (See Chapters I. and XV.)

A "pall" may be—1. A small piece of linen, stiffened and sometimes ornamented, used to cover the chalice at the mass. 2. A large black cloth, used to cover a coffin, tomb, or cenotaph. 3. A consecrated vestment (see Chapter VII.).

Pastoral staff = crosier, which see.

A "paten" is a plate for the host or consecrated wafer. It is usually small and fits the chalice like a cover.

"*Pax*" =peace. "To give (or receive) the *pax*" is to give (or receive) the salutation "*Pax tecum*" (= peace be with thee), to which the answer is "*Et cum spiritu tuo*" (= and with thy spirit). "*Pax*" was also used formerly to denote a plate of silver or other material on which a crucifix was engraved, and which was saluted with the "kiss of peace."

Pews, or fixed seats for the people, are not found in St. Peter's and other large European churches; but they are used in the United States.

The "*Pontificale Romanum*" (= Roman Pontifical) contains, in Latin, the prayers, readings, and forms to be observed in various ecclesiastical rites in which a pontiff (= bishop) officiates. It is issued by the order of the popes. The edition of 1818 bears on its title-page the names of Benedict XIV. and Pius VII.

A "*Prie Dieu*" (in French = pray God) is a kneeling-desk, which see.

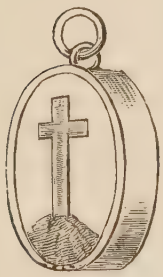
Processional cross; see Cross.

Pulpits have been placed in churches from the early days of

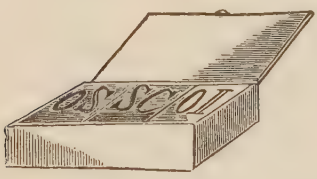
Christianity. The most ancient pulpits now existing are supposed to be the two marble pulpits in the basilica of *San Lorenzo* and the two, also of marble, in the church of *San Clemente* in Rome, these edifices having been originally built, according to tradition, about 1500 years ago. One of these pulpits is used for reading or chanting the epistle; the other for the gospel.

A "purificator," or "purificatory," is a linen cloth, about a foot square, used for wiping the chalice and paten.

"Pyx" (= Latin *pyxis*) is the box in which the host or consecrated bread is kept. The pyx represented in the upper cut, made of gilding-metal, silver-plated, and gilt inside, costs $2.75, or, if all gilt, $3.25. The "removal of the pyx" from the altar to the repository on Maundy-Thursday, and the "bringing back the pyx to the altar" on Good Friday and Holy Saturday, on occasions of special ceremony. A "pyx" or box is also used for the holy oils (see Oil above), which, as represented in the lower cut, and made of silver, costs, if the inside only is gilt, $11.25, or, if all gilt, $12.25.



PYX FOR HOLY BREAD.



PYX FOR THE HOLY OILS

A "relic-case," also called "reliquary," is a case or receptacle for relics (see Chapter XV.). Reliquaries, made to stand, and varnished, may be had of different sizes and styles, and vary in price from $4 to $12.

"Remonstrance" = monstrance, or ostensory, which see.

The term "repository" (= a receptacle or place for keeping anything) is specially applied to the vessel or place in which the host is kept. Thus the "Ceremonial" has among its directions for Maundy-Thursday the following in respect to the "Repository for the Blessed Sacrament":

"1. This repository is to be prepared apart from the principal altar of the church, and hung with precious tapestry, which should by no means be of black color; adorned with flowers and lights, but not with relics or images of saints.

"2. The repository or urn, in which the chalice with the Blessed Sacrament is to be placed, should be prepared in the centre of the altar. It should be finely adorned and secured with lock and key.

"3. There should be a corporal in the repository.

"4. Another corporal on the altar.

"5. Steps to reach to the repository, where the chalice is to be placed."

The "*Rituale Romanum*" (=Roman Ritual) contains the directions and forms for the administration of baptism, and of other sacraments, for the visitation of the sick and dying, for funerals and offices for the dead, for various benedictions, processions, prayers, exorcism, &c. It was published by order of pope Paul V., and enlarged and corrected by Benedict XIV.

"Rood" formerly denoted a crucifix. The "rood-loft" was commonly a gallery over or near the passage from the body of the church into the chancel; and in it were the images of the crucifixion of Christ, or of the Trinity with the Son on the cross, and of Mary, and John, and sometimes of other saints.

A "rosary" (from Latin *rosarium* =rose-bed) is a series of prayers consisting of repetitions of the Hail Mary (=*Ave Maria*) and the Lord's prayer (=*Pater noster*) with the creed and *Gloria Patri* (=Glory to the Father); or the string of beads on which these repetitions are counted. The rosary consists of 165 beads, and is fully described and represented pictorially in Chapter XV.

A "sacristy" is an apartment attached to a church in which the sacred utensils, vestments, and other consecrated articles are kept, and where the priest dresses himself; called "vestry" in some Protestant churches.

The "sanctuary" is the part of a church about the altar; also called "chancel" or "choir."

"Scapular" or "scapulary" (properly=a garment worn on

the shoulder) is applied, in the "devotion of the scapulars," to designate two pieces of brown woolen cloth, each about 3 inches square, attached to a double string, so as to hang over the shoulders, one piece on the back, the other on the breast. The scapular usually has on it a picture of the Virgin Mary, or the initials I. H. S. (for *Jesus Hominum Salvator* =Jesus the Savior of men) on one piece, and I. M. I. (for Jesus, Mary, and Joseph) on the other.—Besides this "Scapular of Mount Carmel," there are 3 other scapulars, likewise composed of 2 small pieces of woolen cloth. These 4 scapulars may all be worn at once. In this case each of the 2 parts is composed of 4 pieces, which are sewed together like the leaves of a book; and the two parts are joined together by two tape-strings about 18 inches long, so that one part falls on the back, the other on the breast. Of these 4 leaves or pieces in each part, the "Scapular of Mount Carmel" is brown and about four inches square; the "Scapular of our Lady of the Seven Dolors" black and somewhat smaller; the "Scapular of the Immaculate Conception" is blue and still smaller; the "Scapular of the Most Holy Trinity" is white and the smallest, with a cross of red and blue wool, in the middle of it. The reception and wearing of 1 of these scapulars, and especially the reception of the 4 from a priest empowered to give them and the subsequent wearing of them constantly, are regarded as entitling the wearer to special and great spiritual privileges (see Chapter XIX.).

A "sepulchre" may be—1. A tomb or burial-place for a corpse. 2. A hollow receptacle in the altar for the relics of saints.

A "sprinkle" is a brush or other instrument for sprinkling holy water; also called "sprinkling-brush." See Holy Water, above.

A staff is used for carrying the processional cross. See Cross and Crosier.

A "station" = a place for standing or stopping, &c. The term is applied to a place, which is not a church or chapel, but is used for religious services at appointed times; also to a

church in which indulgences are granted on certain days. The "stations of the holy cross," also called the "holy way of the cross," consist of 14 representations of the successive stages of our Lord's passion, or of his journey from the hall of Pilate to Calvary, which are set up in regular order round the nave of a church or elsewhere, and visited successively, with meditation and prayer at each station, the devotion being a substitute for an actual pilgrimage to Palestine and a visit to the holy places themselves. The 14 stations of the cross represent— (1.) Jesus is condemned to death; (2.) Jesus is made to bear his cross; (3.) Jesus falls the first time under his cross; (4.) Jesus meets his afflicted mother; (5.) The Cyrenian helps Jesus to carry his cross; (6.) Veronica wipes the face of Jesus; (7.) Jesus falls the second time; (8.) Jesus speaks to the women of Jerusalem; (9.) Jesus falls the third time; (10.) Jesus is stripped of his garments; (11.) Jesus is nailed to the cross; (12.) Jesus dies on the cross; (13.) Jesus is taken down from the cross; (14.) Jesus is placed in the sepulchre. A set of the "stations of the holy cross, in oil paintings," may vary from 29 inches in height and 21 in width, to 48 inches in height and 36 in width, and costs on stretchers from $110 to $500 in gold; a set in 14 oil-prints on canvas and stretchers may be from 24 by 17 inches to 34 by 25½ inches in size, and from $32 to $75 (gold) in price; a set in 14 lithographs, plain, colored, &c., may vary in size from 6 by 9 inches to 24 by 33½ inches, and is sold (without frames) at from 90 cents to $31.-50 in currency.

Statues are among the prominent ornaments of Roman Catholic churches and chapels. Statues executed in marble and bronze abound in the churches of Rome, &c. (see Chapter I.); but statues of zinc, painted in natural colors, are now recommended for churches and chapels as more durable and serviceable. These are made from 1 to 8 feet high, and cost from $5 to $350 each. A zinc statue of "Mary, Queen of Heaven," with the Infant Jesus, is represented in Chap. XV., and costs, according to the size (1½ to 6 feet), from $16 to $150. Dia-

dems and crowns for statues, richly ornamented with stones, cost from $3 to $20. A set of zinc statues for the Christmas-crib, consisting of the Infant Jesus, lying with arms stretched forth, Mary and Joseph kneeling, 3 kings, 4 shepherds, 1 angel with the *glory* round him, and heads of an ox and ass, in all 13 figures, the standing ones 4½ feet high, and the others of proportionate size, cost together $677. Statues of composition are imported into the United States from Munich in Germany and from France; but their prices are not given.

Stools are sometimes used as seats for assistant priests, assistant deacons, cope-bearers, &c. See Bench and Chair and Faldstool above.

A "tabernacle" is a receptacle for something sacred, as for the pyx on the altar (see Chapel 3), for relics (see Relic-case), &c.

"Tapers" are small wax-candles (see Candle). Fosbroke's "British Monachism" makes mention of

> "Tapers, ornamented with flowers, used on high festivals to burn before particular images, and be borne in procession."

"*Tenebræ*" (Latin = darkness) is the name given to the matins and lauds of Maundy-Thursday, Good Friday, and Holy Saturday (said on the Wednesday, Thursday, and Friday evenings of Holy-Week), because, during the course of the office, the lights in the church are extinguished. See Chapter XVI.

A "throne," or chair of state, is directed to be prepared for the bishop, at solemn pontifical mass. It should be a high-backed arm-chair, covered with silk cloth, and placed on a platform 3 steps above the floor of the sanctuary, and on the gospel side of it against the side-walls. Over the chair should be a canopy, with hangings all around; and by its side should be 2 wooden stools for the assistant deacons, and another placed a little further forward for the assistant priest. A "throne" or small canopy, is required to be erected in the most conspicuous place on or over the altar, for the benediction and exposition of the Blessed Sacrament (see Ostensory).

"Thurible" (Latin *thuribulum*) = censer, which see.

The herb "thyme" is used in the benediction of bells. See Bells.

Tongs are required to take fire for the censer from the chafing dish.

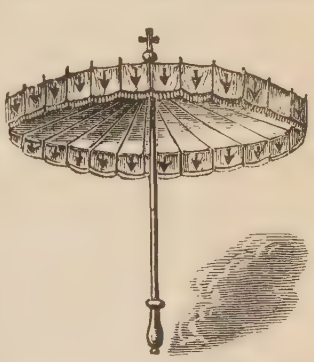
Torches are used "at the benediction, elevation, and procession of the Blessed Sacrament."

Towels are, of course, needed to wipe the priest's hands after he washes them in the public services.

The "Tract" is a part of the mass described in the preceding part of this chapter.

A "triangle," or triangular candlestick, having 15 brown wax candles arranged on two sides of a triangle, is used during the office of *Tenebræ*. The triple candle used on Holy Saturday, and composed of 3 candles of equal height, which are united at the base in a common stock, like a three-pronged fork, is also called a "triangle." See Candles.

The "*umbrellino*," or "umbrella," is a small umbrella-shaped canopy, which is opened and carried over the priest as he is conveying the host or blessed sacrament in his hands from one altar to another in the same church. Its form, when open, is given in the annexed cut.



UMBRELLINO FOR TRANSPORTING SACRAMENT.

Veils are much used in the ceremonies of the Roman Catholic Church. An "altar-veil" = antependium, which see. A "humeral veil" (from Latin *humerus* =shoulder) is a long veil, with which the priest's shoulders and the host may be covered, as he carries the latter in his hands. A white veil is used for covering the ostensory on the altar, before the benediction with the blessed sacrament (see Ostensory); and on the side-table at the same time is a white "benediction-veil." This benediction-veil is afterwards, when

the benediction is about to be given, taken from the side-table by the censer-bearer and extended on the priest's shoulders; the priest takes the ostensory, turns the back of it to his face, covers his hands with the extremities of this veil, and holds up the ostensory, while he turns to his right towards the people and continues to turn in the same direction till he faces the altar again; he then replaces the ostensory on the altar, and is divested of the benediction-veil, the "benediction with the blessed sacrament" having thus been given while the priest himself was silent. Benediction-veils of "white moire-antique or watered silk, with real gold embroidery, silk lining," cost from $45 to $150 in gold; others, of gold cloth embroidered, or of white damask interwoven with gold and flowers, are of various prices, from $100 in gold down to $6.

The "wafer" is the thin leaf-like bread used in the mass. The material, mode of consecration, &c., are described above. See Bread, Host, and the account of the Mass, above.

Water; see Holy Water, &c.

CHAPTER XV.

HONOR PAID TO SAINTS, RELICS, PICTURES, IMAGES, &C.

THE council of Trent at its 25th session passed a decree "concerning the invocation, veneration, and relics of saints, and concerning sacred images." This decree commands bishops and other spiritual teachers to teach—

"That the saints, who reign together with Christ, offer to God their prayers for men; that it is good and useful suppliantly to invoke them, and to flee to their prayers, help, and assistance, on account of the benefits to be obtained from God through his Son our Lord Jesus Christ, who is our only Redeemer and Savior: . . . also, that the holy bodies of the holy martyrs and of others living with Christ, which were living members of Christ, and the temple of the Holy Spirit, to be raised by him to eternal life, and glorified, are to be venerated by the faithful, since through them many benefits are bestowed on men by God: . . . . moreover, that the images of Christ, of the God-bearing Virgin, and of other saints, are to be had and retained, especially in churches, and due honor and veneration rendered to them; not that it is believed that there resides in them any divinity, or virtue, on account of which they are to be worshiped, or that any thing is to be sought from them, or that confidence is to be placed in images, as was formerly done by the Gentiles, who put their trust in idols; but since the honor, which is shown to them, is referred to the originals which they represent; so that through the images, which we kiss, and before which we uncover the head, and fall down, we adore Christ, and venerate the saints, whose likeness they bear; . . . . that through the histories of the mysteries of our redemption, expressed in pictures or other similitudes, the people are instructed and confirmed in the articles of faith which are to be remembered and diligently cherished; that from all sacred images great advantage is derived, not only because the people are reminded of the

benefits and gifts which are bestowed on them by Christ, but also because the divine miracles wrought by the saints and their salutary examples are set before the eyes of the faithful, that they may thank God for those, imitate the saints in their own life and manners, and be excited to adore and love God, and to cultivate piety. If any one shall teach or think in opposition to these decrees, let him be accursed. . . . .

"The council decrees that it shall be lawful for no one to fix or cause to be fixed, in any place or church, howsoever exempt, any unusual image, unless it be approved by the bishop; also, that no new miracles are to be admitted, or new relics received, except with the recognition and approbation of the same bishop, who, as soon as he has been informed of them, and has taken the advice of theologians and other pious men, may do what he shall judge consonant with truth and piety."

The decree of the council is carefully worded and presents the theory of the subject. The creed of pope Pius IV. (see Chap. II.), the Catechism of the Council of Trent, and all other authorities of the Roman Catholic church, agree in substance with the teaching here given.

"The Litany of our Lady of Loretto," or "Litany of the Blessed Virgin Mary," is found in various popular prayer-books for the use of Roman Catholics. As given in "The Garden of the Soul," a prayer-book officially approved by "†John, Archbishop of New York," this anthem occurs twice in it:

"We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin."

This Litany consists of ejaculatory prayers for mercy, addressed to God and Christ, of a longer prayer to be brought to the glory of the resurrection, but principally of appeals ("Pray for us") addressed to Mary under each of the following titles:

"Holy Mary, Holy Mother of God, Holy Virgin of virgins, Mother of Christ, Mother of divine grace, Mother most pure, Mother most chaste, Mother undefiled, Mother untouched, Mother most amiable, Mother most

admirable, Mother of our Creator, Mother of our Redeemer, Virgin most prudent, Virgin most venerable, Virgin most renowned, Virgin most powerful, Virgin most merciful, Virgin most faithful, Mirror of justice, Seat of wisdom, Cause of our joy, Spiritual vessel, Vessel of honor, Vessel of singular devotion, Mystical rose, Tower of David, Tower of ivory, House of gold, Ark of the covenant, Gate of heaven, Morning star, Health of the weak, Refuge of sinners, Comforter of the afflicted, Help of Christians, Queen of angels, Queen of patriarchs, Queen of prophets, Queen of apostles, Queen of martyrs, Queen of confessors, Queen of virgins, Queen of all saints."

The "Rosary of the Blessed Virgin Mary" is altogether the most popular form of devotion among Roman Catholics. It has been strongly recommended by many popes, who have granted great indulgences to those who practice it. It is said with beads, and is divided into 15 decades or tens, each decade consisting of the Lord's Prayer (= *Pater noster*), 10 Hail Marys (= *Ave Maria*), and Glory be to the Father (= *Gloria Patri*). These 15 decades correspond with the 15 "Mysteries of Redemption," 5 of which are joyful, 5 sorrowful, and 5 glorious. The 5 "Joyful Mysteries"—the Annunciation, the Visitation, the Nativity, the Presentation, the Finding in the Temple—are said on Mondays and Thursdays through the year, and daily from the 1st Sunday in Advent to the Feast of the Purification. The 5 "Sorrowful Mysteries"—the Bloody Sweat, the Scourging at the Pillar, the Crowning with Thorns, the Carriage (= carrying) of the Cross, the Crucifixion—are said on Tuesdays and Fridays through the year, and daily from Ash-Wednesday to Easter-Sunday. The 5 "Glorious Mysteries"—the Resurrection, the Ascension, the Coming of the Holy Ghost, The Assumption of our Blessed Lady, the Coronation of our Blessed Lady—are said on the ordinary Sundays, and Wednesdays and Saturdays through the year, and daily from Easter-Sunday to Trinity Sunday.

The manner of saying the Rosary on the beads may be understood by these directions with the accompanying cut.

On the cross, say the Apostles' Creed. On the next large bead,

say the Lord's Prayer. On the next small bead, say the Hail Mary, thus:

ROSARY—ARRANGED IN THE FORM OF A HEART.

"Hail Mary, full of grace, the Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. *Who may increase our Faith.* Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

On the 2d small bead, repeat the Hail Mary, substituting for the above italicized words, "*Who may strengthen our Hope.*" On the 3d small bead, repeat the Hail Mary, substituting in the same place, "*Who may enliven our Charity.*" Then, and at the end of every decade, say,

"Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

On the next large bead, and on every large bead, say the Lord's Prayer. In saying the 10 Hail Marys for the 1st "Joyful Mystery," substitute for the above italicized clause, "*Who was made man for us;*" in the 2d, "*Whom thou didst carry to St. Elizabeth's;*" in the 3d, "*Who was born in a stable for us;*" in the 4th, "*Who was presented in the temple for us;*" in the 5th, "*Whom thou didst find in the temple.*"

At the end of the 5 "Joyful Mysteries," and at the end of the 5 "Sorrowful" and 5 "Glorious Mysteries," say the *Salve Regina* (= Hail, Queen) thus:

"Hail! Holy Queen, Mother of Mercy, our life, our sweetness, and

our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, O most gracious advocate, thine eyes of mercy towards us; and after this our exile is ended, show us the blessed fruit of thy womb, Jesus. O clement! O pious! O sweet Virgin Mary!

"V. Pray for us, O holy Mother of God.

"R. That we may be made worthy of the promises of Christ."

In saying the 5 "Sorrowful Mysteries," the clauses substituted in the "Hail Marys" for the italicized clause are: (1) "*Who sweated blood for us;*" (2) "*Who was scourged for us;*" (3) "*Who was crowned with thorns for us;*" (4) "*Who carried the heavy cross for us;*" (5) "*Who was crucified and died for us.*" In saying the 5 "Glorious Mysteries," substitute for the italicized clause —(1) "*Who arose from the dead;*" (2) "*Who ascended into heaven;*" (3) "*Who sent the Holy Ghost;*" (4) "*Who assumed thee* [or, *took thee up*] *into heaven;*" (5) "*Who crowned thee in heaven.*"[1]

The 5th "Glorious Mystery"—"the Coronation of the Blessed Virgin"—is represented in the accompanying cut, which is copied from "The Rosary of the Blessed Virgin Mary," published with the approbation of the Most Rev. John Hughes, D. D., Archbishop of New York.

The Fifth Glorious Mystery.

CORONATION OF THE BLESSED VIRGIN.

At the end of the chaplet or rosary, it is customary to say the "Litany of the Blessed Virgin," which is given above.

The "Living Rosary" is a sort of devotion which began in 1826 at Lyons in France, and was sanctioned by pope

[1]The introduction of the italicized clauses accords with the method of saying the rosary which is practiced by the Jesuits and Redemptorists. These clauses are given with some variations in different books. With these clauses, or instead of them, may be introduced a meditation and prayer for each mystery.

Gregory XVI. 15 persons form a company or circle, each taking by lot one of the 15 "Mysteries of the Rosary," and and reciting its decade(=10 Hail Marys, with a Lord's Prayer before it and a *Gloria Patri*) every day. A number of circles united under a clergyman as director, constitute a sodality (see Chap. XIV.).

The "devotion of the Scapulars," another popular mode of honoring the Virgin Mary, has its reputed origin in an appearance of the Virgin to Simon Stock, Superior General of the Carmelites, July 16, 1251, and her bestowal on him then of the Scapular of Mount Carmel (see Chapters XIV. and XIX.).

We also find in an authorized prayer-book for Roman Catholics an "Office of the Sacred and Immaculate Heart of Mary," the key-note of which is "Immaculate Heart of Mary! Inflame our hearts with the love with which you burn for Jesus." In another authorized prayer-book is a "Litany of the Sacred Heart of Mary," containing this petition: "Immaculate Mary, meek and humble of heart. Make our heart according to the Heart of Jesus."

"The Glories of Mary" is a book translated from the Italian of St. Alphonsus Liguori, founder of the Redemptorists; officially approved by "† John [Hughes], Archbishop of New York," in 1852; and published in New York by "T. W. Strong, late Edward Dunigan & Bro., Catholic Publishing House." The 5th discourse in the 2d part of this book is "on the Visitation of Mary," and is thus summed up in the table of contents:

"Mary is the treasurer of all the divine graces; therefore he who desires graces, should have recourse to Mary; and he who has recourse to Mary, should be secure of obtaining the graces he wishes."

In the discourse itself this language occurs:

"St. Bernard.... said: Let us then seek grace, and let us seek it through Mary, for what she seeks she finds, and can not be frustrated. If, then, we desire graces, we must go to this treasurer and dispensatrix of graces; for this is the sovereign will of the Giver of every good, as

St. Bernard himself assures us, that all graces are dispensed by the hand of Mary. All, all: *Totum, totum* [Latin, signifying 'all']; he who says all, excludes nothing. . . .

"Let us ever remember the two great privileges which this good mother possesses, namely: the desire she has to do us good, and the power she has with her Son to obtain whatever she asks. . . . If we also desire the happy visits of this queen of heaven, it will greatly aid us if we often visit her before some image, or in some church dedicated to her."

The prayer with which this discourse is concluded, has these passages:

". . . . Ask, ask then for me, Oh most holy Virgin, whatever thou esteemest best. Thy prayers are never rejected. . . . I will live trusting in thee. Thou must think only on saving me. Amen."

In the 8th discourse, "On the Assumption of Mary," the heads are:

"1st. How glorious was the triumph of Mary when she ascended to heaven!

"2d. How exalted was the throne to which she was raised in heaven!"

The discourse itself says:

"The Father crowns her by sharing with her his power, the Son his wisdom, the Holy Spirit his love. And all the three divine persons establishing her throne at the right hand of Jesus, declare her universal queen of heaven and of earth, and command angels and all creatures to recognize her for their queen, and as queen to serve and obey her. . . ."

A part of the prayer at the end of the discourse is:

"Oh great, excellent, and most glorious Lady, prostrate at the foot of thy throne, we adore thee from this valley of tears. We rejoice at the immense glory with which our Lord has enriched thee. Now that thou art really queen of heaven and of earth, ah, do not forget us thy poor servants. . . . Obtain for us the holy love of God, a good death, and paradise. Oh Lady, change us from sinners to saints. Perform this miracle that will redound more to thy honor, than if thou didst re-

store sight to a thousand blind persons, or raise a thousand from the dead. Thou art so powerful with God, it is enough to say that thou art his mother, his most beloved, full of his grace; what can he then deny thee? Oh most lovely queen, we do not pretend to behold thee on the earth, but we desire to go and see thee in paradise; thou must obtain this for us. Thus we certainly hope. Amen, amen."

MARY QUEEN OF HEAVEN WITH INFANT JESUS.

The engraving here given, is copied from one published by Benziger Brothers, of New York and Cincinnati; and represents a statue of Mary queen of heaven with the infant Jesus, which is actually for sale, as noticed in Chapter XIV. The declaration of the immaculate conception of Mary is given in Chapter II.

But many other saints,* besides Mary, are greatly honored by Roman Catholics. Thus "A Novena to St. Joseph," in the "Garden of the Soul," begins thus:

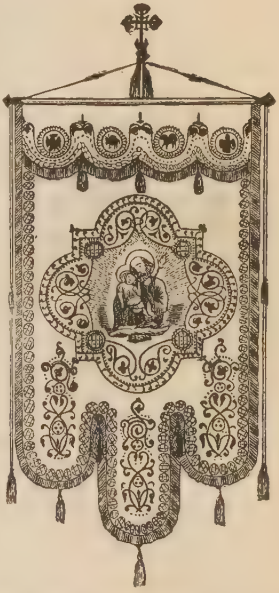
"O glorious descendant of the kings of Judah! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest purity and fervor. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service; beseeching thee, for the sake of Jesus Christ, who vouchsafed to love and obey thee as a son, to become a father to me; and to obtain for me the filial respect, confidence, and love, of a child towards thee.

*In an alphabetical catalogue of male and female saints, published at Paris in 1847, there were enumerated 1128 canonized saints; and the number has been considerably increased since that time, as by the canonization of 27 Japanese martyrs in 1862 (see Chapter IV.), &c.

O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular intention of this Novena. (*Specify it.*) Present me, O great Saint, to the adorable Trinity, with whom thou hadst so glorious and so intimate a correspondence."

This novena specially and repeatedly beseeches St. Joseph, under many titles, as "Guardian of the Word Incarnate," "Spouse of the ever-blessed Virgin," &c., "Pray for us"; and concludes with the prayer:

"Assist us, O Lord! we beseech thee, by the merits of the Spouse of thy most holy Mother, that what our unworthiness can not obtain, may be given us by his intercession with thee: who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. Amen."



BANNER REPRESENTING SAINT JOSEPH WITH THE INFANT JESUS.

The annexed engraving is of a banner, such as is manufactured and sold by Benziger Brothers (see Chapter XIV.), representing St. Joseph and the infant Jesus.

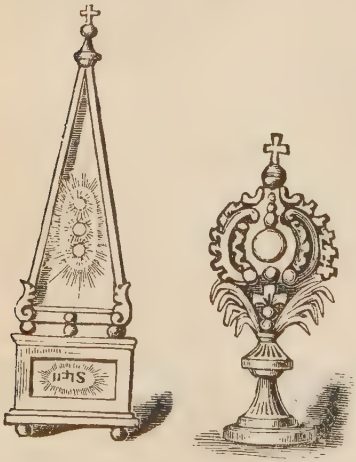
The Virgin Mary has been constituted the patron saint of the United States, as St. George is of England, St. Andrew of Scotland, St. Patrick of Ireland, St. Denis of France, St. James of Spain, St. Nicholas (=Santa Claus) of Holland, also of children, maidens, sailors, &c.

One of the 3 grand relics exhibited at St. Peter's in Rome on Thursday in Holy Week is the "*Votto Santo*" or "true likeness of our Savior on St. Veronica's handkerchief." Veronica (probably a corruption of *vera icon* =true image) is said to have offered Jesus a handkerchief or towel when he was car-

rying his cross (see illustrations of the mass in Chap. XIV.), and his likeness is said to have been then miraculously impressed upon it. Accurate representations of this *Votto Santo* have been sold in Rome for 30 cents each on silk, 8 cents on cotton, or 1 cent on paper. The cut is a fac-simile of the picture on the original handkerchief. The inscription is in Latin "VERA EFFIGIES SACRI VULTUS D'N IESU CHRISTI. Roma in sacrosancta Basilica S. Petri in Vaticano religiosissime asservatur et colitur." The translation of this is: "True image of the sacred countenance of the Lord Jesus Christ. It is most religiously preserved and worshiped at Rome in the holy basilica of St. Peter in the Vatican." The saint and the legend are both doubtless mere inventions, without any basis of truth.

IMAGE OF CHRIST ON ST. VERONICA'S HANDKERCHIEF.

The city of Rome, as appears in Chapter I., is full of statues and pictures, which are worshiped; relics abound there and elsewhere in the "sepulchres" of churches, relic-cases, &c., and, with the "host," cross, &c., are adored, as noticed in Chapter XIV.; the festivals of saints are spoken of in Chapter XVI.; and miracles in Chapter XXVI.



RELIQUARIES OR RELIC-CASES.

The Protestant view of this whole subject is strongly expressed by Mr. Cramp in his "Text-book of Popery" thus:

"That the Roman Catholic system is an idolatrous system, has often been asserted and satisfactorily proved. It is, in fact, scarcely better than modified paganism. For Venus, Jupiter, Mercury, and the gods and goddesses of ancient history, are substituted the Virgin Mary and the Saints. . . . It is only necessary to

refer to the ordinary devotions and daily practice of Roman Catholics. God is not the exclusive object of their worship; his providence is not their sole trust; nor do they confess their sins to him only, but divide that solemn act between the Deity, the Virgin, and the saints. It is not denied that many of the prayers and devotional exercises prepared for their use seem to savor of piety; but their good effect is neutralized by the perpetual reference to angelic guardians and saintly intercessors. . . . In short, God is practically excluded; the intercession of the Savior is forgotten: the saints are all in all. This is true of the multitude. If the sentiments of the enlightened appear somewhat more congenial with Scripture, still it is evident that this branch of the Roman Catholic system, must, in every instance, produce unworthy ideas of the character of the Almighty, who is supposed to withold his blessings till they are wrung from him by the prayers and persuasions of the saints. But he has said that he 'will not give his glory to another.' . . . . He who associates others with the Redeemer, or substitutes others in his place, treats him with foul indignity, and has no Scriptural warrant to expect a blessing. . . . Creature-worship reaches its utmost height in the Virgin Mary. The devout Roman Catholic pays her the most extravagant honor and veneration. The language adopted in addressing the 'Queen of heaven,' can not be acquitted of the charge of blasphemy, since prayers are offered directly to her, as if to a divine being, and blessings are supplicated, as from one who is able to bestow them. In all devotions she has a share. . . . To the ignorant devotee she is more than Christ, than God; he believes that she can command her Son, that to her intercessions nothing can be denied, and that to her power all things are possible. . . . Irreligion of the worst kind is promoted by the use of relics and images. We say, of the worst kind; because under the specious garb of piety is concealed practical forgetfulness of God. He who is so favored as to obtain possession of something that is called a relic, transfers to it the veneration and trust which he owes to his Creator, and is not a whit superior to the idol-manufacturer of old whose folly is so powerfully exposed in holy writ (Is. 44: 9–20). . . . The veneration of images is nothing less than idolatry. The pagan would make the same excuse as is now made by the papist: he did not worship his image till it was consecrated, and then he supposed his deity to be in some sense present; yet Scripture unhesitatingly calls him an idolater. The prohibition in the 2d commandment is express, and the reason thereof is weighty and solemn; 'Thou shalt not make unto thee

any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God' (Ex. 20: 4, 5). In direct contravention of this command, the Roman Catholic 'bows down and serves' his image, sets up his light before it, carries it in procession, anathematizes and persecutes those who refuse to render it any honor. It is very easy to affirm that the reverence is paid to the being represented, and not to the representation: it is equally easy to reply that the distinction is too refined for the mass of the people, and that it does not exist in practice. . . . 'Due honor,' [1] adoration, and idolatry are inseparably connected together."

[1] See the decree of the Council of Trent at the beginning of this chapter.

CHAPTER XVI.

HOLY DAYS.

Holy days occupy a very prominent place in the estimation and practice of Roman Catholics.

Among the 6 commandments of the church, as given in "A General Catechism of the Christian Doctrine," prepared by order of the National Council, and approved by the late archbishop Hughes of New York, are these:

"1st. To hear mass, and to rest from servile works on Sundays and Holydays of Obligation.

"2d. To keep fast in Lent, the Ember days, the Fridays in Advent, and eves of certain Festivals, and to abstain from flesh on Fridays, and on other appointed days of abstinence."

The following is taken from Sadliers' Catholic Directory for 1871, a few explanations being added in brackets and notes:

"MOVABLE FEASTS.

"Septuagesima	Sunday,	Feb. 5	Easter	Sunday,[1]	April 9
Sexagesima	"	" 12	Low	"	" 16
Quinquagesima	"	" 19	Rogation	"	May 14
Ash-Wednesday		" 22	Ascension	Day,[2]	" 18
Quadragesima	Sunday	" 26	Pentecost	Day,[3]	" 28
Mid-Lent	"	March 19	Trinity	Sunday,	June 4
Palm	"	April 2	Middle of the	Year,	July 2
Good Friday,		" 7	Advent	Sunday,	Dec. 3

[1] According to the Roman Catholic church, Easter is celebrated on the Sunday following the full moon which occurs on or next after the 21st of March, the 14th day of the moon being counted the time of full moon. Hence Easter may be as early as March 22d (in 1818) or as late as April 25th (in 1886).

"HOLYDAYS OF OBLIGATION.

"1. The Circumcision of our Lord [Jan. 1].—The Epiphany [Jan. 6].—The Annunciation of the B. V. Mary [Mar. 25].—The Ascension of our Lord [see above].—Corpus Christi.[4]—The Assumption of the B. V. Mary [Aug. 15].—All Saints [Nov. 1].—Immaculate Conception of the Blessed Virgin Mary [Dec. 8].—Nativity of our Lord, or Christmas[5] [Dec. 25].

"N.B.—Sundays, and the feasts which fall on them, are not included in this enumeration.

"(In some Western Dioceses, the Circumcision, Epiphany, Annunciation, and Corpus Christi are not holydays of obligation.)

"FASTING DAYS.

"Fridays in Advent. Every day in Lent, Sundays excepted. The Ember-days (see below). The Vigil of Whitsunday or Pentecost, of the Assumption, of All Saints, and of Christmas.

"N.B.—1. When a fast falls on Monday, the vigil is kept on the Saturday preceding. To fast, consists in abstaining from flesh-meat and eating but one full meal in the day, not before 12 o'clock M. Besides this, a collation, or about the one-fourth of a meal, is allowed in the evening. All who have completed their 21st year are obliged to observe the fasts of the Church, unless exempted for some legitimate cause.

"2. In some dioceses the Friday of the Ember-days is the only Friday in Advent on which there is an obligation to fast.

"3. It has been directed by the Sacred Congregation *de Propaganda Fide*, that the feast of SS. Peter and Paul be solemnly celebrated in the United States on the Sunday immediately after the 29th of June,

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[2] The name "Holy Thursday" is given in the "Garden of the Soul," Brande's Encyclopedia, Webster's Dictionary, &c., to Ascension Day; but, in the Catholic Almanac, Catholic World, &c., it is a synonym of Maundy-Thursday.

[3] Also called "Whitsunday" or "Whitsuntide," from the white garments worn by catechumens who were baptized at this time.

[4] *Corpus Christi* (= body of Christ) is a feast in honor of the "blessed sacrament," according to the doctrine of transubstantiation, and occurs on the Thursday after Trinity Sunday.

[5] The name "Christmas" is from the mass then celebrated in honor of Christ's birth.

and it is the wish of the Sacred Congregation that the Bishops exhort the faithful under their charge to keep fast on the Saturday preceding that solemn celebration.

"DAYS OF ABSTINENCE.[1]

"All Fridays. When Christmas falls on a Friday, abstinence is not of precept. Abstinence on Saturday has been dispensed with for the faithful of the United States, except when a fast falls on that day. Soldiers and sailors in the service of the United States, even in barracks, garrisons, etc., are dispensed by the indult [= indulgence, privilege, exemption] of Pope Pius IX., from the rule of abstinence, except on 6 days in each year, namely, Ash-Wednesday, Thursday, Friday, and Saturday in Holy Week, the Vigil of the Assumption, and Christmas Eve.

"EMBER-DAYS.[2]

"The Ember-days are the Wednesdays, Fridays, and Saturdays which occur, 1st, in winter, immediately after the 3d Sunday of Advent; 2d, in the spring, immediately after the 1st Sunday in Lent; 3d, in the summer, during Whitsun-week; 4th, in the autumn, immediately after the 14th of September. They are days of fasting, and of great antiquity in the Church. The object of their observance is, to consecrate to God the four seasons of the year, by penance; to obtain his blessing on the fruits of the earth, and to beg of him worthy ministers of the Church. The ordination of clergymen generally takes place, in Catholic countries, on Ember Saturday."

The Roman Missal and Breviary have religious services (masses, &c.) for every day in the year, the greater part of the days being set apart as the feasts or festivals of saints. It is considered meritorious, but not obligatory on people generally, to attend these services. Some of the festivals, not mentioned above, are thus named and dated:

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[1] On "days of abstinence," the eating of flesh-meat is prohibited, but 3 meals are allowed; but on "fasts" or "fasting days" the eating of flesh-meat is prohibited, and only 1¼ full meals are allowed.

[2] Ember-days are also called "Quarter-tenses."

The "Conversion of St. Paul," January 25th; "Candlemas-day,[1] or the Purification of the Blessed Virgin Mary," Feb. 2d; "Shrove-tide (= confession-time), also called "Shrove-Tuesday," the day before Ash-Wednesday; "Holy Week," the week preceding Easter Sunday, in which "Maundy-Thursday," "Good Friday," and "Holy Saturday" occur; St. Matthias, Feb. 24th; St. Gregory the Great, Mar. 12th; St. Patrick, Mar. 17th; St. Joseph, Mar. 19th; St. George, April 23d; St. Mark, April 25th; SS. (= Saints) Philip and James, May 1st; "Invention (or "Finding") of the Holy Cross," also called "Holy Rood-day," a feast, May 3d, in memory of St. Helena's discovery of the Cross of Christ, which is said to have taken place miraculously in A. D. 326; St. Barnabas, June 11th; "Nativity of St. John the Baptist," June 24th; SS. Peter and Paul, June 29th; St. James the Great, July 25th; St. Ann, or Anne, mother of the Virgin Mary, July 26th; St. Lawrence, Aug. 10th; St. Bartholomew, Aug. 24th; "Nativity of the Blessed Virgin Mary," Sept. 8th; St. Matthew, Sept. 21st; St. Michael the Archangel, or "Michaelmas-day," Sept. 29th; St. Luke, Oct. 18th; SS. Simon and Jude, Oct. 28th; All Souls, a day of prayer for the souls of all the faithful departed, Nov. 2d; St. Andrew, Nov. 30th; St. Thomas, Dec. 21st; St. Stephen, Dec. 26th; St. John, Dec. 27th; Holy Innocents, Dec. 28th; St. Thomas a Becket, Archbishop of Canterbury, Dec. 29th.

Lent, which begins with Ash-Wednesday, and lasts (Sundays excepted) till Easter, is the great fast of the Roman Catholic church, and is regarded as commemorative of our Savior's 40 days' fast in the desert. It is preceded, in Rome and elsewhere, by the "carnival" (from the Latin *carni vale* = to flesh farewell), which is thus described in the Penny Cyclopedia:

"It is properly a season of feasting, dancing, masquerading, and buffoonery, which begins on the feast of the Epiphany, or Twelfth Day, and ends on Ash-Wednesday, when it is succeeded by the austerities of Lent. Some of the license of the Saturnalia of the ancient Romans is still detected in these long revels, which are now

[1] "It is called Candlemas, because, before mass is said, the church blesses her candles for the whole year, and makes a procession with them in the hands of the faithful."

confined to Catholic countries, and seem to be rapidly declining even in them. Milan,[1] Rome, and Naples were celebrated for their carnivals, but they were carried to their highest perfection at Venice. . . . In modern Rome the masquerading in the streets and all the out-of-door amusements are limited to 8 days, during which people pelt each other with sugar-plums, and are treated with horse-races, in which the horses run without any riders on their backs. After the races of the 8th day, masquers go about with tapers in their hands, every one trying to light his own at his neighbor's candle, and then blow out his flame. This is the last of their frolics, and is about as rational as any part of a Roman carnival."

Ash-Wednesday, with which Lent begins, is a day of public penance and humiliation, and is so called from the ceremony of blessing ashes (made from the palms blessed on the Palm-Sunday previous, &c.), with which the priest makes the sign of the cross on the foreheads of the people, saying, "Remember, man, that dust thou art, and unto dust thou shalt return" (Gen. 3 : 19).

On Passion-Sunday (the 5th in Lent, and 2d before Easter), as the passion of Christ approaches, crucifixes, &c., are covered in churches with mourning color.

But the Holy Week, which immediately precedes Easter-Sunday, constitutes the grand center of attraction at this season, and is thus described in the "Garden of the Soul":

"Palm-Sunday, the first day of the Holy Week, is in memory and honor of our Lord's triumphant entry into Jerusalem, so called from the palm-branches strewed under his feet by the Hebrew children, crying, 'Hosanna to the Son of David' (Matt. xxi.). And therefore this day the church blesses palms, and makes a solemn procession, in memory of the humble triumph of our Savior, the people bearing palm-branches. And in the Mass is read the passion of our blessed Redeemer from the Gospel of St. Matthew, as that from St. Mark is on Tuesday, and from St. Luke on Wednesday.

"On Wednesday, Maundy-Thursday, and Good Friday, the office of *Tenebræ*, which signifies darkness, is said or sung in churches, when

[1] The carnival at Milan is now 3 or 4 days longer than is allowed elsewhere.

the clergy is sufficiently numerous, and the 14 yellow lights in the triangular branch extinguished at the end of each psalm, one by one, leaving only that which is a white one at the top lighted; and at the end of every second verse of the *Benedictus*,[1] one of the lights on the altar is also extinguished, till the whole six are put out; and during the psalm *Miserere*,[2] the white candle is taken from the triangular branch. and hid till the noise, which is made to represent the convulsed state of nature at the time of the death of her Maker, and then brought forth, and put lighted in the place, on the branch from which it was taken, which is to remind us that the divinity never was separated from the humanity.

"*Maundy-Thursday*, in memory of our Lord's last supper, when he instituted the *blessed sacrament* of his precious body and blood, so called from the first word of the anthem, *Mandatum*,[3] &c. (John 13 : 34), 'I give you a new command, that you love one another as I have loved you;' which is sung on that day in the church, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples before he instituted that blessed sacrament. On Maundy-Thursday there is but one Mass, the organ plays and bells ring during the *Gloria in excelsis Deo*,[4] and then cease till the same begins on Holy Saturday. On this day two hosts are consecrated, one of which is left for public adoration the remainder of the day; and various decorations are usual in this country in honor of this solemnity of the blessed sacrament.

"*Good Friday*, the most sacred and memorable day, on which the great and glorious work of our redemption was consummated by our Savior Jesus Christ on his bloody cross, between two thieves at Jerusalem. The sacred host continues exposed during the office, for there is no Mass on this day; the passion from St. John is read, the cross is uncovered with great solemnity, and the justly merited relative respect paid by the faithful, as to the image of that on which the redemption

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[1] "*Benedictus*" (= blessed) is the first word uttered by Zacharias in Luke 1 : 68–78, and hence the name given to the entire prophecy.

[2] "*Miserere*" (= have mercy) is the first word of Psalm li. [Ps. l., in the Vulgate and Douay Bibles], and hence a common name of this penitential psalm.

[3] "*Mandatum*" (= commandment) is the first word of the Vulgate in John 13 : 34, which is in the English version, "A new commandment I give unto you," &c.

[4] "*Gloria in excelsis Deo*" = Glory to God on high (see Chap. XIV.).

of mankind was completed.—There is a discourse in general on this occasion.

"*Holy Saturday.*—The great functions of this day were formerly done in the night, and are begun by blessing the fire, lighting the triple candle, blessing the paschal candle, and grains of incense, in form of five nails, which are stuck into it, reading twelve prophecies concerning the great events which those days represent, blessing the font for baptizing;[1] ... and the first Mass and vespers for Easter is said. On beginning the *Gloria in excelsis Deo*, the organ plays and the bells ring, which they had not done from the same time on Maundy-Thursday. From this day till the ascension, the paschal candle is lighted up at the gospel, to remind us that our blessed Savior was with us on the earth till his glorious ascension, instructing his apostles and faithful in all truths.

"Easter-Day, in Latin *Pascha* [= passover], a great festival in memory and honor of our Savior's resurrection from the dead on the 3d day after his crucifixion (Matt. 28 : 6)."

The Protestant view of the festivals and fasts of the Roman Catholic church may be presented in very few words. The authority for the institution of them is human, not divine; the multiplication of them and the enforced observance of so many impose an intolerable burden on industry and thrift and enterprise, encourage idleness and all its attendant evils, and tend undeniably to the profanation of the Lord's day and the extinction of vital godliness ,which are so notorious in all Roman Catholic countries. The observance of days and months and times and years was a characteristic bondage of the Mosaic dispensation, from which Christians are freed (Gal. 4 : 9, 10. Col. 2 : 16); but the observance of the Lord's day as the day of holy rest and religious worship and other special duties of the Christian life, is sanctioned by the New Testament (Acts 20 : 7. 1 Cor. 16 : 2. Rev. 1 : 10, &c.), and is essential to the physical and moral well-being of mankind. The showy and costly processions, the pompous and elaborate exhibitions of priests and trained artists, and the minute and careful atten-

[1] See Chapter XIV.

tion which is everywhere given by Roman Catholics to the outward forms, all tend to an undue exaltation of the visible and earthly at the expense of the spiritual and heavenly, to a supreme regard for the created and human, and a consequent neglect of the Creator and Redeemer and Lord of all. The regulations for fasting in Lent which are annually published in every diocese, the commandment of abstinence from flesh on Fridays and other days, and the enforcement of these man-made rules by all the terrors of excommunication and, where there is the power, by all the weight of legal penalties also, are an unwarrantable infringement of Christian liberty and a daring usurpation of the prerogative of the Supreme Judge. "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," are distinctive marks of those who "depart from the faith" (1 Tim. 4 : 1–3). To the priest, bishop, or pope, who claims to decide what and when another professed servant of Christ may eat and drink, and to punish that other for non-conformity to his decision, we may properly use those words which the apostle Paul himself addressed to the Christians at Rome:

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up; for God is able to make him stand. . . . For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14 : 4, 17).

CHAPTER XVII.

CONFESSION AND THE CONFESSIONAL.

Confession is defined in the "Catechism of the Council of Trent,"

"A sacramental accusation of one's self, made to obtain pardon by virtue of the keys."[1]

This catechism—and other catechisms and devotional works agree with it in substance—teaches that the institution of confession is most useful and even necessary; that this sacrament was instituted by our Lord Jesus Christ;[2] and that it is obligatory upon all of both sexes, who have arrived at the use of reason, to confess their sins at least once a year. Frequent confession is warmly recommended, especially to those who have committed mortal[3] sins. The minister of this sacrament, who is commonly called the "confessor," must be a priest possessing ordinary or delegated jurisdiction, it being provided,

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[1] The reference of course is to Matt. 16 : 19. On this passage see the beginning of Chapter III. of this volume.

[2] The proof-text quoted in the catechism is John 20 : 22,23. To this bishop Challoner in his "Catholic Christian Instructed" adds several others (Num. 5 : 6, 7. Matt. 3 : 6. James 5 : 16. Acts 19 : 18); but no Protestant would dream that any or all of these passages—not one of which mentions or implies special confession to a priest—were sufficient to establish the scriptural authority of such a practice; and certainly, when it is said (James 5 : 16), "Confess your faults one to another" (= mutually), the inspired writer inculcated confession of others to a priest no more than of a priest to them.

[3] On the distinction between mortal and venial sins, see Chapter XVIII.

"that no bishop or priest, except in case of necessity, presume to exercise any function in the parish of another without the authority of the ordinary [= bishop]," though, "in case of imminent danger of death, ... it is lawful for any priest, not only to remit all sorts of sins, whatever faculties they might otherwise require, but also to absolve from excommunication." This catechism says expressly:

"According to the doctrine of the Catholic Church, a doctrine firmly to be believed and professed by all her children, if the sinner have recourse to the tribunal of penance[1] with a sincere sorrow for his sins, and a firm resolution of avoiding them in future, although he bring not with him that contrition which may be sufficient of itself to obtain the pardon of sin, his sins are forgiven by the minister of religion, through the power of the keys. Justly, then, do the holy fathers proclaim, that by the keys of the church, the gate of heaven is thrown open; a truth which the decree of the Council of Florence, declaring that the effect of penance is absolution from sin, renders it imperative on all unhesitatingly to believe."

Collot's Catechism, translated by Mrs. Sadlier, and approved by the late archbishop Hughes, teaches that the virtue of absolution "is that of effacing sin and remitting eternal punishment."

Secrecy is specially inculcated by the Roman Catholic authorities. Thus the "Catechism of the Council of Trent" says:

"The faithful are to be admonished that there is no reason whatever to apprehend, that what is made known in confession will ever be revealed by any priest, or that by it the penitent can, at any time, be brought into danger or difficulty of any sort. All laws human and divine guard the inviolability of the seal of confession, and against its sacrilegious infraction the Church denounces her heaviest chastisements."

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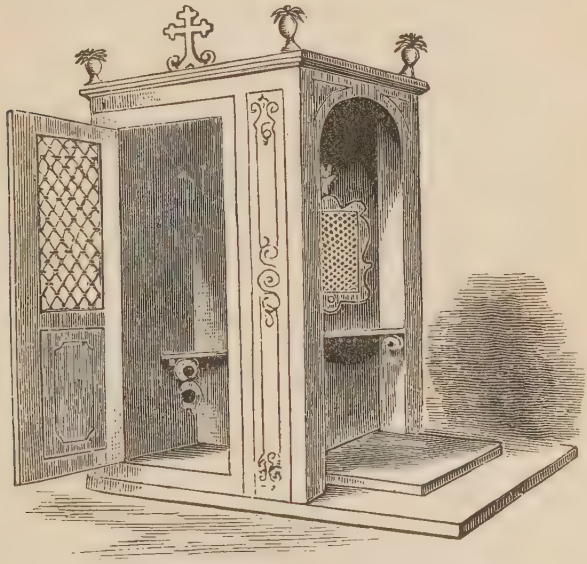
[1] That is, the confessional, or place where the priest hears confessions, imposes penances, &c.

The penitent may make confession either in Latin or in the vulgar tongue (English, &c.). The "confessor" must be clothed, according to the Roman Ritual, &c., with a surplice and stole of a violet color (see Chap. VII.). "The 2d Plenary Council of Baltimore" repeated the acts of former councils, urging the erection of confessionals in all public churches, discountenancing any priest's hearing the confessions of women elsewhere then without the bishop's special license, and providing that confessions of women should never be received in private houses, except through a grate and in as open a place as possible.

A "confessional" may be simple, i.e., accommodating but one penitent at a time; or double, i.e., having a place for a



CONFESSIONAL.

penitent on each side of the confessor. The accompanying cut is of a simple confessional, and shows the penitent's place by the grate at the end, and the confessor's seat in the closet, which is furnished with a door.

The "method of confession" is thus given in "The Garden of the Soul," an approved and popular manual for the use of Roman Catholics:

"1. Kneeling down at the side of your ghostly [= spiritual] father, make the sign of the cross, saying,

"'In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*'

"Then ask his blessing in these words:—

"'Pray, father, give me your blessing, for I have sinned.'

"Then say the first part of the *Confiteor* as follows:—

"'I confess to Almighty God, to the Blessed Virgin Mary, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my most grievous fault.'

"2. After this accuse yourself of your sins, either according to the order of God's commandments,[1] or such other order as you find most helpful to your memory; adding after each sin, the number of times that you have been guilty of it, and such circumstances as may very considerably aggravate the guilt; but carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations.

"3. After you have confessed all that you can remember, conclude with this or the like form:

"'For these and all other my sins, which I cannot at this present call to my remembrance, I am heartily sorry; purpose amendment for the future; and most humbly ask *pardon of God*, and penance and *absolution* of you my ghostly father:

"'Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy apostles Peter and Paul, all the Saints, and you, father, to pray to our Lord God for me.'

"Then give attentive ear to the instructions and advice of your confessor, and humbly accept of the penance enjoined by him.

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[1] "The Garden of the Soul" has "An Examination of Conscience upon the Ten Commandments," which occupies 8 pages; but neither its length, nor the indelicacy of many of its questions, would allow the insertion of it here.

"4. Whilst the priest gives you absolution, bow down your head, and with great humility call upon God for mercy; and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves you upon earth.

"5. After confession, return to your prayers; and after having heartily given God thanks for having admitted you, by the means of this sacrament, to the grace of reconciliation, and received you, like the prodigal child, returning home, make an offering of your confession, to *Jesus Christ*, begging pardon for whatever defects you may have been guilty of in it: offering up your resolutions to your Savior, and begging grace that you may fulfill them.

"6. Be careful to perform your penance in due time, and in a penitential spirit."

The "Form of Absolution" is thus translated from the *Rituale Romanum* (= Roman Ritual):

"When therefore he would absolve the penitent, after wholesome penance has been enjoined on him and accepted by him, he first says: 'Almighty God pity thee, and forgiving thy sins, lead thee to eternal life. Amen.' Then, raising his right hand toward the penitent, he says: 'Indulgence, absolution and remission of thy sins the Almighty and merciful Lord give thee. Amen.

"'Our Lord Jesus Christ absolve thee; and I by his authority absolve thee from every bond of excommunication, suspension, and interdict, so far as I can, and thou needest.'

"Then, 'I absolve thee from thy sins, in the name of the Father, (the sign of the cross) and of the Son, and of the Holy Ghost. Amen.'

"If the penitent is a layman, the word 'suspension' is omitted.

"'The passion of our Lord Jesus Christ, the merits of the blessed Virgin Mary, and of all the saints, whatever of good thou mayst have done, and of evil thou mayst have borne, be to thee for the remission of sins, increase of grace, and reward of eternal life. Amen.'

"In the more frequent and shorter confessions, however, the 'Almighty God pity thee,' &c., may be omitted, and it will be sufficient to say: 'Our Lord Jesus Christ,' &c., as above, down to 'The passion of our Lord,' &c.

"But when any great necessity in the danger of death is pressing,

he may say briefly: 'I absolve thee from all censures, and sins, in the name of the Father (sign of the cross), and of the Son, and of the Holy Ghost. Amen."

"The Catechism of the Council of Trent" claims that confession not only removes the sinner's present malady, but serves as an antidote against its easy approach in future; and that it likewise contributes powerfully to the preservation of social order. On this latter point, it says:

"Abolish sacramental confession, and, that moment, you deluge society with all sorts of secret crimes—crimes too, and others of still greater enormity, which men, once that they have been depraved by vicious habits, will not dread to commit in open day. The salutary shame that attends confession, restrains licentiousness, bridles desire, and coerces the evil propensities of corrupt nature."

In regard to this declaration, Mr. Cramp in his "Text-book of Popery" says:

"Seldom have so much misrepresentation and untruth been conveyed in so few words. The very reverse of these statements is the fact, as might be shown by a comparative view of the state of morals in Popish and Protestant countries. History fully warrants the assertion, that priestly absolution, as practiced in the Romish church, offers a large bounty to crime, and that the confessional is a school of every vice."

This is certainly strong language, yet no stronger than has been used by many others who have directly known or carefully investigated the facts on this subject. Credible testimony to any extent can be brought to show the dangers and immoralities incident to and connected with this "sacrament," which is often denominated "auricular [= of the ear, or by the ear] confession."

Count de Lasteyrie, a French nobleman, gives, in his "History of Auricular Confession," the result of his personal investigations and study of Roman Catholic and other sources of information. He quotes from Tertullian, Chrysostom, Augustine, Basil, Ambrose, and other church-fathers to show that among the early Christians confession of sins was made to God

alone in the presence of the faithful,—that they held, as Augustine says expressly, "that man cannot remit sins,"—and that auricular confession, unknown to the earlier Christians, was the work of popes and councils. St. Leo (= pope Leo I.) and his clergy, about A. D. 450, discountenanced the old custom of public confession on account of the scandals and legal punishments connected with its disclosure of crimes, and put private confession first to God and then to the priest in the place of the public confession. The ancient custom of confession between laymen was continued in some churches, even down to the 17th century, in spite of the prohibition of it by the popes in 1555, 1574, &c. Finally, pope Clement VIII. about A. D. 1600 invoked the arm of the Inquisition and of the temporal power against any who without being priests administered the sacrament of confession. It was during this interval (A. D. 450–1600) that the practice of private confession to a priest gradually became prevalent throughout Christendom. Auricular confession was first introduced into England in A. D. 673 through Theodus, archbishop of Canterbury; it was made obligatory on all, as a sacrament to be observed at least at Lent, by the council of the Lateran in 1215; and the Lateran decree was confirmed by the council of Trent with anathemas against all who disbelieved the doctrines of the council. Lasteyrie maintains that the immorality inherent in auricular confession will only cease by the abolition of a practice which has produced great evils without doing any good, and says:

"To form an idea of the crimes that may be committed in the secrecy of confession, we must consider that these crimes never come to the knowledge of the public, except in extremely rare circumstances; for this reason, that the perpetrators and witnesses are only two persons, equally interested in their remaining unknown, since the discovery would bring them into disrepute; compromise their social state; nay, expose them to severe punishments; whence it must follow, that for one fact of this nature which transpires, there remain several thousands which will ever remain unknown.

"We are astounded when we consider the numerous crimes of seduction, established by a few *procès verbaux* [= official reports, or

statements of facts] abstracted from the Inquisition. But how much greater would be our astonishment if, supposing there had been an Inquisition established in every province throughout Christendom from the beginning of sacerdotal confession, it had been possible to search all such registers and present the result to the public!

"There is another kind of scandal which has latterly excited the indignation of the public—that occasioned by priests, monks, and even bishops, who have exposed in works on morality and theology, designed for the instruction of seminarists, all the lewdness that the most licentious and audacious casuists have imagined, to guide young seminarists in the practice of confession."

Lasteyrie notes—and the fact is well known—that formulas of interrogatories have been drawn up for the use of confessors, minutely specifying different sorts of offenses, especially against what the Roman Catholics count as the 6th commandment, "Thou shalt not commit adultery." The object of these formulas is to enable the confessor to discover all the sins of the penitents; and, in order to discover sins of which the penitents had not the slightest idea, he teaches them the knowledge of them. He thus states the consequences:

"Thus, from the secrecy in which the evil is produced, two great causes of immorality have arisen: 1st, the knowledge of vice, given to those who were ignorant of it; and 2dly, an impulse by which both parties are urged towards a kind of passion into which human nature easily falls. What other effect can be expected from these unchaste conversations which, by exciting the imagination, inspire wishes which may be satisfied the more easily as the satisfaction may remain unknown to the public? Lastly, confessors are inclined to give full scope to their passions in the confessional, inasmuch as they find, in every other circumstance of their calling, obstacles which their vow of continency imposes upon them. Indeed, what is easier than to seduce a young person who is known to be susceptible, or one who, already corrupted, ever seizes the opportunity of satisfying her inclinations?—an opportunity which invites still more to crime, as both parties are certain that nothing will transpire between two guilty persons equally interested in keeping the secret."

Lasteyrie devotes one chapter to accounts of the seduction of women in Spain by means of confession. He mentions that the brief of pope Paul IV., Jan. 18, 1556, commanding the inquisitors of Granada to prosecute the priests whom the public voice accused of outraging the confessional, was not published in the usual form, but the confessors were all notified of it, and desired to behave with great prudence for the future, and to let the people remain ignorant of the papal mandate, the result being that a few guilty persons were punished privately so as to avoid scandal. In 1561, 1564, &c., bulls were issued by the same pope against the same evil. An edict published at Seville in 1563 gave rise to such numerous denunciations of confessors by females that it took 120 days[1] to register them all, and the prosecution of the delinquents was abandoned on account of their prodigious number. But the evil was not stopped. New orders were issued by the Inquisition in 1576; and other papal bulls and decrees were published in 1614, 1622, &c., in order to put an end to the attempts of the confessors upon women; but it was all in vain. One Capuchin, who had corrupted, by a pretended revelation from Christ, 13 out of 17 Béguines[2] in one house of which he was the confessor, was condemned by the Inquisition only to make an abjuration, to be confined for 5 years in a convent of his order, to be deprived for ever of his power of confessing and preaching, and to do several penances accompanied with strict fasting; and was moreover scourged by all the monks and lay-brethren of the convent, in the presence of a secretary of the Inquisition. He died in the 3d year of his seclusion; but his sentence was certainly far milder than the sentences which the Inquisition was accustomed to pronounce upon heretics (see Chapter XI.). Lasteyrie gives

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1 Dr. Edgar says, upon the authority of Gonsalvus and Llorente, that all the inquisitors and 20 notaries were insufficient to take the depositions of the fair informers in 30 days, and thrice additional terms of 30 days each were appointed for receiving these informations.

2 These Béguines were probably tertiaries or half-nuns, following the 3d rule of St. Francis, and living together as nuns without vows.

many other detailed accounts of priestly seduction of Spanish, French, and Italian women by means of auricular confession; and dwells at some length on the earnest, but altogether fruitless attempts of the Tuscan bishop Ricci, near the close of the last century, to reform or remedy the immoralities of this sort in his own diocese.

The testimony of Lasteyrie is corroborated by that previously published by Rev. Anthony Gavin, who, "having publicly and solemnly abjured the errors of the Romish religion," January 3, 1716, was regularly licensed by the bishop of London, and became a priest, in good standing, of the Church of England. He had been a priest at Saragossa in Spain, and gives in his "Master-Key of Popery" specimens of confessions and narrations of the most revolting immoralities connected with confessions and related on his own personal knowledge.

Rev. Joseph Blanco White, a man of high reputation, was once a Roman Catholic priest at Seville in Spain, but died in England in 1841. In his "Preservative against Popery" he speaks thus of the claim that confession acts as a check upon men's consciences, and that it often causes restitution of ill-gotten money:

"I never hear that paltry plea, so frequently used by Roman Catholic writers in this country [England], without indignation. It seems as if they wished to bribe men's love of money to the support of their doctrines. . . . . Though I have lived only 15 years in a Protestant country, the voluntary restitution of a sum of money by a poor person, whom the grace of God had called to a truly Christian course of life, has happened within my notice. I acted as a confessor in Spain for many years, and from my own experience can assure you that confession does not add one single chance of restitution. I believe on the contrary, that the generality of Roman Catholics depend so much on the mysterious power which they attribute to the absolution of the priest, that they greatly neglect the conditions on which that absolution is often given. The Protestant who earnestly and sincerely wishes for pardon from God, knows that he cannot obtain it unless he is equally earnest in his endeavors to make restitution; but when the

Romanist has assured to the confessor that he will try his best to indemnify those he has injured, the words of absolution are to him a sort of charm, that removes the guilt at once, and consequently relieves his uneasiness about restitution. One of the greatest evils of confession is, that it has changed the genuine repentance preached in the Gospel—that conversion and change of life which is the only true external sign of the remission of sins through Christ—into a ceremony which silences remorse at the slight expense of a doubtful, temporary sorrow for past offenses. As the day of confession approaches (which, for the greatest part, is hardly once a year) the Romanist grows restless and gloomy. He mistakes the shame of a disgusting disclosure for sincere repentance of his sinful actions. He, at length, goes through the disagreeable task, and feels relieved. The old score is now canceled, and he may run into spiritual debt with a lighter heart. This I know from my own experience, both as confessor and as penitent. In the same characters, and from the same experience, I can assure you that the practice of confession is exceedingly injurious to the purity of mind enjoined in the Scriptures. 'Filthy communication' is inseparable from the confessional: the priest in discharge of the duty imposed on him by his church, is bound to listen to the most abominable description of all manner of sins. He must inquire into every circumstance of the most profligate course of life. Men and women, the young and the old, the married and the single, are bound to describe to the confessor the most secret actions and thoughts, which are either sinful in themselves, or may be so from accidental circumstances. Consider the danger to which the priests themselves are exposed—a danger so imminent, that the popes have, on two occasions, been obliged to issue the most severe laws against confessors who openly attempt the seduction of their female penitents. I will not, however, press this subject, because it cannot be done with sufficient delicacy. Let me conclude by observing, that no invention of the Roman church equals this, as regards the power it gives to the priesthood. One of the greatest difficulties to establish a free and rational government in Popish countries arises from the opposition which free and equal laws meet with from the priests in the confessional. A confessor can promote even treason with safety, in the secrecy which protects his office."

The late archbishop Kenrick[1] was one of the ablest and most learned Roman Catholics in America. While he was bishop of Philadelphia, he published a Latin work on dogmatic theology in 4 octavo volumes, and another on moral theology in 3 volumes, both of which have been introduced as text-books into Roman Catholic seminaries of this country. In the latter work he devotes one section of seven pages to the "crime of solicitation," in which he gives the papal legislation respecting seduction by the confessional—legislation which was, of course, demanded by the existence of the very crimes therein prohibited, because such laws are not made for the righteous, but for the lawless and disobedient, for the ungodly and for sinners (1 Tim. 1: 9). Says archbishop Kenrick, as translated by Rev. Edward Beecher, D.D., in his "Papal Conspiracy Exposed":

"We scarcely dare to speak concerning that atrocious crime in which the office of hearing confession is perverted to the ruin of souls by impious men under the influence of their lusts. Would that we could regard it as solely a conception of the mind and as something invented by the enemies of the faith for the purposes of slander! But it is not fit that we should be ignorant of the decrees which the pontiffs have issued to defend the sacredness of this sacrament."

This, it will be noticed, admits the existence of the crimes at which the legislation is aimed. Archbishop Kenrick specifies 19 different cases or 19 different ways of of seducing women in connection with the practice of confession, which Dr. Beecher thus translates:

"1. Solicitation during the act of confession, 5 cases.
"2. Solicitation before the act of confession, 2 cases.
"3. Solicitation immediately after confession, 3 cases.
"4. Solicitation to which confession furnishes an occasion, 4 cases.
"5. Solicitation under the pretext of confession, 2 cases.

[1] Francis P. Kenrick, D.D., bishop of Philadelphia, 1830–51; archbishop of Baltimore from 1851 till his death in 1863; brother of P. R. Kenrick, D.D., now archbishop of St. Louis.

"6. Solicitation in the confessional, although no confession is made, 1 case.

"7. Solicitation in any other place besides the confessional, if it is used for purposes of confession, 2 cases."

The laws on some of these cases are thus given:

"I. 5. Any thing written on paper adapted to excite love, or a love-letter, delivered in the tribunal, is equivalent to solicitation in the confessional.

"IV., 2. . . . Who from any frailty discovered in confession, takes an occasion afterwards to tempt the female who has confessed.

"3. Whoever shall remind a female, either by word or sign, of a sin which she has revealed in confession, whilst at another time he solicits her, is justly considered as having taken an occasion to solicit from confession, and is guilty of violating the seal—i.e., of secrecy.

"4. Who solicits a female to sin, promising that he will afterwards receive her to make confession. . . .

"V. If a priest suggests to a female refusing to comply with his desires, on account of exposing her reputation to peril, that she should send for him under a pretext of desiring to confess to him, he is to be regarded as soliciting under pretext of confession."

Archbishop Kenrick was for 12 years the head of the Roman Catholic church in the United States after he thus admitted the existence of such crimes in connection with the confessional, and published the papal legislation in respect to them. The Protestant may well ask, Was he a slanderer of the confessional and of his church, or are these alleged dangers and crimes real and terrible?

"But there are laws and penalties against those priests who thus abuse the sacrament of confession," the Roman Catholic may rejoin; to which the Protestant may reply, Of what use are laws and penalties, unless they are enforced? Human laws will not execute themselves; sinning priests are doubtless sometimes punished by their bishops; they have been mildly punished by the Inquisition, as has been already stated; but the offenders at Seville escaped punishment, because they were so numerous, and the officers of the Inquisition were

doubtless no better than they. It is declared to be the injured female's duty to report the offending priest to the Inquisition or to the bishop; but suppose she fails to substantiate her charge by other testimony than her own, she herself may not only incur his vengeance, but may be punished for slandering the priest.. Listen to Archbishop Kenrick further:

"No one is to be condemned to those most severe punishments on the accusation of one witness.

"It is the pleasure of the pope that false charges against innocent priests shall subject the accuser to deserved retribution."

The priest who attempts to seduce a woman by means of the confessional may therefore laugh at human penalties; no one knows the fact but himself and his victim; or if she communicates it to others, she only publishes her own shame, and becomes a slanderer of her spiritual guide and intercessor with God. He can not be convicted of sin on her testimony, but she may be punished without mercy for bringing up an evil report of the priesthood, the sacraments, the church. The priest knows all the secrets of every female heart in his parish, and, as the church teaches, holds the keys of the kingdom of heaven; not a girl or a woman within his jurisdiction but must blush and tremble before him; she must confess to him every unchaste thought, desire, and action under pain of eternal damnation; she is taught from her infancy to reverence him, to regard him as the infallible representative of the Lord Jesus Christ and his word as the word of God himself to her. The so-called sacrament of confession is a mere human invention, unscriptural and anti-scriptural, unalterably and grossly immoral in its nature and tendency, fraught with the most imminent and dreadful danger, temporal and spiritual, to priest and to people, to the church and to mankind, for this world and for the world to come. Such is the Protestant view based upon innumerable and incontrovertible facts.

CHAPTER XVIII.

OFFENSES AND PENALTIES.

THE word "penance," as well as "penitence," comes from the Latin *pœnitentia*, and is commonly used in the Douay Bible where *pœnitentia* occurs in the Latin Vulgate; and thus "penance" takes the place of "repentance," and "do penance" of "repent," as applied to man in the English Bible (e. g. 1 Kings 8 : 47. Job 42 : 6. Matt. 3 : 2, 8, 11. 11 : 20, 21. Heb. 6 : 1, 6, &c. See also Chap. XIII.). But "penance" and "penitence" now express very different ideas. "Penance," according to the Roman Catholic authorities (see Chap. II.), involves contrition, confession, and satisfaction. "Contrition," when it is perfect, according to the Catechism of the Council of Trent, "blots out sin [1]; " but this is so rare, that "through perfect contrition alone, very few indeed could hope to obtain the pardon of their sins." "Confession" is the subject of the preceding chapter. "Satisfaction" is defined "the compensation made by man to God, by doing something in atonement for the sins which he has committed." The satisfaction which Christ makes on the cross, it is declared, "gives to man's actions merit [2] before God"; but the satisfaction which is

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[1] Protestants believe that no amount or degree of contrition can efface sin; that the salvation which God bestows is of grace through faith; and that the blood of Jesus Christ cleanses "from all sin" those who walk in the light, or heartily trust and obey God (Eph. 2 : 8, 9. 1 John 1 : 7, &c.).

[2] The idea of human *merit* before God is regarded by Protestants as in direct contradiction to the Scriptures, which represent salvation as wholly of grace—"not of works, lest any man should boast" (Rom. 3 : 24. 4 : 2. Eph. 2 : 8, 9, &c.)

called "canonical," and constitutes part of the sacrament of penance, is something—prayer, fasting, or alms-deeds—"which is imposed by the priest, and which must be accompanied with a deliberate and firm purpose carefully to avoid sin for the future." This canonical satisfaction, which is imposed by the priest when penitents are absolved from their sins, and which is itself often called "penance," is directed by the council of Trent to be proportioned to the nature of the offense and the capability of the offender.

And here comes in the grand distinction between "mortal" (= deadly) and "venial" (= pardonable) sins.[1] The Catechism of the Council of Trent says:

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[1] The following questions and answers are taken from "A General Catechism of the Christian Doctrine, prepared by order of the National Council, for the use of Catholics in the United States of America. Approved by the Most Rev. John Hughes, D. D., Archbishop of New York."

"*Q. What is mortal sin?*

"A. Mortal sin is that which kills the soul, and deserves hell.

"*Q. How does mortal sin kill the soul?*

"A. Mortal sin kills the soul by destroying the life of the soul, which is the grace of God.

"*Q. What is venial sin?*

"A. Venial sin is that which does not kill the soul, yet displeases God.

"*Q. Are any others condemned to hell beside the devils or bad angels?*

"A. All who die enemies to God, that is, all who die in the state of mortal sin, go to hell."

Collot's "Doctrinal and Scriptural Catechism," translated by Mrs. Sadlier, and also approved by the late archbishop Hughes, teaches that a sin is venial, "when its matter is trivial (some little passing distractions, some idle words, the loss of a little time, a little unwillingness to obey, &c.), or when the consent is imperfect (when the will is not fully determined), even although the matter be considerable."

Bishop Challoner's "Catholic Christian Instructed," published by "The Catholic Publication Society," says:

"All those sins are to be esteemed mortal which the word of God represents to us as hateful to God, against which he pronounces a woe, or of which it declares that such as do those things shall not enter into the kingdom of heaven: of these we have many instances (Rom. 1:29, 30, 31. 1 Cor. 6:9, 10. Gal. 5:19, 20, 21. Eph. 5:5. Apocalypse 21:8; and in the Old Testament, Is. v., Ezek. xviii., &c.). But though it be very easy to know that some sins are mortal, and others but venial, yet to pretend to be able always perfectly to distinguish which are mortal and which are not, is above the reach of the most able divines; and therefore a pru-

"All mortal sins must be revealed to the minister of religion: venial sins, which do not separate us from the grace of God, and into which we frequently fall, although, as the experience of the pious proves, proper and profitable to be confessed, may be omitted without sin, and expiated by a variety of other means."

The Roman Catholic church, as Dr. Wiseman says, "professes to be divinely authorized to exact interior assent to all that it teaches, under the penalty of being separated from its communion" (see Chapter II.); in other words, it claims the right to enforce complete uniformity of belief and practice, and hence excommunicates every one who violates a commandment of the church, unless he makes the required satisfaction by "doing penance."

The "General Catechism of the Christian Doctrine," cited in the note on p. 518, has the following questions and answers:

"*Q. How many are the commandments of the Church?*

"A. The commandments of the Church are chiefly six, which are:

"1st. To hear mass, and to rest from servile works on Sundays and Holydays of obligation.[1]

"2d. To keep fast in Lent, the Ember-days, the Fridays in Advent, and eves of certain Festivals, and to abstain from flesh on Fridays, and on other appointed days of abstinence.

"3d. To confess our sins to our Pastor, or other Priest, duly authorized, at least once a year.[2]

"4th. To receive the Blessed Sacrament at Easter or thereabout.[3]

"5th. To contribute to the support of our Pastors.[4]

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dent Christian will not easily pass over sins in confession, under the pretense of their being venial, unless he be certain of it. And this caution is more particularly necessary in certain cases, where persons being ashamed to confess their sins, are willing to persuade themselves they are but venial; for in such cases it is much to be feared, lest their self-love should bias their judgment."

[1] On Holydays, Fasts, Festivals, &c., see Chapter XVI.; on Mass, see Chapter XIV.

[2] On Confession, see Chapter XVII.

[3] The decree of the 4th Lateran council about annual communion with the annexed penalty—"Let one living otherwise be prohibited from entering a church, and, when he dies, let him be deprived of Christian burial"—was again promulgated by the 2d Plenary Council of Baltimore in 1866, at whose request the Holy See granted them the privilege of "prolonging the time of the paschal communion from the first Sunday of Lent to Trinity Sunday inclusive."

[4] See Chapter XXI.

"6th. Not to marry within certain degrees of kindred; nor privately without witnesses; nor to solemnize marriage at certain prohibited times." [1]

"*Q. Say the seven deadly sins?*

"A. The seven deadly sins are; 1. Pride; 2. Covetousness; 3. Lust; 4. Wrath; 5. Gluttony; 6. Envy; 7. Sloth. The contrary virtues are; 1. Humility; 2. Liberality; 3. Chastity; 4. Meekness; 5. Temperance; 6. Brotherly love; 7. Diligence.

"*Q. Say the six sins against the Holy Ghost?*

"A. 1. Presumption of God's mercy; 2. Despair; 3. Impugning the known truth; 4. Envy at another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence, are the six sins against the Holy Ghost.

"*Q. Say the four sins that cry to heaven for vengeance?*

"A. 1. Wilful murder; 2. Sodomy; 3. Oppression of the poor; 4. Defrauding laborers of their wages, are the four sins crying to heaven for vengeance.

"*Q. Say the nine ways of being accessory to another person's sins?*

"A. One may be accessory to another person's sin: 1. By Counsel; 2. By Command; 3. By Consent; 4. By Provocation; 5. By Praise or Flattery; 6. By Concealment; 7. By Partaking; 8. By Silence; 9. By Defending ill-done things."

But the preceding do not make up the whole catalogue of mortal sins. The following sentences from a pastoral letter, issued in February, 1856, by Rt. Rev. Armand Francis Mary de Charbonnel, then (and until 1859) bishop of Toronto in Canada, are given in the appendix to the 7th Annual Report of the American and Foreign Christian Union, and are undoubtedly authentic:

"Parents and guardians are guilty of *mortal* sin if their children about 7 years old do not know the Apostles' Creed, the Lord's Prayer, the Commandments, the manner of hearing Mass and of making their Confession with sincerity and contrition.

"Catholic electors in this country, who do not use their electoral power in behalf of separate schools, are also guilty of *mortal* sin. Likewise parents not making the sacrifices necessary to secure such schools, or sending their children to mixed schools.

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[1] See Chapter XIV.

"Moreover the Confessor who would give absolution to such parents, electors, or legislators [see Chapter XXIII.] as support mixed schools to the prejudice of separate schools, would be guilty of a *mortal* sin.

"It is a gross and very common error to believe that to drink in violation of one's pledge is a sin in *itself*. To drink beyond measure is a mortal or venial sin of intemperance according to the degree of drunkenness; but to drink with moderation, though in violation of one's pledge, is not a sin unless the pledge has been taken with an obligatory intention, or by way of a vow or oath; which should never be done without a spiritual father's advice."

There are some offenses, commonly called "reserved cases," for which none but the pope can grant absolution;[1] and hence on Thursday and Friday of Holy Week, a cardinal, armed with the delegated powers of the pope, and known as the "grand penitentiary," sits at St. Peter's to receive confessions of such crimes, and to absolve from them. Among these "reserved cases" are—"the cases of those who falsely before ecclesiastical judges charge innocent priests with solicitation, or wickedly procure that to be done by others;" "the case of those confessors who have dared to absolve an accomplice in foul crime;"[2] the case of those mothers who are the cause of their children's not receiving baptism;[3] and "the more weighty causes and crimes.'"[4]

According to the Roman Pontifical,

"Excommunication is threefold, to wit, minor, major, and anathema. The minor excommunication is occasioned by participation only with an excommunicate, and from such a simple priest can absolve without

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[1] The Bishop may also, according to the "2d Plenary council of Baltimore," withdraw certain crimes from the jurisdiction of priests and reserve them for his own hearing and adjudication.

[2] "Instruction of the Holy Roman and Universal Inquisition," in the appendix to the Acts and Decrees of the 2d Plenary Council of Baltimore.

[3] Collot's Catechism, cited on p. 518, note.

[4] Council of Trent, in the decree on penance. The decree does not enumerate these "more weighty causes and crimes."

the precaution of an oath; but in such a case let the excommunicate confess to his own priest, saying: 'I confess to God, and to thee (N.) that I am an excommunicate because I participated with (such an) excommunicate in prayer, (or) conversation, (or) drinking, (or) eating with him.' The priest absolving him, speaks in words of this sort: 'By the authority of Almighty God, granted to me, I absolve thee from the bond of this excommunication, which thou hast confessed; and from any other like it (if thou art held by any), so far as I can, and ought; and I restore thee to the sacraments of the church. In the name of the Father (sign of the cross), and of the Son (sign of the cross), and of the Holy (sign of the cross) Spirit.'

"But the major excommunication, which a bishop promulgates by reading through a written sentence, is brought out thus: 'Since I, N., have, to show clearly the wickedness, lawfully admonished (such a one) for the first, second, third, and fourth time, to do, (or) not to do (such a thing); but he has disdained to fulfill a command of this sort, because obedience would seem to be of no advantage to the humble, if contempt was not harmful to the contumacious: Therefore by the authority of Almighty God, Father, Son, and Holy Spirit, and of the blessed apostles Peter and Paul, and of all the saints, his own obstinacy demanding it, I excommunicate him in writing; and I denounce him as one to be shunned until he shall have fulfilled what is commanded, that his spirit may be saved in the day of judgment.'"

The absolution from the major excommunication is more formal, requiring the excommunicate to take an oath of obedience, to appear, stripped to his shirt, before the bishop for the purpose of being reconciled to the church, to make suitable satisfaction, &c.

The anathema, or solemn excommunication for greater crimes—which is pronounced by the bishop arrayed in his amice and stole and purple cope and mitre, and assisted by 12 surpliced priests, while the bishop and priests all hold burning candles in their hands, and the bishop sits on a faldstool before the high altar or in some other public place—runs thus, according to the Roman Pontifical of 1868:

"'Because N., at the suggestion of the devil, disregarding through apostasy the Christian promise which he made in baptism, does not

fear to lay waste the Church of God, to plunder the Church's goods, and violently to oppress Christ's poor; therefore we, anxious, lest he perish through pastoral neglect, for which we may have to give account at the tremendous judgment before the Chief Shepherd our Lord Jesus Christ, according to the terrible threat which our Lord himself utters: If thou shalt not have announced to the unrighteous his unrighteousness, his blood will I require at thy hand; we admonish him canonically, for the first, second, third, and also the fourth time to convince him of his wickedness, inviting him to amendment, satisfaction, and penance, and taking hold of him with paternal affection. But he himself, Oh sorrow! spurning wholesome admonitions, puffed up with a spirit of pride, disdains to make satisfaction to the Church of God, which he has injured. Well are we informed by the teachings of the Lord and of his apostles, what we ought to do in respect to prevaricators of this sort. For the Lord says: If thy hand or thy foot cause thee to offend, cut it off, and cast it from thee. And the apostle says: Take away the evil one from among you. And again: If he, who is called a brother, is a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner, with such a one not so much as to eat. And John, best-beloved disciple of Christ, forbids to salute such an impious man, saying: Receive him not into the house, nor say to him, God save you. For he that saith to him, God save you, communicateth with his wicked works. Therefore fulfilling the precepts of the Lord and of his apostles, we cut off from the body of the Church with the sword of excommunication a rotten limb, that can not be healed, that does not bear medicine, lest the remaining limbs of the body be infected with so deadly a disease as with poison. Therefore because he has despised our admonitions and frequent exhortations, because, having been for the third time, according to the Lord's precept, called, he has disdained to come to amendment and penance, because he has neither considered his own fault, nor confessed it, nor by sending an embassy alleged any excuse, nor asked forgiveness, but, the devil hardening his heart, perseveres in the wickedness begun, as the apostle says: According to his own hardness and impenitent heart he treasures up to himself wrath against the day of wrath: therefore, by the judgment of Almighty God, Father, and Son, and Holy Spirit, and of blessed Peter the prince of the apostles, and of all the Saints, also by the authority of our own mediocrity, and by the power, divinely placed in us,

of binding and loosing in heaven and in earth, we do separate him, with all his accomplices and favorers, from the perception of the precious Body and Blood of the Lord, and from the fellowship of all Christians, and we exclude him from the limits of holy mother Church in heaven and in earth, and we pronounce him to be excommunicated and anathematized; and we adjudge him condemned with the devil and his angels and all the reprobate to eternal fire: until he may recover himself from the snares of the devil, and return to amendment and penance, and make satisfaction to the Church, which he has injured: delivering him to Satan for the destruction of the flesh, that the spirit may be saved in the day of judgment.'

"And all answer, 'Be it done, be it done, be it done.'"

"When this is done, both the pontiff and the priests ought to throw down to the ground the burning candles which they hold in their hands. Then let a letter be sent to the priests through the parishes, and also to neighboring bishops, containing the excommunicate's name and the cause of excommunication."

The absolution from the anathema and the reconciliation are similar to those following the major excommunication; but, like the anathema, require the presence of the pontiff and 12 priests. There are also distinct forms for the public expulsion from the cathedral church on Ash-Wednesday and the reconciliation on Maundy-Thursday, of those on whom for "more weighty offenses" a solemn penance has been imposed.

Closely connected with the doctrines respecting sin and penance, and indeed essential to the enforcement of these and other doctrines, is the doctrine of purgatory. In its exposition of the 5th article of the creed—"He descended into hell" (see Chap. II.), the Catechism of the Council of Trent says:

"Hell here signifies those secret abodes in which are detained the souls that have not been admitted to the regions of bliss. . . . These abodes are not all of the same nature, for amongst them is that most loathsome and dark prison in which the souls of the damned are buried with the unclean spirits, in eternal and inextinguishable fire. This dread

abode is called Gehenna, the bottomless pit, and, strictly speaking means hell. Amongst them is also the fire of purgatory, in which the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country, 'into which nothing defiled entereth.'. . . . Lastly, the third kind of abode is that into which the souls of the just, who died before Christ, were received, and where, without experiencing any sort of pain, and supported by the blessed hope of redemption, they enjoyed peaceful repose. To liberate these souls, who, in the bosom of Abraham, were expecting the Savior, Christ the Lord descended into hell."

The essential part of the short decree of the council of Trent respecting purgatory is:

"Since the Catholic church, instructed by the Holy Spirit, from the sacred writings and the ancient tradition of the fathers, has taught in holy councils, and lastly in this ecumenical synod, that there is a purgatory, and that the souls there detained are helped by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar; the holy synod commands the bishops diligently to strive that the wholesome doctrine of purgatory, handed down by venerable fathers and holy councils, be believed by Christ's faithful, held, taught, and every where preached."

We add the following from the "General Catechism," quoted in the note on p. 518, inserting in brackets the places quoted:

"*Q. In what cases do souls go to Purgatory?*

"A. Souls go to purgatory when they die in less sins, which we call venial, or when they have not satisfied the justice of God for former transgressions.

"*Q. How do you prove there is a Purgatory?*

"A. We prove there is a Purgatory, because the Scripture teaches that 'God will render to every man according to his works' [Rom. 2: 6]; and that 'nothing defiled shall enter heaven' [Apocalypse, or Rev. 21: 27]; and that some Christians 'shall be saved, yet so as by fire' [1 Cor. 3: 15]; and that 'it is a holy and wholesome thought to pray

for the dead, that they may be loosed from their sins' [2 Maccabees 12: 46]."

Roman Catholic theologians, though agreed as to the existence of purgatory, differ as to its situation and the nature of its punishments. Cardinal Bellarmin reckoned 8 variations of opinion in respect to this. The schoolmen of the middle ages maintained—and this appears to be the prevalent opinion—that the vast cavity in the central region of the earth is divided into 4 apartments, namely: (1.) hell; (2.) purgatory; (3.) the limbo of infants who died unbaptized, and who endure the eternal punishment of loss, but not of sense; (4.) the limbo of the fathers, now untenanted, since Christ liberated the Old Testament saints who had occupied it till his descent into it. The pains of purification in purgatory have been represented as so horribly severe that no sufferings ever borne in this world can be compared with them. How long they continue is unknown; but the process of cleansing is thought to be very gradual, and, in some cases, not to be completed till the day of judgment. Rev. T. S. Preston, chancellor of the archdiocese of New York, is reported to have said in a recent discourse:

"The pains which souls suffer in purgatory I believe to be a bitter feeling of loss and separation from God, and a pain of fire, somewhat akin to the fire of hell, but with a purifying power."

Bishop Challoner, in his "Catholic Christian Instructed," says:

"We have the strongest grounds imaginable from all kinds of arguments, from scripture, from perpetual tradition, from the authority and declaration of the Church of God, and from reason."

A Protestant naturally believes that this bold declaration was intended to make up in positiveness of assertion what it lacks in weight of argument. The Scriptural argument which is given above, is certainly of no weight whatever. The free

and full salvation of the Gospel of Christ is consistent alike with the just punishment of unbelievers, with the narrow escape of some believers from destruction, and with different degrees of eternal glory or reward proportioned to the manifested love[1] and devotedness of different believers, and the invention of a purgatory is sanctioned by no accredited revelation of God. The 2d book of the Maccabees, on which reliance is placed, has no claim to be regarded as an inspired book; was never a part of the Hebrew Old Testament; was pronounced apocryphal by Jerome (one of the great fathers of the Church, and the translator of the Bible into Latin; see Chap. XIII.), by popes Gregory the Great and Sixtus V., by cardinals Hugo, Ximenes, Cajetan, &c.; and owes all its authority among Roman Catholics to the hasty and peremptory decree of the council of Trent in 1546, at a session when only about 53 were present. The doctrine of purgatory is a human invention (see Chapter II.); it is unscriptural and dangerous; it represents the atonement of Christ and the influence of the Holy Spirit as insufficient for the salvation of ordinary Christians; it encourages the commission of sin and the delay of repentance with the hope of purification after death; with its connected doctrines of confession and absolution, of offenses and penalties, it places the penitent in the power of the confessor, and makes the priest the ruler of heaven and earth and hell. Let it be remembered that the priest is the sole judge of offenses and penalties at the tribunal of penance; that he will decide a particular theft or breach of chastity or act of treason to be venial, and the reading of the Bible[2] or a doubt about the immaculate conception

[1] "Faith which worketh by love" (Gal. 5: 6).

[2] Cases like this are well authenticated. A poor girl, perhaps living in a Protestant family, hears the Bible read, and reads a few verses in the Gospel of John; she is delighted to hear and to read of Jesus and of his salvation; but she goes to confession and tells the priest what she has done; he in a rage calls the book she has read "a wicked book," "an accursed book;" she must never dare to read it again; she must never dare to be present at Protestant worship in the family or elsewhere; she must fast many times and say many *Pater-nosters*; hell and purgatory are before her; let her do penance and beware!

or the eating of a mouthful of meat on Friday to be a mortal sin ; that while he claims the power to grant absolution for all sins, both venial and mortal, and teaches that there is no salvation out of the Church, he threatens with excommunication and purgatory and hell those who do not confess to him all their sins or do not accept the penances which he prescribes. Surely here is machinery that may and does enslave and crush and ruin souls.

CHAPTER XIX.

INDULGENCES.

The Council of Trent passed the following decree in respect to indulgences:

"Since the power of bestowing indulgences was granted by Christ to the church, and the power of this sort, divinely given her, she has used even from the most ancient times; the holy synod teaches and enjoins that the use of indulgences, especially salutary to Christian people, and approved by the authority of holy councils, is to be retained in the church; and it anathematizes those, who either assert that they are useless, or deny that the power of granting them is in the church. Nevertheless, it desires that moderation, according to the old and approved custom in the church, be shown in granting them, lest by too great facility ecclesiastical discipline be weakened. But desiring the amendment and correction of the abuses which have crept in among them, and by reason of which this honorable name of indulgences is blasphemed by heretics, it determines generally by the present decree that all improper gains for obtaining these, whence has flowed the principal cause of abuses among Christian people, are to be altogether abolished. But since the other abuses, which have arisen from superstition, ignorance, irreverence, or other source in any way whatever, cannot conveniently, on account of the multiplied corruptions of the places and provinces in which these are committed, be specially prohibited; it commands all bishops, that each diligently collect the abuses of this sort belonging to his own church, and report them in the first provincial synod: that after they are examined and the opinion of other bishops is obtained, they may be at once referred to the supreme Roman pontiff, by whose authority and prudence may be determined what is expedient for the whole church; that thus the gift of holy in-

dulgences may be dispensed to the faithful piously, solemnly, and uncorruptly."

It will be noticed that the Council of Trent does not define the nature, or the benefit, or the proper use of indulgences; nor does it specify any improper use; though it curses those who pronounce them useless, or dispute the right to grant them.

Pope Leo X. had explained the doctrine of indulgences thus, as translated by Mr. Cramp:

"The Roman church, whom other churches are bound to follow as their mother, hath taught that the Roman pontiff, the successor of Peter in regard to the keys, and the vicar of Jesus Christ upon earth possessing the power of the keys,[1] by which power all hindrances are removed out of the way of the faithful,—that is to say, the guilt of actual sins by the sacrament of penance—and the temporal punishment due for those sins, according to the divine justice, by ecclesia-tical indulgence; that the Roman pontiff may, for reasonable causes, by his apostolic authority grant indulgences, out of the superabundant merits of Christ and the saints, to the faithful who are united to Christ by charity, as well for the living as for the dead; and that in thus dispensing the treasure of the merits of Jesus Christ and the saints, he either confers the indulgence by the method of absolution, or transfers it by the method of suffrage. Wherefore all persons, whether living or dead, who really obtain any indulgences of this kind, are delivered from so much temporal punishment, due according to divine justice for their actual sins, as is equivalent to the value of the indulgence bestowed and received."

Bishop Challoner, in his "Catholic Christian Instructed," defines an indulgence thus:

"An indulgence is simply a remission, or mitigation, of those temporal punishments, which the sinner still owes to the eternal justice, even after the forgiveness of the guilt of his offense."

Archbishop Butler's Catechism says of an indulgence—

"It releases from canonical penances, enjoined by the church on

[1] See, on this power of the keys, &c., Chapters II., XVII., and XVIII.

penitents, for certain sins. . . . . It also remits the temporary punishments, with which God often visits our sins, and which must be suffered in this life, or in the next; unless canceled by indulgences, by acts of penance, or other good works."

Collot's Catechism devotes 3 pages to its section on indulgences.

It distinguishes indulgences as partial or plenary; defines a plenary indulgence as "that which remits *all* the temporal punishment due for sin," while a partial indulgence remits only a part of this punishment; and reckons 3 sorts of plenary indulgences, viz: (1.) The "jubilee," which now occurs every 25 years (formerly, once in 100—then 50—then 33 years), and usually brings with it the three privileges, that then one may choose his confessor at will, that the confessor may then absolve reserved cases and censures, and that he may also change his vows, except those of religion and chastity; (2.) That given under the form of jubilee, as on a pope's accession, or other important occasion; (3.) The simple plenary indulgence, which is granted only to certain persons in certain places, as to confraternities, &c. The pope may grant indulgences unrestrictedly; bishops may also grant indulgences for a year at the dedication of a church, and 40 days on other occasions. The conditions of gaining indulgences are defined to be—(1.) To be truly penitent; (2.) To fulfill the conditions prescribed by the church. The final question and answer are:

"*Q. In what state is a person who has truly gained the jubilee?*

"A. In the same state in which he was after baptism: in the state of grace, without spot or stain, and with the same rights."

The following brief of indulgence is published in Sadliers' Catholic Directory for 1870 and 1871:

"ST. PATRICK'S DAY.

"Most Holy Father:

James Frederic, Bishop of Philadelphia, most humbly begs that Your Holiness would deign to grant to all the faithful of his Diocese who, having duly confessed and worthily approached the Holy Sacrament of the Eucharist, on the FEAST OF ST. PATRICK, OR WITHIN ITS OCTAVE, shall visit their respective churches, a Plenary Indulgence,

which may be gained every year, and which may also be applied in suffrage[1] of the souls in Purgatory.

Et, &c., &c.

"From an audience of the Most Holy Father, had on the 15th day of June, 1862, our Most Holy Father Pius IX., by the Grace of God, Pope, the case having been laid before him by me, the undersigned, Secretary of the Sacred Congregation for the Propagation of the Faith, out of his goodness, graciously condescended to our request, on condition of praying according to the intention of the Supreme Pontiff.

"At Rome, in the House of the aforesaid Congregation, on the day and year above mentioned.

H. CAPALTI, Secretary."

The following, translated from the original Italian, represents, as nearly as possible in English, an indulgence sold at Palermo, in Sicily, and engraved in fac-simile in Sir Culling Eardley Smith's "Romanism of Italy." The apostles Peter and Paul ornament the upper left-hand corner, and the arms of Gregory XVI. are on the corner opposite. Below are the Papal Commissioner's arms on the right, and the impression of a cross on the left, with the Commissioner's signature (here, for want of room, printed perpendicularly instead of horizontally) between them.

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[1] "Suffrage" here denotes *favor, aid,* or *assistance.* It is also used, as in the creed of pope Pius IV., to denote "the expression of assent on the part of a congregation to a petition as uttered by a minister; united response or prayer" (Webster's Dictionary).

"MDCCCXXXXIV.

"Bull of the Most Holy Cross,
By which the Supreme Pontiff Gregory XVI.
granted Plenary Indulgence to the deceased faithful
For the year 1844.

GREGORY XVI.

"The Holy Job, to express the ingratitude of his friends who abandoned him in his misfortunes, thus with energetic expressions manifested his feeling: 'My brethren have passed by me, as the torrent that passeth swiftly in the valleys' (Job 6 : 15). The unhappy souls that dwell in purgatory, knowing that God has placed their pardon in the hands of the faithful, and that the completion of their happiness in a certain way depends on them, wait with holy impatience for offices of such great moment to be rendered to them; but seeing, that so far from being touched by the pains which they suffer, they maintain an insensibility quite contrary to Christian charity, they bitterly exclaim, like Holy Job, 'Our brethren have passed by us.' Wherefore our Holy Father, moved by pastoral zeal for those souls, exhorts you, O faithful, to coöperate for the alleviation of their pains by the indulgences which he concedes to you.

"And to you, *D. Antonino di Natale*, who have given the wonted pious alms fixed by us, Ferdinando M. Cardinal Pignatelli, Archbishop of Palermo, General Apostolic Commissioner of the Holy Cross, for the soul of *Luciano di Natale*, and have received this Holy Bull: to you is confirmed the above Indulgence.

"Given in Palermo, 6 September, 1843.

"IV.

"Ferdinando Ma. Cardl. Pignatelli, Abp. of Palermo, Comm. Gen. Ap."

In 1853, "Monsignor (= my Lord) Gaetano Bedini, Archbishop of Thebes, Apostolic Nuncio," came to the United States and was received with great honor as a special representative of pope Pius IX. (see Chap. VII.). While in this country he is reputed to have sold numerous indulgences to different classes of people, one of which, printed in Italian and highly prized by its owner in New York city, was copied by an Italian Christian, translated, and published in 1854 as authentic in the American and Foreign Christian Union, then edited by Rev. Robert Baird, D. D., and Rev. E. R. Fairchild, D. D. The translation is as follows:

"*Copy of a Prayer found in the Tomb of our Lord Jesus Christ in Jerusalem, and preserved by His Holiness, and by Charles V. in their oratories, in silver cases.* †Chiavari, Printed by Botto.

"St. Elizabeth, Queen of Hungary, St. Matilda and St. Bridget, desiring to know certain things relating to the sufferings of Jesus Christ, made a special prayer, to whom Jesus Christ appeared, and spoke as follows:

"My beloved handmaids, know ye, that the armed soldiers were in number 125. Those who led me bound, were 33. The executioners of justice were 33. Blows inflicted on my head, 30. When taken prisoner in the garden, to take me to the ground,

they gave me 105 kicks. They struck my head and breast with their hands 168; on the shoulders, 80. I was dragged with cords and by my hair 23 times; spit in the face 30 times. Beaten with 6666 blows. On the body 100 wounds; on the head 100. They gave me a mortal bruise. On the cross I was hung up by the hair 2 hours at a time. I gave 129 sighs. I was dragged and drawn by the beard 23 times. Punctures by the thorns on my head, 100. Mortal wounds by thorns on the forehead, 3. Wounds made by the soldiers, who conducted me, 308. By those who guarded me, 3. The drops of blood shed by me, 4380.

"Whoever daily recites 3 Paters and 3 Aves is granted, by Pius IX., *One Hundred years of Indulgence*, corresponding with the number of drops of blood which I shed; and if he lives like a good Christian, he grants him five graces, viz.:

"1st. Plenary indulgence and the remission of all his sins.

"2d. He shall be freed from the pains of purgatory.

"3d. If he dies before reaching the age of 12 years, he shall be as if he had reached that age.

"4th. He shall be as if he were a martyr, and had shed his blood for the faith.

"5th. I will come from heaven to earth for his soul, and for the souls of his relations, to the 4th generation.

"He who carries this prayer with him shall not die under condemnation, nor a bad death, nor by sudden death; he shall be safe from contagion, from plagues, from arrow-shots; and shall not die without confession; he shall be safe from his enemies, from the power of justice and from all malevolent men and false witnesses.

"Women whom—[This promise is so indelicate and ridiculous, that the editors of the A. & F. C. U. suppress it.]

"In houses where this prayer is kept there shall be no treachery, nor other evil things; and 40 days before death the inhabitant shall see the Blessed Virgin Mary.

"A certain captain, while in his travels, saw a head which had been cut off from its body. The head spoke and said: 'As you are going to Barcelona, O traveler, bring me a confessor, that he may confess me. It is 3 days since I was killed by robbers, and I cannot die until I have been confessed.' When a confessor was brought by the captain, the head being alive, confessed, and soon after expired, when this prayer was found on its back.

"Now then recite 3 Paters and 3 Aves, for the blessed souls [in Purgatory], and they may be applied to the soul nearest your heart."

In 1517, the Dominican friar John Tetzel proclaimed in Germany the indulgence which pope Leo X. had issued to promote the building of St. Peter's, and by the authority of his superiors published "full remission of all sins," both for the living and for souls in purgatory, as granted by the apostolic bull to those who purchased his documents. It was his traffic in indulgences that roused the indignation of Luther and thus became the occasion of the Reformation in Germany. D'Aubigné thus translates some of Tetzel's declarations to the multitudes that thronged round him and his chest for receiving the indulgence-money:

"Come and I will give you letters, all properly sealed, by which even the sins you intend to commit may be pardoned. . . . I would not change my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the apostle by his sermons. . . . There is no sin so great that an indulgence can not remit. . . . . Indulgences avail not only for the living, but for the dead. . . . At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven."

D'Aubigné thus translates one of Tetzel's letters of absolution:

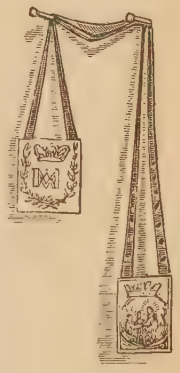
"May our Lord Jesus Christ have pity on thee, N. N., and absolve thee by the merits of his most holy passion! And I, in virtue of the apostolical power that has been confided to me, absolve thee from all ecclesiastical censures, judgments, and penalties, which thou mayst have incurred; moreover, from all excesses, sins, and crimes that thou mayst have committed, however great and enormous they may be, and from whatsoever cause, were they even reserved for our most holy father the pope and for the apostolic see. I blot out all the stains of inability and all marks of infamy that thou mayst have drawn upon thyself on this occasion. I remit the penalties that thou shouldst have endured in purgatory. I restore thee anew to participation in the sacraments of the church. I incorporate thee afresh in the communion of saints, and reëstablish thee in the purity and innocence which thou hadst at thy baptism. So that in the hour of death, the gate by which sinners enter the place of torments and punishment shall be closed against thee, and, on the contrary, the gate leading to

the paradise of joy shall be open. And if thou shouldst not die for long years, this grace will remain unalterable until thy last hour shall arrive.

"In the name of the Father, Son, and Holy Ghost. Amen.

"Friar John Tetzel, commissary, has signed this with his own hand."

The scapulars are described in Chapter XIV. Many graces and indulgences are attached to these. The members of the Confraternity of the Scapular of our Lady of Mount Carmel, for example, have, besides the shorter purgatory and divers other benefits, a number of plenary and partial indulgences, which are fully enumerated in "The Golden Book of the Confraternities," published by T. W. Strong, New York, with the approbation of the late archbishop Hughes. It may suffice to quote the plenary indulgences, with the names of the popes granting them:



SCAPULAR OF MOUNT CARMEL.

"A plenary indulgence is granted to the members of the Holy Scapular of Mount Carmel:—

"1st. On the day of admission into the Confraternity of the Scapular.—(Paul V.)

"2d. On the festival of our Lady of Mount Carmel, July 16th, or on any day during the Octave.—(Paul V., Benedict XIV.)

"3d. On the day in each month on which there is a procession in honor of the Blessed Virgin, for all who assist at the procession.

"If it be impossible for them to attend, it will suffice for them to visit the church of the Confraternity; or, if that cannot be done, to recite the Little Office of our Lady, or the Lord's Prayer and Hail Mary 50 times, with an act of contrition, and a resolution to confess and communicate as soon as it can conveniently be done.—(Paul V., Clement X.)

"4th. At the hour of death for those who devoutly pronounce, or at least say in their hearts, the holy name of Jesus.—(Paul V.)

"5th. Every time that other confraternities have a plenary indulgence.—(Sixtus IV., Clement VII.)

"6th. A plenary indulgence on all the festivals of our Lord, on those of the Blessed Virgin, and on the twelve Apostles, as well as on those of the saints and beatified members of the Carmelite Order.—(Gregory XVI.)

"7th. Besides the above indulgences, all who wear the holy Scapular, may gain a plenary indulgence on any two days, at their option, in every week.—(Gregory XVI.)

"N. B. There are 3 conditions to be observed in order to gain the above plenary indulgences, viz., to confess, to communicate, and to visit a church, and to say therein some prayers (such as 5 Paters and Aves, the Litany of Jesus, or of the Blessed Virgin), for the exaltation of the Catholic church, the propagation of our holy Faith, peace and concord among Christian kings and princes, the extirpation of heresies and schisms, the conversion of sinners and infidel nations, and for all the intentions of the same holy Church."

The 3 other scapulars described in Chapter XIV. also convey their peculiar indulgences, provided they are received from a priest empowered to grant them, and are worn constantly. The Scapular of the Immaculate Conception, for example, is is said by St. Liguori to have 433 plenary indulgences, besides innumerable temporary ones. Those who wear the 4 scapulars duly conferred and observe the conditions annexed are entitled to 10 special plenary indulgences, besides those enumerated as belonging to the scapular of Mount Carmel, &c. The red "Scapular of our Lord's Passion, and of the Sacred Hearts of Jesus and Mary" was established by a papal rescript, June 25, 1847, with the following indulgences, according to the "Golden Book of the Confraternities:"

"1. Every Friday an indulgence of 7 years and 7 quarantines [= periods of 40 days each] for all persons, who, wearing this scapular, shall approach the Holy Communion, and recite, 5 times, Our Father, Hail Mary, and Glory be to the Father, in honor of the Passion of our Lord.

"2. An indulgence of 3 years and 3 quarantines for such persons as shall at any time, meditate half an hour on the Passion with humble and contrite hearts.

"3. An indulgence of 200 days for all the faithful, who, kissing with compunction the said scapular, shall recite this verse: 'We beseech Thee, therefore, help Thy servants, whom Thou hast redeemed with Thy precious blood.'"

By another rescript, March 21, 1848, pope Pius IX. further granted—

"A plenary indulgence on every Friday to all the faithful, who, wearing the scapular, having confessed and communicated, shall devoutly meditate for a short time upon the Passion of our Lord, and pray for concord among Christian princes, for the extirpation of heresy, and for the exaltation of our holy Mother the Church."

This new red scapular is conferred by the Lazarist priests; the scapular of the Immaculate Conception, &c., by the Redemptorists; that of Mount Carmel, of course, by the Carmelites.

The following is the 5th question in the widely-circulated tract, "Is it honest?" published in New York by the Catholic Publication Society:

"Is it HONEST *to assert that the Catholic Church grants any indulgence or permission to commit sin*—When an indulgence, according to her universally received doctrine, was never dreamed of by Catholics to imply, in any case whatever, any permission to commit the least sin; and when an indulgence has no application whatever to sin until after sin has been repented of and pardoned?"

The inconsistency between the theoretical and the practical views of an indulgence, apparent to every Protestant who reads this chapter, are thus clearly set forth by Rev. William H. Goodrich, D.D., the respected pastor of the 1st Presbyterian Church, Cleveland, Ohio:

"If you go to an intelligent priest or a cultivated Romanist, or search for yourself the authorities on this subject, you will find that indulgence in the Roman Catholic Church is always conditioned on contrition, confession, and reparation. But this is not the way in which the doctrine is understood by the mass of the people. The crowds of common believers who see posted all about the churches of Rome, printed notices, prescribing the prayers and performances which secure plenary indulgence, never understand these offers in any other way than that the simple observance exempts them from so many days or years of pain in purgatory. The theory of Papal indulgence is, that all the good works of the saints, over and above what is necessary toward a satisfaction for their own sins, are deposited, so to speak, together with the infinite merits of Christ, in one treasury, the keys of

which are committed to the Pope. In granting an indulgence, the Pope transfers a part of this superabundant merit to particular persons, who satisfy with it the Divine justice. He bestows it in forms most various, and for divers fees and considerations. He makes it a prerogative of certain churches. To worship in them or at certain altars is to gain indulgence.* A short prayer at the crucifix which stands in the centre of the Coliseum obtains large indulgence. A vast revenue has been derived from this single source. Much time of those who inhabit monasteries and other devotees in Italy is spent in fulfiling these conditions by which the horrors of purgatory can be abridged. Indeed it is calculated that, by extraordinary diligence through a course of years, a monk can pray himself and about five other of his friends clean out of purgatory. Now the contradiction between the abstract doctrine of indulgence and the common belief and hope of the people in it, has existed for centuries, and never has been corrected. The reason was naïvely given by an eminent Catholic theologian thus: 'If,' he says, 'we should state these explanations in preaching the doctrine of indulgences, they would not find so many purchasers.' In other words, the Church conceals the truth for the sake of the gain brought to her coffers by popular ignorance. The brigand who turns from his course of outrage to kneel at the shrine of the immaculate Virgin, and recite the Hail Mary so many times, believes that he thereby averts the retribution of his crimes. And he, and all like ignorant souls, are left to that deception untaught and undelivered. To them the whole doctrine of indulgences is a strong delusion, for which the Church of Rome is responsible."

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* "In a Circular Letter, read in the Romanist churches in New York, Sept. 19th [1869], the Pope supplicates the united prayers of all the faithful in behalf of the coming Council, and adds:—'As prayers are more agreeable to God when they ascend from a soul purified from all stain, he opens with Apostolic liberality the celestial treasury of indulgences plenary and remission of all sins to all the faithful of both sexes who shall, between the 1st of June and the close of the Council, visit certain churches, (in New York, the Cathedral in Mulberry street, St. Anne's in Eighth street, and the Nativity in Second avenue,) or at least one of them twice, who, in addition to the accustomed fast of the Ember Days, shall fast for three days even not consecutively, and confess their sins and receive the Eucharist. This indulgence is applicable to the souls in Purgatory.'"

CHAPTER XX.

CHURCH-EDIFICES.

The first Christians, persecuted, and compelled to seek privacy rather than publicity in their assemblies for worship, met where they could—in private houses, in the open fields, in unfrequented places, in dens and caves of the earth. At the beginning of the 3d century, according to Coleman's Christian Antiquities, we first hear of buildings specially set apart for the worship of God. By an edict in A.D. 303 the emperor Diocletian ordered the sacred edifices or churches of the Christians, of which there were then more than 40 at Rome, to be razed to the ground. They were afterwards rebuilt; and, under Constantine and his successors, some pagan temples were transformed into Christian churches. In Rome, in Constantinople, in Jerusalem, and elsewhere, magnificent edifices were now built, and solemnly dedicated to the worship of God. The emperor Justinian I. made church-building the great business of his life, and claimed that in building the magnificent and colossal church of St. Sophia at Constantinople, which cost nearly $5,000,000, he had surpassed Solomon. Many churches were built in Europe in the 6th century and afterwards in the Byzantine or ancient Gothic style of architecture, which is said to have been introduced under Theodoric. The modern Gothic style, distinguished by its pointed arch, became prevalent in the 13th century; and vast cathedrals were now erected, exceeding in size and architectural beauty all previous works of the kind. The churches on the continent of Europe, according to Brande's Encyclopedia, "are usually ranged under 7 classes: *Pontifical*,

as St. Peter's, where the pope occasionally officiates; *Patriarchal*, where the government is in a patriarch; *Metropolitan*, where an archbishop is the head; *Cathedral*, where a bishop presides; *Collegiate*, when attached to a college; *Parochial*, attached to a parish; and *Conventual*, when belonging to a convent."

Nearly 20 of the churches in Rome are described more or less fully in Chapter I.; while the terms applied to the various parts of a church and church-articles generally are noticed in Chapter XIV.

The Roman Catholic cathedrals in Cologne, Strasbourg, Milan, Toledo, Seville, and other cities in various parts of continental Europe, are of great size and magnificence, and of immense cost. One or two may be taken for a moment's attention.

The great cathedral of Cologne, built in the form of a cross, 511 feet long and 231 feet broad, with a roof supported by 100 columns, the 4 center ones each 30 feet in circumference, was begun in 1248 on a plan which would make it the grandest and most beautiful Gothic church in the world; but it is still unfinished, though the kings of Prussia have expended upon it nearly $2,000,000 since 1842, when the work of completing it was commenced. The "chapel of the Magi" or of "the 3 kings of Cologne" is behind the high altar in this cathedral, and contains the reputed remains of the wise men who came from the East to Bethlehem to see the infant Jesus, their skulls being crowned with diamonds, their names written in rubies, the silver case for their bones also ornamented with precious stones, and this case and the surrounding valuables in the chapel being together valued at $6,000,000.

The cathedral of Seville, which was founded in 1401 and completed in 1519, has its exterior of various orders, but its interior is exclusively Gothic. According to Cardinal Wiseman, its length is 443 feet, its breadth 275 feet, and the height of its nave 134 feet. Its tower or belfry, called the "Giralda," 350 feet high, is surmounted by a statue of Faith weighing 2800

lbs., holding a *labarum* or banner of Constantine, and turning on a pivot so that it acts as a weathercock. It has 5 wide aisles, separated by 4 rows of enormous clustered columns, 8 in each row. Its organ contains 5300 pipes with 110 stops. It has 93 exquisitely painted windows. Its marble floor cost $125,000. Its 37 chapels are rich in splendid paintings and other works of art. Its high altar is ornamented with the richest marbles, paintings, statues, gilding, and, on grand festivals, with immense silver mirrors in the form of stars and crowns. Its tabernacle for the host, made of solid silver, 12 feet high, and of enormous weight, hides within itself a temple of the purest gold; and this, again, has within it a very large ciborium of the same precious metal, but covered with diamonds and other jewels. Its vast size, dimly seen by the light admitted through its richly-stained windows, its lofty and enormously massy clustered columns, the prodigious elevation of its vaulted roof, the sombre richness of its ornaments, and its solemn stillness, all combine to produce in the beholder an instantaneous and overwhelming sense of awe.

On this side of the Atlantic, also, Roman Catholics have erected, and are now erecting, large and costly churches. One of the parish churches of Montreal—that of *Notre Dame* (= our Lady) on the *Place d' Armes*—is of the Gothic style, with 2 lofty towers at the front corners, and is thus described by Messrs. D. & J. Sadlier & Co., of New York and Montreal:

"The length of the church is 256 feet, and its breadth 135 feet. The height of the principal towers is 220 feet, and of the others 115 feet each; and the great window at the high altar is 64 feet in height by 32 in breadth. The total number of pews is 1244, capable of seating between six and seven thousand persons. In the northwest tower is a fine chime of bells, and in the northeast tower is placed the largest bell in America, being one cast expressly for this church, weighing 29,400 lbs."

The Catholic cathedral at Baltimore, at the corner of Cathedral and Mulberry streets, and adjoining the residence of arch-

bishop Spalding, is represented in the engraving opposite, and is considered the most imposing church-edifice in the city. It is thus described in Appletons' Companion Hand-book of Travel :

"It is built of granite, in the form of a cross, and is 190 feet long, 177 broad, at the arms of the cross, and 127 feet high, from the floor to the top of the cross that surmounts the dome. The building is well lighted by windows in the dome, which are concealed from the view of persons below. At the West end rise two tall towers, crowned with Saracenic cupolas, resembling the minarets of a Mohammedan mosque. This church has the largest[1] organ in the United States, having 6000 pipes and 36 stops. It is ornamented with two excellent paintings—one, 'The Descent from the Cross,' was presented by Louis XVI.; the other, 'St. Louis burying his officers and soldiers slain before Tunis,' was presented by Charles X. of France."

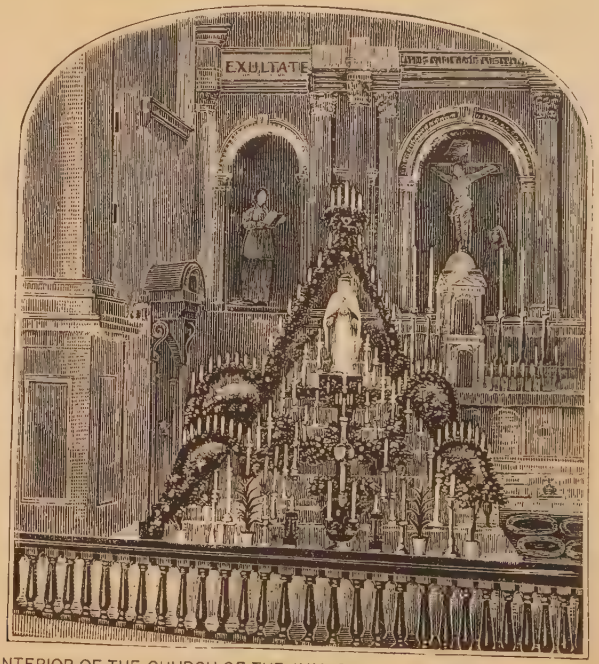
The "church of the Immaculate Conception," the interior of which about the altar is also represented on the opposite page, is but one of the nearly 20 Roman Catholic churches in the city of Boston. This church, as well as St. Mary's and Holy Trinity, in the same city, is in the possession of the Jesuits, who have 6 or 7 priests connected with this church and with the Boston College, which is on Harrison avenue near the church.

The new cathedral in Boston, the building of which was commenced some years ago, is to be of Roxbury pudding-stone, and is expected to cost $5,000,000.

If we take a particular view of the Roman Catholic churches in this country, we shall find them—especially those recently erected or now in progress—not inferior to those of any other denomination in spaciousness, commanding position, artistic splendor and general attractiveness. Look at the state of Connecticut, in which very few Roman Catholics could be found 40 years ago, and begin at the S. W. corner. In Stamford one of the finest sites in the village has been secured for their

[1] An organ recently erected in Boston is larger than this.

THE CATHEDRAL, BALTIMORE.



INTERIOR OF THE CHURCH OF THE IMMACULATE CONCEPTION, BOSTON.

use; in Norwalk their new and expensive stone church approaches completion; in Bridgeport they have 2 churches, each furnished with its pastor and another priest; in New Haven they have now 3 churches of brick and 1 of stone, and the corner-stone of the new church of St. Mary Immaculate on Hillhouse avenue—which is to be a showy Gothic edifice of trap-rock and granite, the main building 75 by 147¾ feet, with the chancel and sacristy extending back to Temple st., the tower 228 feet high, the body of the church capable of seating 1600 persons, and the proposed galleries 1200 more—was laid on Thursday, September 22, 1870. Hartford has its 2 Roman Catholic churches; and about 50 other cities and towns of Connecticut have each a church-edifice formally dedicated and set apart for Roman Catholic worship, besides nearly 50 other places of worship where no separate church-edifice exists.

The new cathedral in New York city, situated on the East side of 5th avenue between 51st and 52d streets, and designed to be, when completed, the most magnificent ecclesiastical building on this continent, is thus described in Appletons' "New York Illustrated:"

"St. Patrick's Cathedral . . . was projected by the late Archbishop Hughes, who laid the corner-stone in 1858, during which and the following year the foundations were laid and a portion of the superstructure built, when work was temporarily suspended. Upon the accession of Archbishop McCloskey, however, a new impetus was given to the work, which has been vigorously prosecuted ever since.

"The ground occupied (extreme length, 332 feet; general breadth, 132 feet, with an extreme breadth at the transepts of 174 feet) is the most elevated on Fifth avenue, there being a gradual descent both toward the south, and toward Central Park on the north. . . . .

"A stratum of solid rock—which in some places is 20 feet below the surface, necessitating a cutting into steps to receive the masonwork—supports the foundations, which are of immense blocks of stone, laid by derricks in cement-mortar. The first base-course is of Maine granite—the same as was used in the Treasury Building at the national

capital, and the upper surface of the foundations, upon which it rests, are chisel-dressed, and apparently as solid as the crust of the earth.

"The material above the base-course is of white marble, from the quarries of Pleasantville, Westchester Co.—a highly crystaline stone, productive of very beautiful effects, especially in the columns and elaborations of the work.

"The style of the building is decorated Gothic—that which prevailed in Europe from the beginning of the 13th century to the close of the 14th—and will constitute a judicious mean between the heaviness of the latter period and the over-elaboration of later times....It appears to be more nearly modeled upon the celebrated Cathedral of Cologne.....

"The decoration of the front (Fifth Avenue) will be unsurpassed in this or any other country. There will be a tower and spire on each corner, each measuring 328 feet from the ground to the summit of the cross, and each 32 feet square at the base, and thence to the point at which the form assumes the octagonal—a height of 136 feet. The towers maintain the square form to this height, then rise in octagonal lanterns, 54 feet in height, and then spring into magnificent spires to a further elevation of 138 feet. The towers and spires are to be ornamented with buttresses, niches with statues, and pinnacles so arranged as to disguise the change from the square to the octagon.

"The central gable, between the two towers, will be 156 feet high. The main entrance will be richly decorated, flanked on either side by a large painted window, and embowered in carved symbols of religion. It is intended to have this structure under roof within 10 years."

The new church of St. Ann on 12th St., New York, was dedicated on Sunday, January 1, 1871, the corner-stone having been laid July 10, 1870. The rector of this church, Rev. Thomas S. Preston, who is also chancellor of the archdiocese of New York, and was formerly a minister of the Protestant Episcopal Church in New York city, is said to have the care, in his present parish, of between 4,000 and 5,000 souls. The following description of St. Ann's church is from the N. Y. Daily Tribune of Dec. 31, 1870:

"Its style is the French Gothic of the thirteenth century, which has

been carried out with all possible purity and exactness of detail. The building is 166 feet long by 63 feet wide, and 56½ feet high from the floor to the under side of the nave groining. It is divided into a nave with an apsidal termination, and two aisles, the whole vaulted. The lofty clere-story is lit up by large stained-glass windows. Around the apse these windows contain life-size figures of Christ and the Twelve Apostles, and in the chapels which flank the chancel two quatre-foil openings are glazed with figures of the Virgin Mary and St. Joseph. The interior wood-work is all made of walnut and chestnut, oiled and elaborately carved and gilded. The organ-case, 37 feet high by 30 feet wide, is also highly enriched in the same manner. Particular attention has been bestowed on the decorations of the sanctuary, which is inclosed by a bronze altar-railing of exquisite workmanship. The high altar is enshrined by a traceried arcade, which is richly colored, and is, as well as the two side altars, made entirely of native marbles of different colors. The *baldacchino* is of pure white Vermont statuary marble, and was carved from one solid block weighing two tons. It now weighs nearly three-quarters of a ton. The high altar is probably one of the chastest and yet richest architectural designs which this country can boast. The altars in the side-chapels are in the same style. Twenty-two large candlesticks are placed on the three altars. They are of tasteful and unique design, and jeweled in various colors. The groining of the ceiling is painted sky-blue, spangled with gold stars. The general effect is rich, harmonious, and chaste....The building will easily seat 1,600 persons. With the school-house and parsonage it will cost about $130,000."

The new church of St. Alphonsus, the corner-stone of which was laid on Sunday, September 4, 1870, is also in New York, and is to have entrances at both ends on Laurens and Thompson streets, the principal entrance being the eastern one on Laurens st. The base is to be of granite, and the fronts of Ohio sandstone. The church will be 162 feet deep and 78 feet wide, with 3 aisles and 3 galleries. The greatest height from the floor to the ceiling will be sixty feet, the least 32. The steeple will be on Laurens st., and its height from the ground to the top of the cross will be 180 feet. This edifice, built in the Romanesque style of the 12th century, and belonging to the Redemptorists, is to be completed in the fall of 1871. The estimated expense of it is more than $1,000,000.

Of the 40 or more Roman Catholic church-edifices in New York City, there are others, besides the above-mentioned, which are large and costly; as the church of the Most Holy Redeemer, in 3d st., also belonging to the Redemptorists, which is very large, and richly decorated with marble columns and a magnificent altar; St. Stephen's, in E. 28th st., which has been called one of the grandest churches in the city; the present St. Patrick's cathedral, on the corner of Prince and Mott streets, &c.

On the 1st of January, 1871, a new Roman Catholic church was also dedicated in Trenton, N. J. This is of freestone, in the later Gothic style, 160 feet deep and 66 wide, with a roof 80 feet high and a spire to be 210 feet, the whole to cost, when completed, $140,000.

Of the 40 Roman Catholic churches in the city and county of Philadelphia, the cathedral of St. Peter and St. Paul, built of red sandstone in the Roman style, and crowned with a dome 210 feet high, is one of the largest and most costly churches in Philadelphia; the church of the Assumption, also of sandstone, but Gothic, with 2 towers and spires, has much architectural interest, &c.

Baltimore has 16 Roman Catholic churches besides the cathedral, and many chapels. St. Alphonsus's church, St. Vincent de Paul's, &c., are large and elegant.

Washington City has no less than 9 Roman Catholic churches, besides the "Chapel of Blessed Martin de Porras," for colored people.

In some cities the Roman Catholic churches both in size and in number surpass those of any other denomination. In New Orleans, they have 25 churches, besides the new one for the Redemptorists. The cathedral of St. Louis, erected in 1850, is a noble Gothic edifice with two lofty towers in front. In St. Louis, they have about the same number as in New Orleans, and here also St. Louis's cathedral is a very imposing structure, 136 feet by 84, with a polished freestone front and Doric portico, and a chime of bells in its tower. Chicago has

26 Roman Catholic churches, the cathedral of the Holy Name and St. Patrick's church being among the largest and most elegant religious edifices in the city. In Cincinnati, the number is still larger, and includes St. Peter's cathedral, which is regarded as perhaps the finest building of its kind in the West. This cathedral is 200 feet long, 80 broad, and 60 high, with a spire 250 feet high, and cost, with the ground, $114,000. Its roof is principally supported by 18 Corinthian fluted pillars of freestone, each 3½ feet in diameter and 35 in height. The ceiling is of stucco-work, rich and expensive; the roof is covered with iron plates; the organ is of immense size, having 2,700 pipes and 44 stops; the altar is of the purest Carrara marble, beautifully embellished; the painting of St. Peter is by the celebrated Spanish artist Murillo, and was presented by Cardinal Fesch, uncle of Napoleon. In San Francisco, which was owned and occupied for nearly 60 years (1776–1834) by the Roman Catholic Mission of San Francisco de Assisi, there are now 10 or 12 churches of that denomination, including St. Mary's cathedral, on the corner of California and Dupont streets, and the church of St. Francis of Assisium on Vallejo street, which are among the principal churches of that flourishing city.

The "Catholic Chronology for the United States," in the Catholic Almanac for 1871, contains the names and dates of 26 corner-stones of Roman Catholic churches laid in the 12 months ending Sept. 1, 1870, and of 36 churches and chapels dedicated during the same period. The 26 corner-stones laid were in 14 different states, viz.: N. H., 1; Mass., 2; R. I., 1; Ct., 1; N. Y., 8; N. J., 3, including the cathedral at Newark; Pa., 2; Del., 1; Va., 1; Mich., 1; Wis., 1; Minn., 1; Mo., 2, including the cathedral at St. Joseph; Cal., 1, of the cathedral at San Francisco. The 36 dedications were also in 14 states, viz.: Me., 1 cathedral; Mass., 5 churches; Ct., 1; N. Y., 11, including 4 in New York city; N. J., 4, including the cathedral-chapel; Pa., 3; Md., 2; Ala., 2; La., 1; Ky., 1; O., 2; Ill., 1; Minn., 1; Cal., 1. 20 of the corner-stones were

laid on Sunday; 2 on Wednesday; and 4 on Thursday. 27 of the churches and chapels were dedicated on Sunday; 1 on Monday; 1 on Wednesday; 5 on Thursday; 2 on Saturday.

The Roman Catholics exercise great shrewdness in the location, erection, decoration and use of their church-edifices. They select the most eligible sites; build, often slowly, but of the choicest and most durable materials; and they not unfrequently, in cities, use the same edifice for 3 or 4 different congregations on Sundays. They lay every art and science under tribute to heighten the scenic effect—to please—to captivate—to bring into complete subjection to their own religious and ecclesiastical system. In reference to their claim to have seized and subordinated to their religion all the fine arts in their highest possible perfection and splendor, Rev. John Cumming, D. D., of the Scotch Presbyterian Church in London, Eng., speaks thus:

"The Sistine chapel and the dome of St. Peter's are radiant with the magnificent creations of Raphael and Michael Angelo. The Flemish churches have in them all the masterpieces of Rubens, and many of the Spanish and Portuguese churches the *chefs d' œuvre* [= masterpieces] of Murillo. Moreover, the works of the artists are essentially Romish. They lavished their splendid powers, not on Christianity, but on Romanism. The gems of Raphael are Madonnas [= pictures of my Lady, i. e., the Virgin Mary]. Titian's best production is a Virgin and child, and Guido's great work is the *Madonna della pieta* [=my Lady of Piety]. Mozart and Haydn lent their magnificent music to the Romish masses. To many this splendid outside has been sufficient evidence that all is pure within. If you look at its magnificent cathedrals, ... you see the very stone seeming to burst into blos-om, and the interior presenting a magnificence so grand that the man has no taste who does not admire it. He only has no Christianity who thinks there is no salvation without it. But after all, if I wished to see the noblest cathedral in the world, and to worship in the grandest, I would ask you to come to the blue hills which I have trodden in my younger days, where the living rock is the only pulpit, the vast ravine the only cathedral aisle, where God's thunder celebrates his power, and lightning writes his glory in the sky, and the anthem peals from six

thousand voices worshiping the LORD of hosts—and all your magnificent cathedrals sink into paltriness in comparison with a sight so grand, a spectacle so august. After all, if I wanted pictures, let me have GOD's emphatic portrait of himself, the Bible. Let me read there an autograph of Deity. Let me take the true crucifix, the 53d chapter of Isaiah—that is the Protestant crucifix—and study it, instead of looking at a piece of inanimate wood. Then we shall act like Christians, because we shall be doing what Scripture tells us. If we have no splendid images and paintings in our churches, let our lives be living likenesses of CHRIST JESUS. If we have not many splendidly decorated churches, let our bodies be temples of the HOLY GHOST. If we have not swinging censers, and incense rising to the sky, let us lift up holy hands unto GOD. If we are not Roman Catholics, but Catholics, let us live like Christians, and see that there is Christianity beyond the horizon of the church, or sect, or party to which you belong."

CHAPTER XXI.

CHURCH-PROPERTY AND REVENUES.

The ownership of church-property is a matter in which many feel a deep and abiding interest; and it is certainly not a thing of trifling importance. Nor is it neglected in the attention of the ecclesiastical authorities to the multitudinous details of the Roman Catholic system.

It was formerly the case in this country that the Roman Catholic church-edifice and other church-property in any parish was usually held and controlled by trustees appointed by the donors or by the people for whose benefit the church, &c., existed; but the late bishop England of Charleston (John England, D. D., bishop 1820–42) complained that this "trustee-system" was one of the greatest obstacles in the way of the Roman Catholic church in this country, and since his time a great change has been effected in the tenure and control of Roman Catholic church-property in the United States.

The 2d plenary council of Baltimore, held in 1866, devotes 10 pages of its "Acts and Decrees" to the tenure and safe-keeping of churches and ecclesiastical property, and recites various decrees passed by the provincial councils of Baltimore, &c., in respect to this matter. From this source are translated or epitomized the following particulars:

The first council of Baltimore say:

"... We greatly desire, that no church hereafter be erected or consecrated, unless it shall have been assigned by a written instrument, whenever possible, to the bishop in whose diocese it is to be erected, for divine worship and the use of the faithful, the privileges of Regulars being preserved unimpaired. ..."

The summary of a decree by the Roman Congregation of the Propaganda in 1840 is thus given:

"That every bishop ought to make a will, in which let him constitute as his heir one of his fellow-bishops of the region, whom he may have judged more suitable in the Lord, to the end that, being thus constituted heir, he may deliver to the successor of the deceased bishop all the property which came to him by right of inheritance of this sort; yet this must by no means be expressed in the will itself, but be signified to the heir thus constituted by a letter which he ought to burn after reading it through. A bishop who has a coadjutor ought to make him his heir."

Bishops and priests are cautioned against loading church-property with debt; and it is decreed "that lay-persons may never be allowed to speak to the people in churches, without the bishop's license, after they have been consecrated or only blessed."

The 7th council laid down this general principle:

"The Fathers decreed that all churches, and other ecclesiastical goods, which, acquired either by donation or by the offerings of the faithful, are to be applied to works of charity or religion, belong to the ordinary [=bishop]; unless it appear, and be evident in writing, that they were delivered to some regular order or congregation of priests for their use."

The 1st plenary council of Baltimore strictly forbids laymen's intermeddling with the administration of gifts for divine worship or for charity, without the free consent of the bishops; and declares that those who infringe this regulation are subject to the penalties pronounced by the council of Trent upon those who unlawfully take possession of ecclesiastical property, these penalties being an anathema—absolution from which can be given only by the pope—and also, in the case of an ecclesiastic, deprivation of his benefices, of his right to discharge his ecclesiastical functions, &c.

The 2d plenary council of Baltimore speaks of full liberty as requiring that the laws and provisions made by the church itself should be admitted in the civil court also in respect to ecclesiastical goods, as churches, cemeteries, &c., and thus civil power be given them; and extends to all the churches of this country these 6 regulations in respect to trustees—in whatever mode they may be chosen—which were adopted in the 3d provincial council of New York in 1861, and approved by the holy see:

"1. That no one be admitted to the number of trustees, respecting

whom, at the election itself, or a little before, it was established that he had given his name to any secret society, or had not received the Easter sacrament.

"2. Let the trustees understand well that it is *altogether* unlawful for them either to transfer the least part of the church's goods to their own uses under any title or pretext, or *to extraneous uses, except by the bishop's leave, and in accordance with the apostolic constitutions respecting the alienation of ecclesiastical property.*

"3. [Forbids the trustees to appropriate money, except for ordinary expenses, beyond a certain sum, without the bishop's written consent.]

"4. Let trustees know, that it belongs to the bishop to nominate and create a pastor of a church, and to continue him in office, or the contrary. It also belongs to the bishop alone to bestow a certain sum of money on the pastors of souls for their support; nor is it lawful for trustees to retain, or diminish, or increase wages of this sort.

"5. It belongs to the pastor to appoint the organist, singers, sexton, keeper or attendant, schoolmaster (if there is any school in the parish), and other men of this sort, who serve the altar or church.

"6. [Warns trustees not to prescribe any thing as law or rule for the parishioners without the pastor's advice, and provides that any controversy between the pastor and the trustees shall be decided by the bishop, "whose judgment and opinions all shall obey."]

In this connection we may cite a passage from the pastoral letter of the 1st plenary council of Baltimore held in 1852:

"Whatever is offered to GOD, and solemnly consecrated to His service, whether it be the material temple in which His worshipers assemble, or the ground set apart for the interment of those who repose in GOD'S-field awaiting the promised resurrection, or property, real or personal, intended for the purposes of Divine service, or for the education, support, and maintenance of the clergy,—every such thing is sacred and belongs to the Church, and cannot be withdrawn from the service of GOD without the guilt of sacrilege. The donor or donors of such gifts can exercise no right of ownership over them. With these temporal things, thus separated from common purposes and set apart for the service of the sanctuary, the Church cannot allow any interference that is not subordinate to her authority. The Bishop of each diocese is the representative and organ of that authority, and without his sanction, no ar-

rangement, howsoever in itself of a purely temporal nature, that has reference to religious worship, has, or can have, force or validity. Whenever the Bishop deems it advisable to acquiesce in arrangements for the administration of Church temporalities which have not originated with the ecclesiastical authority, or which may have arisen from ignorance of its rights, or from a spirit of opposition to them, we declare that such arrangements have force and effect in the Catholic Church, in consequence of such acquiescence, and not from any other cause or principle whatever. And we furthermore declare, that whenever the Bishop of a diocese recognizes such arrangements, or acquiesces in them, those charged with the care of church temporalities, whether laymen or clergymen, are bound to render an annual account of their administration to the Bishop, agreeably to the rule prescribed in such cases by the Holy Council of Trent."

The transfer of church-edifices and church-property to the exclusive control of the bishops has not been effected without some controversy and some extreme measures, and is due in great part to the late archbishop Hughes.* His first efforts, after he became bishop, being directed towards this end, brought him directly into conflict with the lay-trustees, who, according to the prevalent custom, held and managed the church-property in the city and state of New York, which with part of New Jersey at first constituted his diocese. At his first diocesan synod, Aug., 1842, decrees were passed respecting church-property which were enforced in his pastoral letter dated Sept. 8, 1842, and embodied in the "Rules for the Administration of Churches without Trustees," published by him in 1845. The German church of St. Louis in Buffalo, whose property was held under a deed executed in 1829 and under a legislative act of incorporation, strenuously opposed the requirement of bishop Hughes and of bishop Timon (1st bishop of the diocese of Buffalo, 1847—67), and twice sent one of their trustees

* John Hughes, D.D., born in the north of Ireland in 1798; priest in Philadelphia, Pa., 1825—38; consecrated bishop of Basileopolis *in partibus* and coadjutor to bishop Dubois of New York, Jan. 7, 1838; made bishop of New York on the death of bishop Dubois in 1842; created first archbishop of New York in 1850; died Jan. 3, 1864.

to Rome in regard to the matter. In the height of the controversy the church was closed for a long time. The pope directed Monsignor Bedini (see Chapters VII. and XIX.) to hear and decide the case as his nuncio or representative. Accordingly, Oct. 22, 1853, the trustees had an interview with the nuncio and presented to him a memorial containing the particulars of their grievances. The nuncio, October 25th, sent them a written communication, deciding that the congregation should conform to the bishop's requirement—that the trustees should take the necessary steps to effect this as soon as possible—that the administrators appointed by the bishop should manage the church-property, use all that they received in the church, and at fixed periods give an account of their administration to the bishop and to the faithful that frequent the church. To this communication the trustees on the same day sent a reply, the essential part of which is—

". . . . We see nothing in your Excellency's answer but a repetition of the demand made by the Rt. Rev. Bishop Timon, that is, *entire submission and that our Act of Incorporation should be annulled, and that the appointment of a Committee instead of a Board of Trustees should be made by him, which has been the cause of our difficulties.* Up to the time of the beginning of these difficulties, we never meddled with the spiritual, leaving it entirely to the Pastor and Bishop; but, as to the temporalities, we had always the control, subject nevertheless to the yearly inspection of the Rt. Rev. Bishop and Pastor (and at any time within the fiscal year) over the amount expended and received, and which the Pastor always found correct. As to the annulling of the Act of Incorporation, there is not the least shadow of thought, as we believe that *temporalities* have nothing to do with *spiritualities.* . . . "

The final letter of the nuncio, Oct. 26th, declared their answer "truly painful," expressed his conviction that they disregarded altogether Catholic principles, and deplored their sad position, if they persisted.

Bishop Timon, Nov. 19th, issued a pastoral letter to the congregation of the St. Louis church, warning them of the sentence

of excommunication to be pronounced upon those who resist; and, on the 22d June, 1854, the bishop officially declared the 7 "so-called trustees of St. Louis Church," whom he mentioned by name, "to be excommunicated with the major or greater excommunication;" and further, "that all who may henceforward accept the office of Trustee in St. Louis church, to continue the present unholy opposition to church discipline, will, *ipso facto*, that is, by the very fact, incur the same major excommunication."

Other Roman Catholic congregations besides that of St. Louis, also resisted for a time the requirement of the bishops to surrender their church-property; but one after another complied with the requirement, and thus harmony was generally restored.* In 1855, however, the New York legislature passed the "church-tenure bill," designed to vest the title of church-property in a religious corporation formed by the congregation or religious society occupying and enjoying it, and to prevent any ecclesiastic from transmitting such property to his successor; but this law was repealed in about 8 years.

In 1866 a petition was presented to the Massachusetts legislature from the late bishop Fitzpatrick and others praying for an act "authorizing the several Roman Catholic churches or congregations in this commonwealth to assume corporate powers, with the same rights to hold property and estate which religious parishes have by law, and that such corporate powers, in every case, shall be vested in the Roman Catholic bishop and

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* Rev. Charles Chiniquy, of St. Anne, Kankakee Co., Ill., who with many French Canadians of his former flock had left the Roman Catholic church, said in 1859:

"We began our struggles with the church of Rome by resisting the abominable abuses of her bishops. A church built by the French Canadians for their own use, and a parsonage erected by them for their priest, had been transferred from their hands to another congregation without their permission, and sold and the money pocketed by the 'holy' embassadors of Rome. And when we went to ask in a respectful way from the bishop by what authority he had done all these things, he dismissed my countrymen with these words: "French Canadians, you do not know your religion. If you knew it, you would acknowledge that I have the right to sell your churches and church-property and pocket the money, and go and eat and drink it where I like.'"

the vicar-general of the diocese in which such church or congregation may be—the pastor of such church or congregation for the time being, and two laymen thereof, to be appointed by the said bishop, vicar-general and pastor or a majority of them[1]; " but the committee on parishes and religious societies, of which the late Rev. Samuel M. Worcester, D.D., was chairman, made an able and unanimous report unfavorable to the petition. The Committee say:

" . . . . By this arrangement the congregational or society corporations would '*in every case*' be merely nominal. The *real* corporation would be composed of the 3 ecclesiastics and the 2 laymen of their choice; the members of the congregational body having no vote in the appointment of their nominal representatives. In short, the congregational corporations *would have no corporate powers whatever.*

" No such anomalous bodies, we affirm with all confidence, can ever be created or legalized by an act of the legislature. They would be contrary to the whole theory and purpose of our civil and religious institutions.

" At present, the title-deeds of all Roman Catholic church-property in the State are in the name and in the hands of the bishop. By his will he transmits the whole to his successor, there being no law to the contrary—although in fact he owns not a dollar of all the value. Thus Bishop Williams comes into possession of all the numerous and costly estates, which the late Bishop Fitzpatrick[2] either received from his predecessor or added by his own administrative exertions.

" The holding of so much property, now amounting to hundreds of thousands and to millions—and which in the future may be increased indefinitely and immensely—gives to the incumbent of the bishopric, as every one must see, a vast power of influence, political as well as ecclesiastical. And this power would be none the less, if the change should be made which is proposed in the petition now before us. . . .

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[1] This proposed act for Massachusetts is substantially the law of the state of New York, enacted in 1863; and hence this report may be considered a review of the existing law of N. Y.

[2] John B. Fitzpatrick, D.D., bishop of Boston, died Feb. 13, 1866; his successor, John J. Williams, D.D., was consecrated March 11, 1866.

"It has indeed been alleged in favor of the scheme suggested, that it would serve to *popularize* the existing method of administration. This view is more superficial and specious than satisfactory. . . .

"If it should so happen that the 'two laymen' should be disposed to unite in a vote or remonstrance against any measure, their opposition could easily be neutralized or rendered powerless. The probability, however, would be, that no laymen would be taken into the councils and the pecuniary trusts of the ecclesiastics, except those who would be cordially subservient to the appointing power. And thus, as already intimated, the corporation with 'the corporate powers' would be the 3 ecclesiastics, with the form or shadow only of lay element, and that of their own choosing and at their own disposal.

"The bishop is nominated by other bishops, but is appointed by the sovereign pontiff at Rome. The vicar-general,[1] who is the bishop's deputy, is appointed by the bishop, as is also each one of the pastors of the congregations. As the 3 ecclesiastics would appoint the 2 laymen, the 5, in any case of need or pleasure, could summarily be resolved into 3, the 3 into 2, and the 2 into 1.

"In the whole extending series of close corporations, which the legislature is desired to create, the bishop, from his relation to his deputy and to the 3 others, in all cases would have just as much of uncontrollable power as if he were a corporation sole.

"This virtually he now is. And there is not the least evidence that in the extraordinary scheme of corporations now proposed, Bishop Fitzpatrick intended, or Bishop Williams expects, to part with the smallest portion of his authority and control in respect to Roman Catholic church-property.

"Great as this property now is, it is constantly becoming greater. And it is an insuperable objection to the prayer of the petitioners, that no limitation of the amount of property to be held is provided or suggested.[2] The only argument which is of weight in favor of the petitioners,

[1] Some dioceses have 2 vicars-general, as Alton, Burlington, Cincinnati, Philadelphia, St. Louis, &c.

[2] In 1855, the Hon. Erastus Brooks, in the Senate of New York, estimated the church property of which archbishop Hughes was the legal owner, to be worth nearly $5,000,000. Putnam's Magazine for July, 1869, estimated the landed estate then held or controlled by the 5 Roman Catholic prelates in the State of New York (the archbishop of New York, and the bishops of Albany, Brooklyn, Buffalo, and Rochester), to be worth from $30,000,000 to $50,000,000. But Mr. James Parton, in the Atlantic Monthly for April, 1868, valued that in the archdiocese of New York alone at $50,000,000.

is the possible failure on the part of the bishop to make and secure his will, so that all the church-property in his hands shall be passed on to his successor, without any liability to interference from legal heirs. The weight of this argument is not great. What the probabilities are of such a failure every one may be left to judge for himself.

"But the bishop has in his own power an adequate provision for the contingency in question, without any new act of the legislature. He has only to distribute all the church-property where it really belongs—that is, among the different congregations duly organized and thus qualified—each to take its own part and care respectively, and discharge its own legitimate and rightful responsibilities.

"There would also be an avoidance hereafter of the very heavy expense which, under the internal revenue laws, is now required in the transfer of the title-deeds of a deceased bishop to his successor. This anticipated expense, as we understand, was the immediate occasion of the present petition to the legislature. It was intimated by the legal counsel of the petitioners, that the members of these congregations are migratory, and in general could not well be relied upon in the management of church-property and affairs. We would merely appeal to the common observation of intelligent persons to sustain us, when we affirm that there is both permanency and competency in these congregations, as well as in those of their Protestant neighbors, for a performance of the simple duties of such offices as parishes or religious societies usually require.

"The Committee also cannot see any good reason why those who build the church-edifices, and who so abundantly support their pastors, bishops, and other ecclesiastics, should not have the control of those edifices in their own name, as their own corporate property for religious purposes, according to the existing laws of the Commonwealth.

"The corporate organization and administration of Roman Catholic parishes or societies, we cannot doubt, would give very general satisfaction to the members; and, according to our American principles and experience, would add to their mental activity, their self-respect, and all their capabilities of usefulness as good citizens. . . .

"It would be a flagrant injustice, an abuse of power unpardonable in a legislature of Massachusetts,—whatever may be done elsewhere,—if any of our fellow-citizens should be denied the fullness of that liberty to which, by the smiles of our God upon us, we are so signally indebted.

And this we certainly and unmistakably should deny to our Roman Catholic fellow-citizens, *if we should grant the prayer of the petitioners.* . . . ."

The revenues or incomes of Roman Catholic churches, priests, &c., are derived from pew-rents, masses for the dead or other special objects, marriages, burials in consecrated ground, indulgences, fairs, &c.

Many Protestants firmly believe that Roman Catholic priests are as a body exceedingly skillful and successful practitioners of the art of raising money for ecclesiastical purposes. It is well known that St. Peter's and other European churches are not furnished with pews; but chair-rents, or payments for the occupancy of chairs either for single services or for the half-year or year, are, with some exceptions, exacted in Roman Catholic churches in France, those who do not occupy chairs being compelled to stand or kneel or take the benches fastened to the walls. In this country, however, Roman Catholic churches, as well as others, have pews and incomes from pew-rents. Now since, in the larger churches at least, there are several masses every Sunday and holy day, and attendance is required at only one mass on any given day, the same seat or pew may obviously be rented to as many different persons as there are regular masses for each Sunday; and so both the amount of church-accommodations and the amount of pew-rent collected may be several times as great as in Protestant churches where individuals or families are considered to be entitled to their seats at all the services of the church. A Roman Catholic church capable of seating 1000 persons may have 3 masses on Sundays, &c., and thus accommodate 3000 persons, who may all contribute their share towards the income of the church. And these contributions or payments are often—if not generally—much greater proportionally than many Protestants think themselves able to pay for religious objects. They, of course, may vary with the personal influence of the priest. A Roman Catholic servant-girl who pays $1 a month for her pew-rent, and purchases a rosary, crucifix, &c., which the priest has blessed, may be called on

for extraordinary contributions, as when the corner-stone of a church is laid, or the edifice is dedicated, or the altar or the organ or the bell is to be bought, or a fair is held to raise money for an asylum or hospital or some other distinctively Catholic object. On such occasions, also, appeals are often made directly or indirectly to Protestants, who are expected to respond with greater or less liberality. The declaration, too, is not unheard of, that "Protestants must pay for the new church," that is, by an increase in the wages paid to servant-girls and laborers that they may thus be able to give more for this object. About 15 years ago the bishop went to Brandon, Vt., and, after speaking to the congregation on Sunday very sharply about their then unfinished church-edifice, and notifying them that he should take things into his own hands and finish the edifice himself, he proceeded thus, according to a letter written and published at the time by a Protestant missionary, Rev. J. L'Heureux :

"He called all the Roman Catholics of the place to meet him. He then informed them that a collection for the completion of the house must be taken, and ordered the man who had charge of the door to shut it, and to keep it shut, and let no person go out. He then addressed the congregation with much severity, and assured them that not one should go out until he had made a contribution, or had paid his share toward finishing the building. This produced a wonderful scene. The people feared the wrath of the bishop, and yet many did not wish to pay, or to such an amount as he demanded. Great confusion arose. Some who had heard me preach ventured to cry out; 'We do not expect to buy heaven with our money.' On that outcry, a multitude rushed to the door to force a way out. But the bishop ran after them, and shouted to the door-keeper to maintain his position, and keep the door fast. The effort of the people was in vain. The bishop conquered, and obtained the money."

In regard to fees for masses, the 2d Plenary Council of Baltimore says :

"Just pay or alms for celebrating a mass which one is not bound to celebrate for another may lawfully be received. . . . . We determine

this only, that no one exact more, nor regularly less, than may have appeared to his bishop fit and just."

The council likewise left to the bishops the matter of foundations for masses, by which a certain sum of money is paid for the celebration of a mass or masses either for ever or for a certain number of years; and the consent of the bishop, or of the prelate of the order, is required before such foundations may be accepted.

In "The Pilot," published at Boston, June 4, 1870, are 3 advertisements of masses instituted under the sanction of the ecclesiastical authorities, viz: (1.) A mass every Saturday forever, "for the intention of those contributing $5, or a greater amount, to the erection of St. Joseph's cathedral, Columbus, O." (2.) A daily mass for 100 years, beginning March 21, 1866, in the St. Benedict's church, Atchison, Kansas, "in favor and according to the intention of those who contribute $100 towards the erection of our new church." (3.) Two high masses every year, as long as the monastery exists, for all who within one year from May 21, 1870, forward $5 for finishing and paying some pressing debts of the Benedictine Abbey of St. Louis on the Lake in Minnesota; also certain prize-gifts of real estate in Minnesota, for which "tickets with the numbers will be forwarded by mail on the receipt of money." It is no secret that in the United States as well as in Italy (see Chapter I.), lotteries—any statute-law or precept of morality to the contrary notwithstanding—are commonly used by Roman Catholics for the promotion of what are regarded as religious and charitable objects, covetousness and gambling being thus baptized and clothed in the garb of an angel of light.

A general idea of the expense of masses for the dead may be formed from the following particulars. A case was tried in Rochester, N. Y., in January, 1855, in which it appeared in evidence that the sum of $3 was paid to the priest for "reposing the soul" of an Irish Catholic named Quigley, who was killed on the railroad. A person in the employ of a certain company

in Montreal having been accidentally killed, the following bill in French, signed by the priest, and amounting to $26.65 (5s. = $1), was paid by the company:

"Account of the expenses of burying the late —— ——:	
"Cost of coffin, - - - - -	£0 10 0
Cost of service, 30s., - - - - -	1 10 0
Crape, 10s., - - - - -	10 0
15 Low Masses, - - - - -	15 0
1 Anniversary service, 60s., - - - -	3 0 0
2¼ lbs. of wax tapers, 3s. 8d., - - - -	8 3
	"£6 13 3"

The fees for burial in consecrated ground are a considerable —sometimes very large—source of revenue. One of Hon. Erastus Brooks's letters to archbishop Hughes—not contained, however, in the archbishop's book entitled "Brooksiana," published in 1855, and purporting to be "the controversy between Senator Brooks and archbishop Hughes"—related, as a review said at the time, to "Calvary Cemetery, and the oppression of the poor, practiced under the rules which govern their burial there, and which bring an immense annual revenue to his treasury." A communication published in the New York "Observer" of April 16, 1857—the truth of which was denied by archbishop Hughes, but declared by the editors to be confirmed by reliable witnesses and ready to be made good in a court of justice—asserted that an Irish seamstress, who was nursed by her sister and provided with a room gratuitously by a Protestant family, was taken, when apparently recovering her health, by the Sisters of Charity, who kept her 4 weeks, exacted all her money ($12), and then turned her sick and penniless out of doors—that her sister, after paying her board for a while in a private house,

"Got her into Bellevue Hospital [New York], where she died, and was buried in the bishop's burial-place at the expense of her sister, who still lived with me, by paying $10 for the ground. Mar-

garet, another female servant, not a Romanist, and a boy living at my house, with others, attended the funeral in two coaches. At the burying-ground, they were detained in the hot sun until they could send to town for a certificate of payment—having neglected to bring it with them; and the corpse was not allowed its resting-place until the certificate was in the priest's hands at the grave-yard."

Rev. P. J. Leo, a missionary of the American and Foreign Christian Union, throws some light upon marriage-fees in the following dialogue between a young Irishman in Rhode Island and the priest to whom he went to make the arrangements for being married:

"The priest, knowing that the bride had considerable money, told him that he should charge $25 for performing the ceremony. The young man said, 'I think it altogether too much, your riverence.' 'Then I shan't marry you.' 'Then I shall go and get somebody else to do it.' 'Then I will excommunicate you.' 'Then I will go to another church.' 'Then you shan't have the girl.' 'Perhaps I can get another.' 'What! what! do you dare meet me?' 'I' troth, your riverence, I'll tell you what I've been thinking of lately. I've been thinking that the churches and the girls are pretty much alike.' 'What do you mean?' 'Why, because, you know, if one won't have you, another will.'"

The salaries of Roman Catholic priests who have charge of parishes, according to the principles laid down in this chapter, are paid by the bishop, to whom all church-property belongs. They, of course, may be very different in different parishes; but are naturally much less than those of Protestant ministers, who usually have families. The priests of each of the 3 principal Roman Catholic churches in New Haven, for example, are provided with a furnished parsonage, in addition to the salary of $800 to the pastor, and $500 to the assistant pastor or pastors (2 at St. Patrick's, and 1 each at St. John's and St Mary's) of each church. St. Boniface's (German Catholic) church has been recently organized, and St. Francis's of Fair Haven was not in the city till the summer of 1870, and the

salaries of their pastors are not reported in the City Directory for 1870, which gives the salaries of the rest.

Churches have been built by the sale of indulgences, as St. Peter's, *Notre Dame* in Paris, &c. (see Chapter XIX.). "Rome," said an eminent American Protestant, "sells hopes for the living and peace for the dead, for money, according to an established tariff of prices." Compare with this the words of the Apostle Peter himself: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money" (Acts 8: 20). The tract "*Taxa cancellariæ apostolicæ et Taxa sanctæ pœnitentiæ*," published by Marcellus Silber at Campo Fiore near Rome, 1514, and often reprinted, contained the tariff of dues to be paid to the Papal Chancery for all absolutions and dispensations; and fixed the price of absolving a dean from a murder at 20 crowns (= $20); of allowing a bishop or abbot to commit murder when he pleases, at 300 livres (= about $55); of allowing a clergyman to be guilty of most abominable unchastity, about $19½, &c. Of this book a French Catholic divine, Claude Espence, indignantly wrote in the 16th century, that it was then openly exposed for sale at Paris like a venal prostitute, giving license to commit very many crimes, and offering absolution from all after they have been committed. This book was subsequently placed on the index or list of prohibited books, under the claim, as there were some differences in different editions, that it had been corrupted by Protestants; but the book was not disowned by them at the time of its first publication. It is certain that the sale of indulgences, the pardon of sins, the appropriation of the annats or first-fruits (= the first year's income from a benefice or bishopric), &c., have been productive of large revenues to the see of Rome.

"Peter-pence," "fee of Rome," "Rome-scot," &c., were names given to the annual tax of a penny a house or family, which was collected for the pope in England from the 8th to the 16th century. A similar tax, varying in amount, has been levied upon Roman Catholics in other countries. The amount

of Peter-pence contributed in the United States in 1850 is reported as $25,978.24. The amount of Peter-pence contributed throughout the world in 1861 is said to have been 14,000,000 francs, or nearly $2,600,000. A recent Roman journal asserted that "while the annual expenditure of the pontifical government amounted to $12,000,000, its income was not more than $6,900,000; and even with the addition of the *obolus* of St. Peter [= Peter-pence] there existed a deficit of $3,850,000." This statement would make the recent income from this source about $1,250,000 annually. Another statement makes it 11,000,000 francs, or somewhat over $2,000,000. "The Peter-pence Association" is reported with its officers in the archdiocese of Baltimore. The 2d Plenary Council of Baltimore directed that an annual collection for the pope should "be henceforth taken up in all the dioceses in this country, on the Sunday within the octave of the feast of SS. Peter and Paul, or such other Sunday as the Ordinary may direct."

The church-property of the Roman Catholic church in the United States is of immense value; its yearly revenues are very great; it has and will have all the power in the land which the control and use of money will give it.

CHAPTER XXII.

DENIAL OF THE RIGHT OF PRIVATE JUDGMENT.

THIS subject, already noticed incidentally, deserves a separate consideration. Says cardinal Wiseman in his account of the Roman Catholic church (see Chapter II.):

"The Catholic church . . . professes to be divinely authorized to exact interior assent to all that it teaches."

The same cardinal says in his preface to the Exercises of St. Ignatius:

"In the Catholic church no one is ever allowed to trust himself in spiritual matters. The sovereign pontiff is obliged to submit himself to the direction of another in whatever concerns his own soul."

Says St. Philip Neri, founder of the Oratorians:

"Let him that desires to grow in godliness, give himself up to a learned confessor, and be obedient to him as to God."

Says St. Ignatius, founder of the Jesuits, in his Exercises:

"That we may in all things attain the truth, that we may not err in any thing, we ought ever to hold it as a fixed principle, that *what I see white, I believe to be black*, if the Hierarchical Church so define it."

Said Father Ignatius (= Hon. and Rev. Mr. Spencer) of England, after being "inhibited" by cardinal Wiseman from fulfilling his pledge to attend a meeting at Exeter Hall:

"We do not act as individuals: we act in concert as members of a great organization."

The creed of pope Pius IV. (see Chapter II.) and the decrees of the council of Trent (see Chapter XIII.) bind every

Roman Catholic to surrender his own judgment of what the Scriptures teach, and to receive the interpretation of "the Church." Bishop England amplifies this article of the creed thus:

"The Church requires of her children, that they shall conform their minds to that meaning, which has been received in the beginning with the books themselves, from their inspired compilers: and that they will never take and interpret them otherwise than according to the unanimous consent of those fathers, who in every age have given to us the uninterrupted testimony of this original signification. She knows of no principle of common sense, or of religion, upon which any individual could, after the lapse of centuries, assume to himself the prerogative of discovering the true meaning of any passage of the Bible to be different from that which is thus testified by the unanimous declaration of the great bulk of Christendom."[1]

"The Philosophy of Conversion" (that is, from Protestantism, infidelity, &c., to Roman Catholicism) is the title of an elaborate article in "The Catholic World" for Jan., 1867, which may be considered as almost an official exposition of the subject. This article shows clearly that a true Roman Catholic must give up his right of private judgment. It says:

"Whether from the external Saharas of Christian skepticism, or whether from beneath the shadow of the truth itself, the path he follows leads to one goal, the goal of unconditional submission. Conversion may come to him through the successive adoption of Catholic dogmas, through fondness for external rites and forms, through personal friendship and familiarity, through any of those myriad ways by which God bends the steps of his elect towards Heaven; but when

[1] This "unanimous declaration of the great bulk of Christendom" is regarded by Protestants as a myth or unfounded boast. Certain it is that nearly 20 years ago a reward of £100 (= nearly $500) was publicly offered in Manchester, Eng., "to any person who can produce the unanimous consent of the Fathers in their interpretation of the Scriptures." At the same time and place, a like reward of £100 was offered "for the best method of discovering the true church without the exercise of private judgment." These rewards were not accepted, though one of the most distinguished controversialists of the Roman Catholic church was then in the city. The "unanimous consent of the Fathers" is, like the infallibility of popes and councils (see Chapters III. and VI.), a very troublesome point.

it comes, it is the same change for each, for every one—the abnegation of all choice and self-affirmation, and the complete subjection of the heart and will to the obedience of faith. Then, and then only, is the work ended and the conversion made complete. What the Church teaches is from that hour the faith of that Christian heart. What the Church commands is the law of that Christian will. . . . ."

Of those who, in the exercise of their private judgment, arrive at doctrines identical or nearly identical with those which the Roman Catholic church teaches, and, as a result of this identity, accept her formularies as expressive of their faith, the article says:

"These men apparently hang over the Church, ready to drop, like ripe fruit, into her open bosom. Nevertheless, whatever of her symbolism they may cherish, they cherish, not because it is *hers*, but because it is *their own*. It is not truth which *she* has taught them; *they* have discovered it themselves. It brings them no nearer to her in heart. It does not subject their *will* to hers. On the contrary, it often begets in them an arrogance of her divine security, as if their similarity to her constituted them her equals in the authority of God. Such men are not with the Church, whatever proximity they seem to have. . . . ."

The New York Tablet, in giving a synopsis of Rev. T. S. Preston's lecture on the temporal power of the pope, says:

"There is no difference of opinion among Catholics on this subject, for we do not allow any difference on such questions. The decrees of the Church forbid it."

A commentary on this declaration is found in the fact that Rev. Thomas Farrell, who had been for about 15 years in charge of St. Joseph's church in New York city, wrote a letter of sympathy with the great meeting for Italian unity held in the Academy of Music, January 13, 1871, and was tried before the archbishop and his council for his liberality of views and freedom of expression. The result was a vote in favor of removing Father Farrell from his charge, and he was informed by a note from the archbishop, Feb. 7th, that he must retract

or be removed; but his church and parish protested against his removal, and their petition being seconded by most of the parish priests of the city, he was subsequently restored to his parish by the archbishop after his humble submission.

The excellent and learned Fenelon, archbishop of Cambray in France, 1695–1715, being censured by pope Innocent XII. as a religious enthusiast, read from his own pulpit the pope's condemnation of his opinions, and publicly proclaimed his submission to the mandate which silenced his utterance of what he regarded as divine truth.

Other cases may also be cited to show the opposition between the Roman Catholic church and what Protestants understand by the right of private judgment, &c. Galileo, who had been required in 1616 never again to teach the Copernican doctrine of the earth's motion, was formally condemned by the Inquisition at Rome, June 22, 1633, for maintaining the propositions "that the sun is the centre of the world, and immovable from its place," and "that the earth is not the center of the world, nor immovable, but that it moves, and also with a diurnal motion," and was compelled to take an oath on the Gospels thus:

"With a sincere heart and unfeigned faith I abjure, curse, and detest the said errors and heresies (viz., that the earth moves, &c.); I swear that I will never in future say or assert any thing, verbally or in writing, which may give rise to a similar suspicion against me. . . .

"I Galileo Galilei have abjured as above with my own hand."

After the French revolution of 1830, the Abbé de Lamennais founded the journal *L'avenir* (= the future), in which he aimed to combine democracy with papal supremacy, and liberal opinions with Catholic doctrines. He was assisted by Père (= Father) Lacordaire, Count de Montalembert, &c. They advocated in their journal, among other things, liberty of worship, of conscience, and of the press; the prelates and Jesuits met them with violent opposition and denunciation; in November, 1831, the publication of *L'avenir* was suspended; 3 of its editors, named above, went to Rome and sought the

papal approbation without receiving any attention at the time; the pope, however, in an encyclical letter, dated Aug. 15, 1832, condemned the doctrines of *L'avenir*, and characterized as a delirium the idea that "liberty of conscience and of worship is the right of every man;"[1] the editors were cited to Rome and signed their submission; the brilliant Lamennais, having become a skeptic, died in 1854, and, in accordance with his will, he was buried without any religious service, and his grave, in the Potter's Field, is unmarked by any stone; Lacordaire became a Dominican and the most celebrated preacher of his time, lived the life of a devotee and ascetic, and after abundant self inflicted flagellations and fastings and other "punishments" of the flesh, died in 1861; Montalembert, who was in 1843 the recognized leader of the Catholic party in the French legislative assembly, and in 1863 an eloquent advocate of liberty of conscience in an assembly of Catholic Liberals at Malines, was denounced by the ultramontane journals, while he was on his death-bed in 1870, as an enemy of the Church, and French bishops were forbidden by the pope to celebrate a public mass for his soul after his death.

Father Hyacinthe, originally Charles Loyson, a Sulpician priest 1851–9, and subsequently a Barefooted Carmelite 1859–69, became the successor of the eloquent Lacordaire and of the Jesuit Ravignan as preacher in the cathedral of *Notre Dame* in Paris, 1864. He was an earnest, devout, and loyal member of the Roman Catholic church, yet has been styled in a Protestant sense Scriptural and evangelical in his preaching, giving prominence to the Bible and its grand truths of the apostasy and ruin of our race through the sin of Adam, of the universality of human guilt, of the great atonement by the Son of God, of the certainty of the future punishment of the impenitent, and of the sovereignty of God in his providence over men. He also held and fully expressed the opinion that the true church of Jesus Christ includes many who are not in outward

[1] This utterance of Gregory XVI. was cited with approval by Pius IX. in his encyclical letter of Dec. 8, 1864.

and visible communion with the Roman Catholic church, and that the true home of religion is not so much in the cloister as in the family; and he was an outspoken and patriotic lover of liberty in distinction from all personal and absolute government. But this earnest, enthusiastic, eloquent, and popular orator gave so much offense to the Roman court by the liberality of his views, and especially by his address before the Peace League at Paris, July 10, 1869, that he was censured by the Carmelite General at Rome, and ordered "not to print any letters or speech, and to take no part in the Peace League or any other meeting which has not an exclusively Catholic and religious object." To this he replied in his letter of Sept. 20, 1869, withdrawing from his monastery as well as from his pulpit, and saying:

"In acting thus, I am not unfaithful to my vows; I promised monastical obedience, but within the limits of the honesty of my conscience and the dignity of my person and ministry. I promised it subject to that higher law of justice and 'royal liberty' which, according to St. James the Apostle, is the proper law of the Christian. . . . . I raise, therefore, before the Holy Father and the Council, my protest, as a Christian and a priest, against those doctrines and those practices which are called Roman, but which are not Christian, and which, by their encroachments, always more audacious and more baneful, tend to change the constitution of the Church, the basis and the form of its teaching, and even the spirit of its piety. I protest against the divorce, as impious as it is insensate, sought to be effected between the Church, which is our eternal mother, and the society of the 19th century, of which we are the temporal children, and toward which we have also duties and regards. I protest against that opposition, more radical and more frightful still, to human nature, attacked and outraged by these false doctors, in its most indestructible and most holy aspirations. I protest, above all, against the sacrilegious perversion of the Gospel of the Son of God himself, the spirit and the letter of which are alike trampled under foot by the Pharisaism of the new land. It is my most profound conviction that if France in particular, and the Latin races in general, are given up to social, moral, and religious anarchy, the principal cause

undoubtedly is not Catholicism itself, but the manner in which Catholicism has for a long time been understood and practiced. . . ."

Father Hyacinthe, after withdrawing from his monastery, visited the United States; but his career as a Roman Catholic priest was ended by his "secularization" or deposition from the priestly office.

Rev. Dr. John Joseph Ignatius Döllinger, professor in the university of Munich in Southern Germany, a Roman Catholic priest since 1822, a man of excellent character as well as of profound learning, accounted indeed the first of living Catholic divines, was summoned by his bishop, in the spring of 1871, to give in his adhesion to the dogma of papal infallibility within 10 days. He refused to accept the doctrine for the reasons that it is irreconcilable with the Scriptures as interpreted by the Fathers, and with the belief and tradition of churchmen in all ages; is supported principally by forged, ungenuine documents; is contradicted by the doctrines published by 2 general councils and several popes in the 15th century; is incompatible with the constitution of Bavaria and several other European States; was enacted by a council which was not free; and tends to the repression of man's intellectual activity and to a temporal and spiritual terrorism. Dr. Döllinger was, therefore, excommunicated. Neither he nor any one else, however learned or competent, is allowed to judge for himself in the Roman Catholic church. All must submit to authority, or cease to be Roman Catholics. The exercise of the right of private judgment is not tolerated within the pale of that church. See Chapters VI., XI., XII., XXVII.

"The right of private judgment" is thus defined by an able English Protestant:

"The right for which we plead is the right of each person to exercise his mind on every subject brought before him—to examine the claims of every teacher and every book which professes to have come from GOD—to try every doctrine pressed on his attention, by the Touchstone of Truth, the Sacred Scriptures—to 'prove all things, and

hold fast that which is good'—to do all this, without permitting any human authority to prevent him, without bowing submissively before any such self-constituted human tribunal.

"'But he may err in the exercise of this right.' We grant it. 'To err is human,' even in things of vastest importance. But if a man must refrain from exercising a right because he may possibly err in using it, he must forego all his rights, and become a maniac or a fool. Men do not so act in secular affairs, and they should not in those that are religious. If a man errs in either, the fault is his own; if he errs in his judgment respecting religion, he is accountable to GOD."

Without exercising this right of private judgment, no one can embrace or have any religion, whether Roman Catholic or any other; nor can the Roman Catholic or any other church prove itself a true church, or show that it is not a base imposture, without appealing to, and thus conceding for the time, this very right of private judgment. The recognition of this right is essential to the existence of both civil and religious liberty. No one who does not exercise it, knows or can know whether his own path leads to heaven or to hell. Since God has made mankind capable of reasoning and judging, it is certainly their duty, as God requires, to "prove all things," i. e., to put them to the proof, or examine them (1 Thess. 5 : 21), to "judge" even what professed apostles say (1 Cor. 10 : 15), to "be ready always to give an answer to every man that asketh a reason" of their hope (1 Pet. 3 : 15), to "beware of false prophets" (Matt. 7 : 15), to "try the spirits whether they are of God" (1 John 4 : 1); and in fulfilling this, our bounden duty, we, who are made after the similitude of God (Jas. 3 : 9), and who must give account, each of himself, to God (Rom. 14 : 12), must examine for ourselves and judge for ourselves in view of our solemn and individual responsibility to the God of truth and life and glory.

CHAPTER XXIII.

ASSUMPTION AND EXERCISE OF TEMPORAL POWER.

For more than 1,000 years the popes of Rome have possessed and exercised temporal power in Rome and elsewhere, as is related in Chapter III.

The extent and limits of the temporal power appertaining to the pope and to the Roman Catholic church have been differently stated by different Roman Catholic authorities. "The Catholic World" for December, 1870, in discussing the pope's "rights as the Vicar of Christ and the Vicegerent of God upon earth," speaks thus:

"... We distinguish between the personal sovereignty of the Vicar of Christ, which consists in his independence of and superiority over all civil sovereignty, and his real and administrative sovereignty, which consists in his rightful possession of kingly power over a specific territory, with its inhabitants. The former is of divine right and inherent in his spiritual supremacy; the latter is of human right, and attached to that supremacy. In regard to the divine right of the personal sovereignty of the pope, we say, first, that it is a necessary consequence of the immunity of the whole hierarchy from the coäctive jurisdiction of temporal tribunals, always held by Catholic tradition as a right conferred by Jesus Christ. . . . . The Council of Lateran (5th) under the Sovereign Pontiff Leo X., in its 9th session says: 'Since no power is given to laymen over ecclesiastics either by divine or human right.' . . . . So, also, the Council of Trent, session xxv., chapter 20, *de Reform.*, says: 'The immunity of the church and of ecclesiastical persons was established by the ordinance of God and by ecclesiastical sanctions.' It follows, of course, *a fortiori* [= from a stronger reason or ground], that the pope, as the supreme judge of all ecclesiastical causes and

persons in the external forum, is himself above all power, whether ecclesiastical or lay, and can be judged by no one. . . . . It has always been the Catholic interpretation of this passage [Matt. 17 : 23–26] that the successors of Peter are by divine right sovereigns, owing no subjection, even in temporals, to any civil authority, and that whatever obedience they have voluntarily rendered at certain times to emperors has been merely a condescension, like that of our Lord himself on the earth, practiced for the sake of the common good.

"The temporal power of the popes over certain provinces adjacent to the city of Rome, and over the city itself, is derived . . . . 'from the munificence and liberality of sovereign princes, the voluntary and free gift of the people, long prescription, onerous contracts, and other legitimate titles' [Cardinal Soglia]. This is a human right, or right founded on human law and authority. It is, however, a perfect right, and one which, according to the principles of Catholic morality, cannot be taken back by the parties which originally conceded it. Moreover, as a right conceded to the Roman church for the benefit of religion and the service of Almighty God, it is classed among things sacred, which cannot be invaded without the guilt of sacrilege. . . . ." [2]

Among the "errors of our times" mentioned in the "syllabus" or list attached to pope Pius IX.'s Encyclical Letter of Dec. 8, 1864, are the 3 following, which were pointed out by the pope in 1851:

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[1] It is very certain—if we may exercise our Protestant "private judgment" (see Chapter XXII.)—that Origen, Augustine, Jerome, &c., were mistaken in assuming that the "tribute-money" in Matt. 17 : 24–27 (24–26 in the Vulgate and Douay Bibles) was paid to the Roman emperor in acknowledgment of his sovereignty: this tax was the *didrachma* or half-shekel tax (Ex. 30 : 13) paid to the sanctuary or temple at Jerusalem, from which burden of the Mosaic law Jesus and all his disciples are free, since they are children or heirs of God (Rom. 8 : 16, 17), and are not, as the Jews, under bondage to the law (Gal. 2 : 4. 3 : 24-26. 5 : 1). Even Augustine saw that all Christians are here placed on the same footing with Christ and Peter in respect to this tax or burden; for he says, "But the Savior, when he ordered it to be given for himself and for Peter, seems to have paid for all." It is therefore entirely unwarrantable to limit to Peter and his successors, or to the clergy, the freedom which is here declared to belong to all God's children, whatever their office or station.

[2] For an answer to this argument, see Chapter III.

"The church has not the power of availing herself of force, or any direct or indirect temporal power."

"The Roman pontiffs and ecumenical councils have exceeded the limits of their power, have usurped the rights of princes, and have even committed errors in defining matter relating to dogma and morals."

"In addition to the authority inherent in the episcopate, further temporal power is granted to it by the civil power, either expressly or tacitly, but on that account also revocable by the civil power whenever it pleases."

The condemnation of these propositions by the "infallible" Pius IX. turns our thoughts to the 13th century, when pope Innocent III. and the 4th Lateran council made taxes or contributions to the necessities of the state dependent on the pope's permission, and not only anathematized all heretics, but assumed the right of compelling the secular powers to exterminate heretics, of absolving from their allegiance all the subjects of any secular prince or power that should refuse obedience to this mandate of the church, and of depriving of civil rights all who favor heretics. Part of canon 3d of this council is thus translated:

"§ 3. But let the secular powers be admonished and induced and, if necessary, compelled by ecclesiastical censure to take an oath publicly for the defense of the faith, that they will strive to exterminate from the lands subject to their jurisdiction all heretics; and thus henceforth, whensoever any one shall come into power either perpetual or temporal, let him be bound to confirm this section by oath. But if a temporal lord, having been required and admonished by the church, shall neglect to purge his land of this heretical filthiness, let him be excommunicated by the archbishop and the other bishops of the province. And, if he shall disdain to give satisfaction within a year, let this be made known to the supreme Pontiff: that he may declare the subjects thenceforth freed from allegiance to him, and may put out the land for the occupation of Catholics, who may, on exterminating the heretics, take possession of it without any objection, and keep it in the purity of the faith: the right of the principal lord [= temporal

sovereign] being preserved, provided he offer no obstacle about this, nor put any hindrance in the way: the same law nevertheless being observed in respect to those who have no principal lords [= sovereigns]. . . . .

"§ 5. Moreover, we decree that those who trust, receive, defend, and favor heretics lie under excommunication: and we firmly ordain that, after any such person shall be marked as excommunicated, if he disdain to give satisfaction within a year, he be thenceforth made infamous by the very law, and be not admitted to public offices or councils; nor to the choice of any persons for things of this sort, nor to the giving testimony. Let him also be incapable of making a will or of coming into succession as an heir. Let no one be compelled to answer in court at his suit about any matter, but let him be compelled to answer at the suits of others. . . . . But if any disdain to avoid such persons after they have been pointed out by the church, let them be smitten down by the sentence of excommunication so as to render proper satisfaction. . . . ."

The above canon was enacted by a council acknowledged by the Roman Catholic church to be ecumenical and authoritative over the whole church; it was put in force against the Albigenses and others (see Chapter XII.); it has never been repealed by any competent and acknowledged authority; and it is now a part of the "canon law" of the church (see Chapter III.).

The late archbishop Kenrick of Baltimore published in 1845, while bishop of Philadelphia, an octavo volume entitled, "The Primacy of the Apostolic See Vindicated." In this volume he says:

"The Popes never pretended to have received from Christ universal dominion, or even any dominion in temporal matters; but in the middle ages they were at the head of the Christian confederacy, and they used the influence, authority, and power wherewith they were invested by the force of circumstances, for the benefit of all, sanctioning the governing authority by their blessing, and directing and controlling it by religious principles. . . . .

"The Church had an undoubted right to punish any immoral act by ecclesiastical censure, and she exercised it as she found it necessary or

expedient. The whole range of social duties thus fell within her influence: the *morality* of every act, whether of prince or vassal, was a legitimate subject of her cognizance, and the privileges of religious communion were withdrawn from those who trampled under foot moral obligations. It may appear that in this way the whole civil authority was virtually claimed by the popes: yet it was not so in reality, unless as far as the circumstances of the times placed civil power and influence in their hands. To declare the sinfulness of an act was reserved to the judgment of the pontiff; to punish it by the censures of the church was an exercise of his power; but to enforce the sentence by civil penalties required the action of the secular authority."[1]

In respect to the deposing power archbishop Kenrick thus speaks:

"St. Gregory VII., whose family name was Hildebrand, is the first pope who claimed the right to depose kings.... St. Gregory VII. in undertaking to depose Henry IV. relied on the power of binding and loosing, because this power was directly exercised in pronouncing excommunication, and its consequence appeared in the deposition. In extending it to the loosing of the subjects from the oath of allegiance, he presupposed the violation on the part of the sovereign of the trust

[1] The persecutions of the Albigenses, Waldenses, &c., by the command of popes and councils (see Chapter XII.) and the burning of Huss and of Jerome of Prague by order of the council of Constance (see Chapter VI.) and of many others who were condemned by the Inquisition (see Chapter XI.), may illustrate the distinction which Archbishop Kenrick here makes between the spiritual and temporal powers or authorities. The persecuted martyrs would probably fail to appreciate the practical importance of this distinction in their case; for the temporal or secular authorities readily and rigorously executed the terrible sentences which the spiritual authorities pronounced or indicated. And wherever the Roman Catholic church is dominant, it is expected that excommunications and other "spiritual" weapons will make themselves felt in "temporal" penalties, as civil disabilities, fines, imprisonments, tortures, and death; and neither the quantity nor the quality of these penalties is essentially changed by the "secular" or "spiritual" title of those who execute the "spiritual" sentence. Nor is the assumption of the temporal power a whit the less real, when the spiritual power can secure its ends by the control and use of 2 sets of subservient officers—secular and spiritual—than if the whole process from beginning to end was conducted by bishops and other "spiritual" officials without any form of delivery to the secular power.

reposed in him, and of the oaths which he had taken to fulfill it, and of all the conditions on which the promise of allegiance was made: and consequently that the obligation of the oath had ceased, which he undertook to declare authoritatively. . . . Allegiance was at that period, sworn to Christian princes, on the express condition that they should protect and uphold the Church and her authority: the violation of that condition loosed the bond of the oath, and left the subject free. When the nation had one faith, all the public institutions were grounded on it, and interwoven with it, by the common religious instinct, independent of compacts and of laws. . . . The social compact between the sovereign and subject was based on that faith, and dependent on it. . . . It is no principle of Catholic doctrine that princes forfeit their rights over their subjects, by heresy, or infidelity, independently of the social compact to which I have just referred. . . . The excommunication and sentence of deposition, fulminated by St. Pius V. and renewed by Sixtus V., against Elizabeth of England, may be considered the latest attempt to exercise the deposing power, no act of the kind having been performed since the reign of this latter pontiff, who, however, issued a like sentence against Henry of Navarre. The grounds of the sentence of Pius were the illegitimacy of Elizabeth, her profession of heresy, her crimes against religion and her faithful subjects; to which was added, in the renewal of the sentence by Sixtus, her cruelty to the unfortunate Mary Stuart. . . . "

Archbishop Kenrick, in speaking of the act of pope Adrian IV. authorizing Henry II. of England to invade Ireland and subject it to the British crown, quotes—without indorsing it—"the judgment of eminent Italian writers," that the pontiff's grant of Ireland to Henry is no more than the sanction of Henry's enterprise, and the pontiff's assertion that "Ireland and all the islands on which the light of Christianity shone belonged to the Holy See," is expressive only of their dependence in spiritual matters. The bull of Alexander VI. fixing limits whereby the dominions of the kings of Portugal and Spain in the new world should be distinguished, the archbishop in like manner represents as "the public sanction of that which in itself was just [in this case, "the right acquired by the fact of discovery"] on the general principles of the law of nations."

Archbishop Kenrick's position in regard to the temporal power of the pope is substantially that of the faculties of divinity and of the civil and canon law in the University of Douay in January, 1789, and of the faculties of several other French and Spanish universities given about the same time. It has been substantially the position of the Gallican party (see Chapters III. and VI.), Bossuet and the French clergy in 1682 declaring that the pope has no temporal, but only spiritual rights, as Christ's vicegerent. It was the position maintained by Hon. Joseph R. Chandler in the U. S. House of Representatives, January, 1855, when he said:

"Mr. Chairman, I deny that the bishop of Rome has, or that he claims for himself, the right to interfere with the political relations of any other country than that of which he is himself the sovereign."

But Gallicanism is not the standard doctrine of the Roman Catholic church. It was condemned by pope Innocent XI. in his brief of April 11, 1682, and more formally by pope Alexander VIII. in his bull of Aug. 4, 1690, both pronouncing the declarations of the French clergy of 1682 to be null and void. Pope Pius VI. also, in the bull *Auctorem fidei*, issued in 1791, reiterated the previous condemnations of the Gallican doctrine. Pius VII., who was pope 1800–1821, in his instructions to his nuncio at Vienna—which were copied by M. Daunou (a Roman Catholic civilian of France) from the papal archives that Bonaparte removed to Paris, and published in Daunou's History of the Court of Rome—spoke thus in reference to the claims of some Protestant princes on church-property in Germany for indemnity for certain injuries:

"Not only has the church succeeded to prevent heretics from possessing themselves of ecclesiastical property, but she has established the confiscation and the loss of goods as the punishment of those guilty of the crime of heresy. This punishment, as it respects the goods of individuals, is decreed by a bull of Innocent III.; and, in respect of principalities and fiefs, it is a rule of the canon law (Chap. Absolutos

xvi., De Hæreticis) that the subjects of a heretical prince are enfranchised from every duty towards him and dispensed from all fealty and homage. However slightly one may be versed in history, he cannot but know that sentences of deposition have been pronounced by pontiffs and by councils against princes guilty of heresy.[1] Indeed we have fallen upon such calamitous times, times of such humiliation to the spouse of Jesus Christ, that it is not possible for her to practice nor expedient to invoke her most sacred maxims of just rigor against the enemies and rebels of the faith. But if she cannot exercise her right of deposing heretics from their principalities and of declaring their goods forfeited, can she ever positively permit herself to be despoiled to add to them new principalities and new goods? What occasion of deriding the church would not be given to the heretics and unbelievers themselves, who, insulting over her grief, would say that means at length had been found out to make her tolerant!"

The doctrine thus set forth by Pius VII. and his predecessors is consistent, not so evidently with the Gallican view and that of archbishop Kenrick, &c., as with that of the Lateran council, of the syllabus previously cited, of the bull *In cœna Domini* (see Chapter IV.), of the allocutions and encyclical letters of Pius IX., referred to in the syllabus and in this chapter, and of the following from one of the ablest Roman Catholic publications in this country—a publication formally indorsed by all the Roman Catholic archbishops and bishops in this country—Brownson's Quarterly Review, for April, 1854:

". . . Even supposing the church to have only spiritual power, what question can come up between man and man, between sovereign and sovereign, or sovereign and subject, that does not come within the legitimate jurisdiction of the Church, and on which she has not by divine right the power to pronounce a judicial sentence? None? Then the power she exercised over sovereigns in the middle ages was not a usurpation, was not derived from the concessions of princes or

[1] It has been estimated that the popes have pronounced sentences of deposition against at least 64 emperors and kings, only a few of whom are named in this chapter.

the consent of the people, but it was and is hers by divine right; and whoso resists it rebels against the King of kings and Lord of lords. This is the ground on which we defend the power exercised over sovereigns by popes and councils in the middle ages."

Dr. Brownson also said:

"All history fails to show an instance in which the pope, in deposing a temporal sovereign, professes to do it by the authority vested in him by the pious belief of the faithful, generally received maxims, the opinion of the age, the concessions of sovereigns, or the civil constitution and public laws of Catholic states. On the contrary, he always claims to do it by the authority committed to him as the successor of the prince of the apostles, by the authority of his apostolic ministry, by the authority committed to him of binding and loosing, by the authority of Almighty God, of Jesus Christ, King of kings and Lord of lords, whose minister, though unworthy, he asserts that he is; or some such formula, which solemnly and expressly sets forth that his authority is held by divine right, by virtue of his ministry, and exercised solely in his character of vicar of Jesus Christ on earth. To this, we believe, there is not a single exception. Wherever the popes cite their titles, they never, so far as we can find, cite a human title, but always a divine title. Whence is this? Did the popes cite a false title? Were they ignorant of their own title? or was this assertion of title an empty form, meaning nothing? . . . . .

"One of two things, it seems to us, must be admitted, if we have regard to the undeniable facts in the case; namely, *either the popes usurped the authority they exercised over sovereigns in the middle ages, or they possessed it by virtue of their title as vicars of Jesus Christ on earth.* . . . . . The principal Catholic authorities are certainly in favor of the divine right. . . . . The Gallican doctrine was, from the beginning, the doctrine of the courts, in opposition to that of the vicars of Jesus Christ, and should, therefore, be regarded by every Catholic with suspicion. . . . ."

Protestants must believe Dr. Brownson's to be the authorized Roman Catholic view when they consider what popes and priests have done and are doing in this nineteenth century.

Pope Pius IX. in 1870 forbade the Roman Catholic bishops

in Spain to take an oath of fidelity to the new constitution of that country; he had, in his allocution of June 22, 1867, declared null and void the decrees of the Austrian government establishing liberty of opinion and of the press, admitting and confirming civil marriage, and withdrawing from the Roman Catholic church the control of the public schools and of cemeteries; he had also, in his allocution of Jan. 23, 1855, declared the acts of the Sardinian government suppressing monasteries, &c., to be entirely worthless and invalid, maintained the inviolable supremacy of the Holy See in Sardinia, and spoken of the penalties and censures established by the apostolic constitutions, and by the canons especially of the council of Trent against the plunderers and profaners of holy things, as applicable in this case; and he had likewise, in his allocution of Dec. 15, 1856, condemned, disallowed, and declared absolutely null and void all the acts of the Mexican government abolishing the ecclesiastical courts, allowing the exercise of all religions, confiscating the property of the church, and in other ways contravening the supreme authority claimed by the pope; and he had in the same allocution condemned various acts of South American governments, by which he complained that the church was most grievously oppressed and persecuted. Accordant with all these was the tenor of an article in the *Civilta Cattolica* of Rome in the early part of 1870, foreshadowing what was then expected to be decreed by the Ecumenical council, and declaring that, if governments make laws at variance with the decrees of the council, the subjects will not be held to observe them; and that, if governments separate church and state, they must expect terrible revolutions to overthrow them.

The late archbishop Hughes in October, 1841, publicly approved and advocated a political ticket for senators and assemblymen from New York city, and required from his immense audience a pledge of adherence to his nomination, which was given at once and most enthusiastically. The same influential

prelate by a call addressed, July 16, 1863, to "the men of New York who are now called in many of the papers rioters," inviting them to visit him at his house at 2 p. m., the next day, and promising that in coming and going they should "not be disturbed by any exhibition of municipal or military presence" —assembled at the appointed time and place thousands of Irish Catholics, whom he called his children and who in return called him "greater than either the president or governor," and advised them—the bloody riots of July 13–15, in which an Irish Catholic mob had maltreated and murdered unoffending negroes, having then been put down—to stay at home and obey the laws, and bestowed on them his blessing which they received with uncovered heads. About the same time pope Pius IX., who was the only European sovereign that recognized the Southern Confederacy as an independent government, appointed archbishops Hughes of New York and Odin of New Orleans to settle our national troubles—this was during the Rebellion—and to admonish our chief rulers and people.

July 6, 1856, bishop Charbonnel of Toronto (since resigned and become a Capuchin in France) excommunicated 4 members of the Canadian government (Messrs. Couchon, Cartier, Lemieux, and Drummond) for not voting in the provincial parliament according to his requirement in respect to education and legacies to priests (see Chapter XVIII.).

The bishops of the Roman Catholic church are under oath to obey and enforce all the mandates of the pope (see Chapter VII.). In connection with this fact and the course of archbishop Hughes during the New York riots of 1863, we may read the following from the [Roman Catholic] "Freeman's Journal" of January 14, 1854:

"Trembling Mayors and embarassed Governors shall appeal to Catholic Bishops to lend them their most active exertions toward poising on its basis the fabric of our Republic and the hopes of the Constitution."

And "*Apostolicus*," a correspondent of the Baltimore Clipper in the spring of 1853, said:

"I say with Brownson, that if the Church should declare that the Constitution and every existence of this or any other country should be extinguished, it is a solemn audience of God himself, and every good Catholic would be bound, under the penalty of the terrible punishment pronounced against the disobedient, to obey."

A Protestant may add, to sustain his view of the assumption and exercise of temporal power by the Roman Catholic church, that priests, in this country as well as elsewhere, have quelled riots, taken away and burned Bibles (see Chapter XII.), boxed ears for disobedience, whipped boys for attending Protestant worship, refused burial-rites and graves to offenders, set themselves above law in refusing to give testimony of offenses made known to them at the confessional (see Chapter XVII.), in claiming official exemption from the draft during the late rebellion, &c.

CHAPTER XXIV.

EDUCATIONAL POLICY IN THE UNITED STATES.

"The Acts and Decrees of the 2d Plenary Council of Baltimore," which was held in 1866, having been sanctioned by the authorities at Rome, are the law for the Roman Catholic church in the United States. Title ix. of these decrees, is "on the training and pious instruction of youth:" and from its first chapter, "on parochial schools to be everywhere founded," we make the following extracts, the 1st and 2d paragraphs being repetitions of decrees made apparently in 1852, and the others being first enacted in 1866:

"§429. Since it is evident that a mode of public education has been so entered on in most of these provinces, that it is serviceable to heresies, the minds of Catholic children being gradually and imperceptibly imbued with the false principles of the sects, we admonish pastors to provide with their utmost exertion for the Christian and Catholic education of Catholic children, and to watch diligently lest they use the Protestant version of the Bible or recite the songs and prayers of the sects. Thus must they watch lest books or exercises of this sort be introduced into the public schools with danger to faith and piety. But with constancy and moderation must resistance be everywhere made to these attempts of the sects, the aid of those who are in authority being besought to apply the proper remedy. . . .

"We exhort the bishops, and, in view of the very grievous evils which are wont to follow from youth not rightly instructed, we beseech them by the bowels of Divine mercy, to take care that schools be established in connection with every church in their dioceses; and, if needful, and circumstances permit, to provide that from the revenues

of the church with which a school is connected, suitable teachers be kept in it.[1]. . . .

"§ 435. But since, on account of poverty, schools exclusively Catholic can not yet be kept in all the parishes, and there is no place for the daily and needful instruction except in public schools, the more precautions ought to be taken that Catholic youth may suffer from these the least possible harm. To this end let catechisings and schools of Christian instruction be established. Let the pastors assemble the boys and girls at their own church on Sundays and other festivals, and sometimes even oftener, to teach them studiously and diligently the elements of Christian learning. . . . .

"§ 437. Let him [the pastor] in all possible ways induce parents to do their part. Let him rouse them by encouragements, terrify them by threats, move them by entreaties, to send their children to church at the stated time of catechising. But these let him allure by little gifts and rewards to a more eager attendance and learning. For what the teachers of heresy do daily, in order to draw Catholic boys to their own schools, imbue them with the poison of error, and sacrifice them to everlasting misfortune; that shall not the minister of God and of her most holy religion studiously and diligently perform, that he may save them that belong to him, and not lose any of those whom the Father has given to his own Christ? . . . .

"§ 440. Let the pastors of souls sedulously labor, that the parents,

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1 These paragraphs may be fitly supplemented by an extract from the pastoral letter of the Baltimore council of 1852:

"Encourage the establishment and support of Catholic schools; make every sacrifice which may be necessary for this object: spare our hearts the pain of beholding the youth whom, after the example of our Master, we so much love, involved in all the evils of an uncatholic education, evils too multiplied and too obvious to require that we should do more than raise our voices in solemn protest against the system from which they spring. In urging on you the discharge of this duty, we are acting on the suggestion of the Sovereign Pontiff, who in an encyclical letter, dated 21st Nov., 1851, calls on all the bishops of the Catholic world to provide for the religious education of youth. We are following the example of the Irish hierarchy, who are courageously opposing the introduction of a system based on the principle which we condemn, and who are now endeavoring to unite religious with secular instruction of the highest order by the institution of a Catholic University,—an undertaking in the success of which we necessarily feel a deep interest, and which, as having been suggested by the Sovereign Pontiff, powerfully appeals to the sympathies of the whole Catholic world."

who are intrusted to their charge, bring forward their children, who have arrived at years of discretion, well-prepared for receiving the sacraments of the holy eucharist and confirmation: and, to accomplish this end, let them oftener through the year, especially when Easter approaches, publicly in the churches admonish the people in respect to this most weighty duty, through the non-observance of which parents expose themselves to the greatest danger of losing salvation, and therefore are to be driven from the sacraments, until they come to themselves and give satisfaction for their duty."

The 2d chapter of the 9th title or part of the Baltimore council's decrees is "on establishing schools of industry or reformatories." It opens with a lamentation over the devil's enmity and his success in transferring baptized Catholic children from mother church to his own camp by the aid of heretics and haters of all religion. It charges these with seizing and shutting up in "houses of refuge" Catholic orphans and other children who have none to care for them, changing their names, and educating them to heresy and hatred of their ancestral faith, under the specious name of philanthropy. It declares that some bishops have established in their dioceses houses for the reception of those children whose religion or salvation is imperiled, "that they may be kept safe from rapacious wolves, and learn the principles of Christian faith and morals." The bishops are earnestly exhorted to establish these "houses of refuge" or "of protection," or "industrial schools," or "reformatory schools or houses," as they are variously called, especially in the neighborhood of the larger cities. Most of these are under the control of some religious order or congregation, and are accordingly noticed in Chapter VIII. of this volume.

Chapter iii. of title ix. of the Council's Decrees is "on founding a university of letters." It speaks of the Catholic academies and colleges already in existence; also of the theological and missionary colleges here and in Europe (see Chapters VII., VIII., IX., X.); utters the wish that there might be in this region one grand college or university, comprehending in

itself the privileges and advantages of all the colleges at home and abroad, and furnishing instruction in every branch of learning and science both sacred and profane; and closes with submitting to the future judgment of the Fathers the question whether or not the time has come for founding such a university.

Such is the general legislation of the Roman Catholic church in this country on the subject of education. Their periodical press and other publications have likewise spoken explicitly.

Thus "The Catholic World" for January, 1870, having spoken in defense of "the public grants to certain Catholic schools" in New York, continues:

"Give us either schools to which we can send our children, or divide the schools equitably between Catholics and Protestants, and we will solicit no special grants of the sort. . . . We are opposed to the common schools as they are, because our church condemns them; . . . . but if Protestants want them for themselves, they can have them. . . . We do not approve the system even for them, any more than we do their heresy and schism, which we account 'deadly sins;' but if they insist on having godless schools for their children, they can have them; we cannot hinder them. The system might be modified so that we could accept it; but it depends on them so to modify it or not, for they have the power. . . ."

The same, in the number for April, 1870, speaks thus:

. . . . "The difference between Catholics and Protestants is not a difference in details or particulars only, but a difference in principle. Catholicity must be taught as a whole, in its unity and its integrity, or it is not taught at all. It must everywhere be all or nothing. . . ."

The same, in opposing the plan of national education advocated by U. S. Senator Henry Wilson of Mass., and others, says, April, 1871:

". . . As there is for us Catholics only one church, there is and can be no proper education for us not given by or under the direction and control of the Catholic church."

"The New York Tablet" of November 20, 1869, speaking of the vote of the School Board of Cincinnati "to exclude the Bible and all religious instruction from the public schools of the city" (see the account in this chapter), says:

". . . . If this has been done with a view of reconciling Catholics to the common school system, its purpose will not be realized. It does not meet nor in any degree lessen our objection to the public school system, and only proves the impracticability of that system in a mixed community of Catholics and Protestants; for it proves that the schools must, to be sustained, become thoroughly godless. But to us godless schools are still less acceptable than sectarian schools, and we object less to the reading of king James's Bible, even, in the schools, than we do to the exclusion of all religious instruction. American Protestantism of the orthodox stamp is a far less evil than German infidelity. . . . ."

The same newspaper, under date of Nov. 27, 1869, proposes that the prevalent system of public schools for all the children at the public expense be thus modified in respect to the Roman Catholics:

". . . . Appropriate to the support of Catholic schools the proportion of the public money according to the number of children they educate, and leave the selection of teachers, the studies, the discipline, the whole internal management, to the Catholic educational authorities, and you may, in all other respects, in all prudential matters, let them remain as now, under public control and management, and public boards, regents, commissioners, and trustees, if you will. . . ."

It says also, Dec. 25, 1869:

". . . .We hold education to be a function of the Church, not of the State; and in our case we do not, and will not, accept the state as educator. . . . ."

Says the Freeman's Journal, Nov. 20, 1869:

". . . . If the Catholic translation of the books of Holy Writ,

which is to be found in the homes of all our better educated Catholics, were to be dissected by the ablest Catholic theologians in the land, and merely *lessons* to be taken from it—such as Catholic mothers read to their children; and with all the notes and comments in the popular edition, and others added, with the highest Catholic endorsement—and if these admirable Bible lessons, and these alone, were to be *ruled* as to be read in all the public schools, this would not diminish, in any substantial degree, the objection we Catholics have to letting Catholic children attend the public schools. . . . "

The same, under date of Dec. 11, 1869, says:

". . . . The Catholic solution of this muddle about Bible or no Bible in schools, is, 'Hands off!' No State taxation or donation for any schools. You look to your children, and we will look to ours. We don't want you to be taxed for Catholic schools. We do not want to be taxed for Protestant, or for godless, schools. Let the public-school system go to where it came from—the devil. We want Christian schools, and the State cannot tell us what Christianity is. . . . "

Cardinal Cullen, who is archbishop of Dublin, Ireland, issued a pastoral letter to his clergy before the meeting of the Vatican council, a synopsis of which is published in "The Pilot" of Boston, June 4, 1870. In this letter he opposes "common, united, and unsectarian instructions" in schools as "a godless system of education," and continues:

"It is evidently our duty, without interfering with others, to insist on obtaining Catholic schools, lower and middle, for Catholic children, and also Catholic colleges and universities for the more advanced stages of youth. Whilst Protestants have schools, and colleges and universities, richly endowed by the public, for themselves, we can not be satisfied, or consider ourselves fairly treated, unless similar privileges are granted to us. . . . "

Details and statistics, showing what the Roman Catholics have done and are doing for education in this country, may be seen in the chapters of this volume on the clergy, on the Jesuits, and especially in Chapter VIII., on the monastic orders and congregations.

The avowed principles of the Roman Catholics in regard to education and their efforts to carry out these principles have involved them in various controversies within the last 30 years, in New York, Cincinnati, Boston, &c.

The New York Public School Society was an association of benevolent men, formed in 1805 for the education of poor and neglected children in that city, and disbanded July 22, 1853. In these 48 years it established, with the aid of the N. Y. state school-fund, numerous schools, in which probably half a million of children received the elements of a good secular education together with instruction in the sacred Scriptures; and it also trained up many excellent teachers, and watched over the general interests of education. As early as 1823 it opposed appropriations from the public school-fund for sustaining "sectarian" or "church" schools. The first case of this sort, that of the appropriation made to the schools of the Bethel Baptist church, was argued before the legislature of the state, and referred to the board of the city corporation; and then a committee of this last body, after hearing the parties, made a report which—though Baptists, Methodists, Episcopalians, and Roman Catholics were united in seeking a share in the school-fund—apparently settled the principle for the time that sectarian schools were not to be sustained or aided from the public money. But in 1831 and annually afterwards, the "Roman Catholic Benevolent Society" obtained, through the "Sisters of Charity," in spite of the Public School Society's opposition, a grant of $1500 from the corporation of the city for the Orphan Asylum schools under their care. In Sept., 1840, the Roman Catholics, under the lead of bishop (afterwards archbishop) Hughes, petitioned the common council of New York to designate 7 Catholic schools, as "entitled to participate in the common school fund, upon complying with the requirements of the law." This petition was opposed by the Public School Society, Methodist and other Protestant ministers, &c., and, after hearing both sides at length and visiting the schools, the common council denied the petition. The Roman Catholics next ap-

pealed to the legislature, obtained aid and encouragement from Governor Wm. H. Seward and Secretary of State John C. Spencer, and a bill in their favor passed the assembly, but was lost in the senate. The Roman Catholics then, under the guidance of bishop Hughes, nominated and voted for an independent ticket at the ensuing election, and showed themselves so strong politically that some modification of the school system was soon made in that state. In the mean time the controversy went on in New York city; the Roman Catholics declared the common schools to be sectarian, because the Protestant version of the Bible was used in them; the Protestants proposed that only such passages of the Bible should be read in the schools as are translated in the same way in the English and Douay versions; and also that the text-books used in the schools should be submitted to the inspection of leading Roman Catholics, and any offensive phrases discovered should be changed or struck out. But these concessions were insufficient to satisfy the Roman Catholic party. The common school system of the state must be introduced into the city of New York. Accordingly "ward schools" were established, and placed under the direction of persons chosen by the people of their respective wards, subject to such general regulations of the Board of Education as would exclude sectarianism. The Public School Society now proposed to the legislature to retire from the scene, and, this being allowed, it transferred its schools and property in 1853 to the corporation of the city to be managed by the corporation's Board of Education, like the ward schools, and was disbanded. The Bible and prayer and all direct religious teaching were withdrawn from the common schools; and then arose the new cry that the schools were "atheistical" or "godless," and the new demand that Roman Catholic schools and orphan asylums should have their share of all public school-money according to the number of their pupils. This demand has been so far complied with that the following sums have been voted from the public treasury of the city of New York to Roman Catholic schools, orphan asylums, &c., since 1860: in

1861, $18,791.27; in 1862, $9,153.63; in 1863, $78,000; in 1864, $73,000; in 1865, $40,000; in 1866, $21,607.24; in 1867, $120,000; in 1868, $124,424.60; in 1869, $412,062.26; and the total amount for these 9 years was $897,039. During the same period (1861–9) the sum of $284,491.33 ($116,680.-21 of it in 1869) was voted from the same treasury to all other religious and charitable institutions, Protestant, Jewish, and public. In the "tax-levy" law for the city, passed by the legislature of New York May 12, 1869, the following section was inserted and enacted with the rest:

"Sec. 10. Hereafter, an annual amount, equal to 20 per cent. on the excise moneys, received for said city in 1868, to be distributed under the direction of an officer to be appointed for that purpose by the Board of Education of said city (whose compensation shall be paid from such amount), for the support of schools educating children gratuitously in said city, who are not provided for in the common schools thereof, excepting therefrom schools receiving contributions for their support from the City Treasury."

This section, which provided for the annual distribution of nearly $250,000 to sectarian schools—nearly $\frac{4}{5}$ of it to Roman Catholic schools—was, through the vigorous efforts of Prof. Francis Lieber, LL.D., and of the Union League Club, and on the petition of more than 100,000 voters, repealed by the legislature April 24, 1870.

The famous Cincinnati controversy in 1869 had special reference to the reading of the Bible in the public schools. The reading of the Bible without note or comment was a daily exercise in these schools from their first establishment 40 years before; and instruction in the elemental truths and principles of religion was always given without any sectarian teaching or interference with the rights of conscience. In 1842, at the representation of bishop (now archbishop) Purcell, (1) that the books used contained passages obnoxious to the Roman Catholics, (2) that their children were required to read the Protestant Testament and Bible, and (3) that the district

libraries contained objectionable works to which their children had access without their parents' knowledge: the School-Board of Cincinnati (1) invited bishop Purcell to point out all that was obnoxious in the books used in the English and German common schools, (2) resolved "that no pupil of the common schools be required to read the Testament or Bible, if its parents or guardians desire that it may be excused from that exercise," and (3) that no child should take books from the district libraries, except at the request of its parent or guardian at the beginning of each session. It was stated in 1869, that the rule adopted in 1842 had long been inoperative and had been for 25 years omitted from the standing rules of the Board. "The Board of Trustees and Visitors of Common Schools," as they were then called, adopted the following rule in 1852:

"The opening exercises in every department shall commence by reading a portion of the Bible by or under the direction of the teacher, and appropriate singing by the pupils. The pupils of the common schools may read such version of the Sacred Scriptures as their parents or guardians may prefer, provided that such preference of any version, except the one now in use,[1] be communicated by the parents and guardians to the principal teachers, and that no notes or marginal readings be allowed in the schools, or comments made by the teachers on the text of any version that is or may be introduced."

The alleged use of sectarian or obnoxious text-books is mentioned in the school report in 1853. In the 33d report, for the school year ending June 30, 1862, is the following utterance of the board:

"We are forced, very reluctantly, to notice intimations from an influential quarter, that the division of the school fund must and will be again agitated and demanded. We should be relieved from any necessity of reply as to this point by the fact that the Constitution of the State imperatively prohibits the right or control of any part of the

[1] Namely, the English, or King James's version, published by the American Bible Society, &c.

school funds, by any religious or other sect. The threat is accompanied, however, by reproaches against our schools so groundless and so easily refuted, that we need only state as facts that for 20 years our standing request that any offensive exercises, or books, or passages in books, used in our schools, be made known to us, has never been answered; that for nearly 10 years we have offered to supply teachers and schools in every orphan asylum whatever having a sufficient number of children to warrant the employment of a teacher; that we have always carefully excused pupils whose parents desired it from attending the religious exercises with which our schools are daily opened, and that, in order to encourage pupils to attend the religious teachings which their parents prefer, we have expressly required that they shall be excused from school one half day, or two quarter days each week. It has also been suggested, and, doubtless, such an arrangement may be effected, if sufficient numbers encourage it, that at the hours so allowed children of different denominations of religion might receive the instructions of the clergy in school-rooms temporarily set apart to them."

The rule adopted by the Board in 1852, as noticed above, remained in force till Nov. 1, 1869, when this body, now known as "The Board of Education of Cincinnati," passed, by a vote of 22 (besides the president of the board) to 14 (besides 1 absent member, who afterwards caused his vote to be recorded with the minority), the following resolutions:

"*Resolved*, That religious instruction, and the reading of religious books including the Holy Bible, are prohibited in the common schools of Cincinnati, it being the true object and intent of this rule to allow the children of the parents of all sects and opinions, in matters of faith and worship, to enjoy alike the benefit of the common school fund.

"*Resolved*, That so much of the regulations on the course of study and text books in the Intermediate and District Schools (page 213, Annual Report), as reads as follows: 'The opening exercises in every department shall commence by reading a portion of the Bible by or under the direction of the teacher, and appropriate singing by the pupils,' be repealed."

This action of the Board of Education was the direct occa-

sion of the suit of John D. Minor and others against the Board of Education of Cincinnati and others. An order restraining the promulgation and enforcement of said resolutions was obtained Nov. 2, 1869. The case was brought to trial before the Superior Court of Cincinnati, Nov. 30, 1869, Judges Storer, Taft, and Hagans being on the bench: it was ably argued by 6 lawyers, 3 on each side; and on the 13th of Feb., 1870, judgment was entered for the plaintiffs, the essential points in which are—

". . . . that the resolutions passed by the said Board of Education on the 1st day of November, A.D. 1869, and which are set forth in the petition, were passed without warrant or authority in law, and are in violation of the provisions of the 7th section in the 1st article or the Bill of Rights[1] in the Constitution of this State, and are an abuse of the powers of said Board, and are, therefore, declared to be null and void. . . . . It is therefore adjudged and ordered, that the restraining order heretofore entered in this action be made perpetual, and . . . . all . . . . are enjoined not to give or permit any force or effect to be given to said resolutions in the common schools of said city . . . ."

Judge Taft, dissenting from the majority of the court, said:

"On the whole case, my conclusions are that the Board of Education had the power to pass both the 1st and the 2d of these resolutions, and whether expedient or inexpedient, this Court has no lawful authority to restrain it from acting under either of them; that, upon the plead-

[1] This 7th section of the Bill of Rights in the Constitution of Ohio reads thus:

"All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect or support any place of worship, or maintain any form of worship, against his consent; and no preference shall be given, by law, to any religious society: nor shall any interference with the rights of conscience be permitted. No religious test shall be required as a qualification for office, nor shall any person be incompetent to be a witness on account of his religious belief; but nothing herein shall be construed to dispense with oaths and affirmations. Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the General Assembly to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction."

ings and the evidence in the case, the Board, in adopting the 1st of these resolutions, acted with a justice and liberality warranted by the Bill of Rights, and made necessary by the facts[1]; and that, in adopting the 2d, it performed a duty imposed upon it by the language and the spirit of the Constitution of Ohio."

The motion for a new trial of this case was overruled by the court; and so the decision of the court practically restored the reading of the Bible in the public schools of Cincinnati.

The General Statutes of Massachusetts read thus, Chap. 38, Sect. 27:

"The school committee shall require the daily reading of some portion of the Bible in the common English version; but shall never direct any school books calculated to favor the tenets of any particular sect of Christians to be purchased or used in any of the town schools."

The first part of this section is, of course, distasteful to the Roman Catholic authorities; but the state law does not specify whether the reading shall be by the teacher, or by one or more of the scholars, or by both teacher and scholars. There was, however, in 1359 an organized resistance to "the enforced use of the Protestant version of the Bible," to "the enforced learning and reciting of the 10 commandments in their Protestant form," and to "the enforced union in chanting the Lord's prayer, and other religious chants," as these were then practiced in the Boston public schools; and about 400 pupils were for a time withdrawn or expelled from the schools; but the larger part soon returned and conformed to the rules.

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1 The defendants insisted that in passing these resolutions they discharged a solemn duty under the Constitution and laws of the State: a duty, which had become urgent by reason of the great and discordant variety of religious faiths in the city [Roman Catholic, Jewish, Protestant, infidel]; that they had found it impossible to provide religious instruction without offending the consciences of many; and that practically about $\frac{1}{3}$ to $\frac{2}{3}$ of the children entitled to the benefit of the schools, were excluded by the rules, as they stood before the resolutions were passed; that the compulsory reading from the king James version of the Bible, with singing, as an opening exercise in the schools, daily, is regarded as a form of worship, and is a violation of the 2d sentence, as given above, in the 7th section of the Bill of Rights.

The Revised Statutes of Connecticut neither require nor forbid the reading of the Bible, prayer, and other religious exercises; and these are therefore left to be regulated by the school-visitors or by the people of the various towns or school-districts. In the city of New Haven the Roman Catholics have in an important respect gained their object, the Hamilton school being substantially a Roman Catholic school supported at the public expense. The school election held on Monday, Sept. 16, 1867, when 5 of the 9 members of the Board were chosen, 2 of them to fill extraordinary vacancies, is thus spoken of in "The New Englander" of the next month:

"An avowedly Roman Catholic ticket was elected by a majority of 70 votes. The day before the balloting 2 of the Roman Catholic pastors of the city exhorted their parishioners to show their strength against the 'Yankees'; and in the 3d of the churches, the pastor being absent, the Catholic ticket was distributed through the children of the Sunday school. One of the priests is reported to have said that he had been trying for years to secure public money for his parish school, and now was the time to demand it."

The subsequent steps are thus narrated in the Report of the Board of Education for New Haven City District, for the year ending Sept. 1, 1868, signed by Hon. Lucien W. Sperry, President:

"Early in the year, Rev. Matthew Hart, in behalf of parents residing in the eastern part of the district, made application to the Board to receive the pupils of St. Patrick's school (about 600 children) and instruct them as pupils of the public schools. The Board, after due consideration, believing it to be their duty to provide for the instruction of all children, residents of the School District, who make application, so far as it is in their power, decided to comply with the request, if suitable accommodations could be secured. The reply of the board was communicated in the following resolutions.

"'*Whereas* application has been made to this Board by Rev. Matthew Hart, requesting it to provide for the education of scholars now in St. Patrick's school and for other children in that neighborhood, now

unprovided with seats in any school, and whereas this Board recognizes the duty of furnishing to all suitable applicants the opportunities for education in the public schools under its charge, and whereas it has at this time no suitable building immediately available for the purpose of a school in that part of the district, therefore

"'*Resolved*, That the Board is ready to rent for temporary use the building now occupied by St. Patrick's school, or any building eligible for the purpose, and to commence and maintain therein a public school for the children of that neighborhood on exactly the same basis as all other schools under their charge.

"'*Resolved*, That the committee on School Buildings be requested to inquire and report to the Board, as to a controlling lease of one or both the buildings now occupied by the St. Patrick's school, what alterations, if any, will be necessary to fit them for the use of a public school, and the expenses attending the same; said lease to commence in time so that the rooms can be prepared for occupancy by the district for the May term of 1868.'

"An agreement having been made for the rental of the building previously occupied by the school, after a thorough reconstruction at the expense of the owners, the school was opened under the charge and instruction of 10 teachers [1], who had been previously examined by the Superintendent of Schools, and found fully qualified for their duties. The studies and exercises were regulated, like all other schools of the district, by 'time-tables,' containing a programme of recitations covering the whole time of each school-day. Frequent visits have been made by the Superintendent, members of the Board, citizens and strangers from abroad; and the results, thus far, are quite satisfactory; exhibiting regularity of attendance, good order and earnest attention to duties, highly commendable to teachers and pupils. In all respects the school has been conducted in the same manner, and governed by the same rules as all other schools of the district."

It is proper to add to the above official statement, that the "Hamilton School" is generally understood to be an exclusively Roman Catholic school; that the teachers are all Sisters of Mercy, and, together with all the scholars, are under the spiritual direction and control of the Roman Catholic bishop,

[1] Afterwards increased to 11, all Sisters of Mercy. The school was reorganized and went into operation on Monday, Feb. 17, 1868 (see Chapter VIII.).

acting through the pastor of St. Patrick's church or other subordinates, and securing for the pupils, by the opportunity of imparting religious instruction freely to the school out of school hours, a thoroughly Roman Catholic training; that under the head of "Parochial Schools," the Catholic Directory for 1870 has "St. Patrick's, New Haven—Pupils 700, under the charge of the Sisters of Mercy;" and the Catholic Directory for 1871 has "St. Patrick's, New Haven—Pupils 730, under the charge of the Sisters of Mercy." In other words, the "Hamilton School" is essentially a Roman Catholic parochial school, complying with the letter of the school-law, and supported at the public expense.

In New Britain, Ct., the Roman Catholic school was adopted by the town, Nov. 12, 1862, and has since been known as "the town school." It is supported by the town at an expense, for the school-year ending Aug. 31, 1870, of over $3000. It has a male principal (a graduate of the State Normal School) and 6 female teachers, all Roman Catholics, selected by the priest or other authority, and approved by the school-visitors of the town; and 609 different scholars during the school-year, 540 in winter and 563 in summer. It comes under the same regulations generally as the other schools; is in many respects well conducted; but is meant to be, and is, a thoroughly denominational or sectarian school supported from the public treasury.

In Waterbury, Ct., the parochial school, organized and controlled by the pastor of the church of the Immaculate Conception (Rev. Thomas F. Hendricken, D.D.), was several years ago taken under the care of the Board of Education, of which Dr. Hendricken has usually been a member, with the understanding that it was to consist, as before, of Roman Catholic children and teachers, and the opening and closing exercises were to be distinctively Roman Catholic as they had been; but the school was to conform in all respects to the laws of the District. This school is now called the "East Main St. School," with 5 teachers supported at the public expense, but

is as fully a Roman Catholic school as ever. Accordingly, the Catholic Directory for 1870 and 1871 contains the following under the head of "parochial schools":

"*Immaculate Conception*, Waterbury, Ct. Boys 200, under the charge of lay teachers; girls 175, under the direction of secular teachers."

Besides the East Main St. school, some other public schools in Waterbury are composed exclusively or mostly of Roman Catholic children, and have Roman Catholic teachers who employ a Roman Catholic form of worship in the school; while in the other public schools with Protestant teachers, the English Bible is read in the opening exercises, though some of these schools also have a majority of Roman Catholic pupils.

The Catholic Directory for 1870 says: "14 public schools in the city of Manchester, [N. H.,] are attended by 14 Sisters of Mercy."

It is said that in 1853 the Roman Catholics demanded State aid for their schools in 8 different States (Mass., N. Y., N. J., Pa., Md., Mich., O., Cal.), and since that time the demand has been repeated and will, of course, continue to be made. In the exercises of exclusively Catholic schools it is believed that the Bible is never read by or to the scholars; but such avowedly sectarian works as La Salle's "Treatise on the Duty of a Christian towards God," and Collot's "Doctrinal and Scriptural Catechism" (see Chapters XVIII., XIX.) are used as class-books for reading or study. The exercises during school-hours may be modified where these schools are adopted as public schools, and come under the supervision of boards of education and school-visitors; but Roman Catholic schools will be denominational schools, whether the religious instruction is given in or out of school-hours, and whether they are supported by Roman Catholics only or from the public treasury. The appropriation of public money to the support of Roman Catholic schools is unjust to those citizens and taxpayers who conscientiously believe that this system of religious instruction and of religion is both wrong in itself and fraught

with the most injurious consequences both to individuals and to the community; it tends to foster and perpetuate religious animosities and social jealousies and unneighborly strifes; it is such a union of church and state as is forbidden by the whole spirit and tenor of our American institutions.[1] The state must have laws to secure good order; it may, for the protection and security of its own life, put down vice, and both promote and enforce morality; but Protestants have political and civil rights as well as Roman Catholics; and the support of Roman Catholic schools at the public expense is a violation of those rights.

Let us now listen to an earnest advocate of the present school-system, Rev. B. G. Northrop, Secretary of the Board of Education for the State of Connecticut since January 1, 1867, and previously, from 1857 onward, agent of the Massachusetts Board of Education. In his annual report dated May, 1870, he speaks thus:

"Our school-system should be unsectarian. Its *primary* purpose is intellectual training. In its practical workings it has always been essentially secular, while its moral influence has been great and good. The Bible is generally read without objection in our schools. Much as I value its influence and desire its continued use, I oppose coërcion, and advocate full religious freedom and equality. Wherever there is opposition to this time-honored usage, I would permit the largest liberty of dissent, and cheerfully allow parents to decide whether children shall read or not read, or be present or absent when the Bible is read. Roman Catholic children may read from the Douay version, and the Jews from the Old Testament; or still better, the teacher may read a brief selection, or if it be preferred, let the Bible reading occur at the close of the session, after the objectors have retired. Compulsory reading will defeat its own aim and induce resistance and reaction.

Recent discussions and opposition have deepened and developed the

[1] The 4th section of the Declaration of Rights, which constitutes Article I. of the Constitution of Connecticut, reads thus: "No preference shall be given by law to any Christian sect or mode of worship."

devotion of the masses to our common schools. On no other question do they so thoroughly fraternize without reference to distinctions of race, religion or politics. The Irish and Germans evince commendable interest in our schools. Said a parent to me: 'I attended church-schools without learning enough to tell O from a cart wheel. I mean to give my children an education, for I have sadly felt the need of it.' At a late anniversary of one of the best high-schools in Connecticut, the valedictorian was a Catholic Irish pupil. This honor was awarded her on the ground of scholarship, and for the last year the higher position of assistant teacher in the same high-school has been worthily filled by her. This is but one of the many illustrations of the fact that the children of the rich and the poor sit side by side, forgetful of social distinctions, and that the richest prizes of scholarship are often proudly carried to the humblest home.

"Sectarian schools as a system for the masses have everywhere failed. 24 years ago the Presbyterian church [Old School] attempted to organize and support denominational schools throughout its bounds. . . . The experiment utterly failed. The sects were too numerous and unequal to permit denominational schools. The two systems, common and sectarian schools, cannot coëxist. . . .

"Our schools may be unsectarian and yet not irreligious. It is poor logic which contends that unless they are positively religious, they must be infidel or atheistic. Even if the Bible were not read at all, it does not follow that our schools would be godless. Our teachers are largely religious persons. By example as well as precept they are seeking to implant the divine law of love in the hearts of their pupils, that the fruits of honor, honesty, truth and right may appear in their life. The habits of order, punctuality, self-control, and obedience here formed are favorable to virtue. . . . .

"But while purely intellectual culture is favorable to good morals, it cannot furnish adequate security against vice and crime. There is no *necessary* connection between knowledge and virtue. . . . In addition to all the public school can effect, the combined influences of the family, the Sabbath school and the Church are needed to educate the conscience. . . . . For its fullest development and efficiency, the intellect needs the aid of the conscience, and the highest achievements of the mind will not be effected, when the soul is dark and debased. Moral culture has a tendency both to awaken and sustain mental activ-

ity, while moral degeneracy induces a dimness of intellectual vision and sometimes a perfect palsy of the mental powers."

A distinctively Protestant view of the Roman Catholic procedure on this subject is thus given by Rev. Henry Ward Beecher, in an article first published in "The Christian Union" in 1870:

"It is no secret that the Roman Catholic Church is utterly and irrevocably opposed to our common-school system. We do not blame them for that. They have a perfect right to provide a better way. We only insist that they shall present their substitute openly, so that there can be no mistaking the issue. Then we shall be quite content to leave the result to the verdict of the American people.

"No doubt they honestly desire to do this. We expect to deserve their thanks for assisting them to set their plan fairly before the people.

"For as yet modesty has prevented the ecclesiastical leaders from unfolding it. Or they wait for 'a more convenient season.' They do themselves and the people injustice. Their plan, which now for some time they have been discussing in secret conclave, is so admirable that it will take time thoroughly to understand its character and appreciate its merits. We are not sworn to secrecy, and we speak what we do know.

"The plan, then, which is now under consideration, and which awaits only some perfecting of details before it is officially promulgated, is this. It will be proposed that any private association may open a public school. Its doors shall be thrown open to the public. There shall be no conditions of admission other than those which the Board of Education may prescribe. Its teachers shall all be subject to the examination of the Board, and shall receive their certificates from it. The schools shall be at all times open to its visitation, and subject, within reasonable bounds, to such regulations as it may enact. In the school-hours proper, there shall be no religious teaching. But when the session is ended, the teachers may employ additional hours in giving such religious instruction as they see fit. Attendance on these extra hours shall not however be compulsory. Scholars may attend or not, at the option of their parents. Such schools, thus established, may draw from the school-fund an amount in proportion to the number of scholars in actual

attendance. Such, in its substantial features, is the plan at no distant day to be proposed as a compromise between the contending parties.

"The advantages of this scheme are manifest. It will involve the state in no additional expenditure. It will indeed save something, for the association will provide the rooms and the text-books. Secular instruction will be furnished at the expense of the State. It will be furnished under the direction of the State. At the same time an opportunity will be afforded to the Church to instruct its own children in religious truth. Thus religious and secular instruction will go hand in hand. Protestantism and Romanism will live in peace. The lion and the lamb will lie down together, and a little child shall lead them.

"These advantages are so manifest that it is no wonder that the coöperation of some of the more unprejudiced Protestants is confidently counted on.

"But there are also some other advantages in this plan which are not so manifest to the public. These advantages have been carefully considered in the secret councils of the holy Fathers. They must pardon us if, despite their modesty, we reveal these advantages also.

"The Roman Catholic church is served by a self-denying band of unmarried 'brothers and sisters.' Who more appropriate to undertake the education of the children of the Church? It is intended to assign these 'brothers and sisters' to the work of popular education. They are men and women of unquestionable culture. They will easily pass the examination of the Boards of Education. In many, if not most of the local Boards of New York city, the majority is already Roman Catholic. These Boards will not be hard on the servants of their own Divine Mistress—their Mother Church. If now and then a candidate fails to pass examination, the Church, which is preëminent in the virtue of meekness, will know how gracefully to yield. Another 'sister' will be easily provided. These 'brothers and sisters' have already with commendable zeal consecrated their all to the Church. Their salaries will not be their own. Unmarried, they have neither wives nor children to support. They live in the 'homes' which the Church provides for them. The money which the State pays to them they will hand over to the Church. This money the Church purposes to employ religiously in the work of education. The salaries paid to Protestant teachers will barely support them. There will be no surplus among the Protestants to expend in school-rooms and school-appa-

ratus. The Roman Catholic school-house will rival, in its adaptation to the ends of the Church, the Roman Catholic cathedral. That great class who are only Protestants because they are not Roman Catholics, will be gathered into these schools. In a few years the State will be supporting with its funds the Roman Catholic Church, to educate in its creed the children of the Republic.

"This is the plan; these are advantages, as they are seen by Roman Catholic eyes. Can it be possible that Protestants will decline the feast thus skillfully prepared for them? Could anything do more to prove the singular perversity of the Protestant community than the refusal to give its educational interests into the hands of that power, whose educational efforts have been so brilliantly successful in France, in Italy, in Spain, and in the South American Republics? [See Ch. XXV.]

"We beg our Roman Catholic brethren to unfold this plan, which they have done themselves the injustice to discuss only in secret. The American people need only to understand it thoroughly to appreciate it. We beg leave to assure the holy Fathers of our cordial coöperation in making their benign purpose fully understood."

CHAPTER XXV.

RELATION OF THE SYSTEM TO GENERAL INTELLIGENCE AND PROSPERITY.

The general intelligence and prosperity of a people are closely connected with the diffusion of knowledge among them by means of schools and books and newspapers.

That the system of public schools which prevails in our Northern States is of Protestant origin is thus conceded by "The Catholic World" in its number for April, 1870:

"....It is to the credit of the American people that they have,—at least the Calvinistic portion of them,—from the earliest colonial times, taken a deep interest in the education of the young. The American Congregationalists and Presbyterians, who were the only original settlers of the eastern and middle colonies, have from the first taken the lead in education, and founded, sustained, and conducted most of our institutions of learning.... Indeed, it is hardly too much to say that our present system of common schools at the public expense owes its origin to Congregationalists and the influence they have exerted.... The system originated in New England, strictly speaking, in Massachusetts...."

Americans commonly regard the general diffusion of education and knowledge among the people as a positive blessing of our land; but let us hear "The Catholic World" for April, 1871:

"Education is the American hobby—regarded, as uneducated or poorly educated people usually regard it, as a sort of panacea for all the ills that flesh is heir to. We ourselves, as Catholics, are as decidedly as

any other class of American citizens in favor of universal education, as thorough and extensive as possible—if its quality suits us. We do not, indeed, prize so highly as some of our countrymen appear to do the simple ability to read, write, and cipher. . . . Some men are born to be leaders, and the rest are born to be led. . . . The best ordered and administered state is that in which the few are well educated and lead, and the many are trained to obedience, are willing to be directed, content to follow, and do not aspire to be leaders. . . . In extending education and endeavoring to train all to be leaders, we have only extended presumption, pretension, conceit, indocility, and brought incapacity to the surface. . . . We believe the peasantry in old Catholic countries, two centuries ago, were better educated, although for the most part unable to read or write, than are the great body of the American people to-day. They had faith, they had morality, they had a sense of religion, they were instructed in the great principles and essential truths of the Gospel, were trained to be wise unto salvation, and they had the virtues without which wise, stable, and efficient government is impracticable.[1] We hear it said, or rather read in the journals, that the superiority the Prussian troops have shown to the French is due to their superior education. We do not believe a word of it. We have seen no evidence that the French common soldiers are not as well educated and as intelligent as the Prussian.[2] The superiority is due to the fact that

[1] This will seem to Protestants the embodiment of two proverbs, neither of which is in very good repute: 1. "Where ignorance is bliss, 'tis folly to be wise." 2. "Ignorance is the mother of devotion."

[2] No fact is better established than that the Prussian system of public education is the most efficient to be found on the continent of Europe. Attendance at school from the age of 6 to 14 is enforced by law. The present system of public schools in France for primary education is especially due to the Protestant Guizot, who was minister of public instruction at the time, and was instituted by law June 28, 1833. Since that time the gross ignorance which formerly prevailed among the community has to a great extent disappeared, for in 1863 there were 116 pupils for every 1000 inhabitants; but in Prussia about that time (1864) nearly 154 in every 1000 were in the primary schools. The French minister of war reported in 1866 that 30 per cent. of the conscripts were unable to read. Of the Prussian recruits in 1864–5, there were 75 per cent. "satisfactorily instructed," which can not mean less than able to read and write. It is further stated, that the French Catholics "rarely visit school after 11 or 12 years of age, Protestants commonly remaining until about 16." France is distinctively and overwhelmingly Catholic, while Prussia is well known to be Protestant.

the Prussian officers were better educated in their profession, were less overweening in their confidence of victory, and maintained better and severer discipline in their armies, than the French officers. The Northern armies in our recent civil war had no advantage in the superior education of the rank and file over the Southern armies, where both were equally well officered and commanded.[1] . . . . Good officers, with an able general at their head, can make an efficient army out of almost any materials.[2] . . . . For the great mass of the people, the education needed is not secular education, which simply sharpens the intellect, and generates pride and presumption, but moral and religious education, which trains up children in the way they should go, which teaches them to be honest and loyal, modest and unpretending, docile and respectful to their superiors, open and ingenuous, obedient and submissive to rightful authority, parental or conjugal, civil or ecclesiastical; to know and keep the commandments of God and the precepts of the church; and to place the salvation of the soul before all else in life. This sort of education can be given only by the church or under her direction and control: and as there is for us Catholics only one church, there is and can be no proper education for us not given by or under the direction and control of the Catholic church. . . .

Orestes A. Brownson, LL.D., has been a leading champion of the Roman Catholic church since he joined it in 1844. "Brownson's Quarterly Review" ably defended the Roman Catholic doctrine for about 20 years from 1844 onward, was indorsed by all the bishops, and was regularly republished in London. In the number for January, 1862, it spoke thus on the quality of the Roman Catholic schools and colleges:

". . . . They practically fail to recognize human progress. . . . As far as we are able to trace the effect of the most approved Catholic

[1] Candid and judicious persons, who are acquainted with the facts, will certainly deny the truth of this assertion, and regard it as utterly rash and reckless.

[2] Undoubtedly; but would it not be more difficult to make an efficient army out of ignorant and prejudiced Hindoos and Hottentots than out of intelligent Europeans or Americans? And, other things being equal, is not a well-officered and ably-commanded army of intelligent Europeans or Americans more efficient and formidable than a like army of ignorant Hindoos or Hottentots or Indians? If so, then intelligence is worth something, and the proverb is true that "knowledge is power."

education of our day, whether at home or abroad, it tends to repress rather than quicken the life of the pupil, to unfit rather than prepare him for the active and zealous discharge either of his religious or his social duties. They who are educated in our schools seem misplaced and mistimed in the world, as if born and educated for a world that has ceased to exist. . . . Comparatively few of them [Catholic graduates] take their stand as scholars or as men, on a level with the Catholics of non-Catholic colleges, and those who do take that stand do it by throwing aside nearly all they learned from their *Alma Mater*, and adopting the ideas and principles, the modes of thought and action they find in the general civilization of the country in which they live. . . . The cause of the failure of what we call Catholic education is, in our judgment, in the fact that we educate not for the present or the future, but for the past. . . . We do not mean that the dogmas are not scrupulously taught in all our schools and colleges, nor that the words of the Catechism are not duly insisted upon. We concede this, and that gives to our so-called Catholic schools a merit which no others have or can have. . . . There can be no question that what passes for Catholic education in this or any other country, has its ideal of perfection in the past, and that it resists as un-Catholic, irreligious and opposed to God, the tendencies of modern civilization. . . . The work it gives its subjects or prepares them to perform is not the work of carrying it forward, but that of resisting it, driving it back, anathematizing it as at war with the Gospel, and either of neglecting it altogether or taking refuge in the cloister, in an exclusive or exaggerated asceticism, always bordering on immorality, or of restoring a former order of civilization, no longer a living order, and which humanity has evidently left behind and is resolved shall never be restored . . . ."

The Protestant view of this matter is thus expressed by the "Evangelical Messenger," published at Cleveland, O.:

". . . . Where Catholicism has its own way, it keeps the people in the darkness of ignorance. They have no free schools in Spain, nor Italy, nor in the Central and Southern American States. In fact, the rule is, that Catholicism and general intelligence exist together in inverse proportions. Where Catholicism has full sway, where Protestan-

tism does not exist to dispute its supremacy, there the Catholic church refuses to educate the masses at all. But when Protestantism exists, there it sets itself to work to educate, and demands the exclusive right to educate—demands that the *State* itself has no right to educate at all, that the Church alone is intrusted with the matter of instructing the people, and that the people or government have no business with it. . . . "

In Italy the priests and monks have long been numerous, and had the control of popular education up to 1860 (see Chapters I., III., VIII., IX.); but the schools were few and inefficient; "the vast majority of the inhabitants were left to grow up in brutish ignorance," and "were taught that it was part of religion not to think." Rev. Dr. Wylie, in his "Awakening of Italy," gives the following statistics from the tables published in 1864 at Turin by Signor C. Manteucci, ex-minister of public instruction, and compiled from the most authentic sources. The census of 1862 is the basis of comparison.

". . . . Of every thousand males in the old provinces [=Sardinia] and Lombardy, 539 were, more or less, able to read, and 461 did not know their letters. Of every thousand females, 426 could read, 574 could not. That is, throughout the whole population, about half were able to read.

"In Emilia, Tuscany, the Marches, and Umbria, of every thousand males, 359 could read, leaving 641 who could not. Of every thousand females, 250 could read, 750 could not. A little over $\frac{1}{4}$ only of the whole population in these provinces could read.

"In Naples and Sicily, of every thousand males, 165 were able to read, 835 could not. Of every thousand females, 62 could read, 938 could not. That is, in every hundred of the population in these Neapolitan provinces, about 10 only were able to read. . . . "

Since 1858 the Italian government has been earnestly endeavoring to establish elementary schools in all the communes of the land; and in 1862 schools existed in 7290 out of 7721 communes in the Italian kingdom. There were then 21,352 schools (926 upper and 12,565 lower schools for boys; 270 upper and 7,592

lower schools for girls) for all Italy; and there were in them 801,202 of the 2,345,093 children between 5 and 10 years of age. The ratio of pupils to inhabitants was—in the old provinces and Lombardy, 1 pupil for every 13 inhabitants; in the central region, 1 for 42; in Naples and Sicily, 1 for 73; in the whole kingdom, 1 for 26.* The Italians have begun to appreciate the advantages of education, and to avail themselves of them, especially in the northern parts of the kingdom.

But with all the improvement manifest, the census of 1864 gave only 3,884,245 in Italy who could read and write. As the whole population was then 21,703,710, this makes nearly 179 in every 1000 able to read and write, leaving 821, or considerably more than $\frac{4}{5}$ of the population, unable to read and write.

In regard to Spain, we have a most intelligent and competent American witness, Henry C. Kingsley, Esq., who was in Spain in 1868–9, while the revolution which dethroned queen Isabella was in progress, and writes thus:

". . . . For 300 years the Spaniards have been oppressed by the church and the State. The monarchs have amassed wealth, the Episcopal sees are among the richest in Europe, while the people are impoverished. With no incentive to labor, with no stimulus to exertion, the Spaniards are indolent. The cities and large towns are full of beggars. From the best information we can obtain, in the absence of reliable statistics, we believe that at least 75 per cent. of the people of Spain cannot read or write. We have ourselves seen, since the revolution, in several of the large cities, groups of men standing or sitting around some reader of the publications of the day, showing both their inability to read themselves and their interest in the questions discussed. The Spaniards are naturally quick of observation and comprehension, but the lack of ability to read in so large a proportion of the population is a serious drawback to their progress. . . . "

*The ratio of pupils in all the schools of Connecticut to all the inhabitants of the State in the year ending Aug. 31, 1869, was about 214 to every 1000, or more than 1 for 5.

Of Switzerland, the population of which is partly Protestant and partly Roman Catholic, the Penny Cyclopedia thus speaks in 1842:

"The Protestant cantons, and even those districts of mixed cantons which are inhabited by Protestants, are, generally speaking, more industrious, more refined, more advanced in instruction than their Roman Catholic neighbors. This is an old distinction which still exists: it has been repeatedly noticed by foreign as well as native writers; for whatever may be the cause or causes of it, the fact is undeniable, and it attracts the notice even of the passing traveler. It cannot be merely owing to the difference of soil and climate, as Freyburg is as much favored by nature as its neighbors Bern and Vaud, and yet the contrast is striking in crossing the borders. Franscini, of the canton of Ticino, himself a Roman Catholic and a priest, admits the fact [in his statistics of Switzerland]; and he attributes it to various causes: (1.) The much greater number of clerical persons who are supported by the people in the Roman Catholic cantons. . . (2.) The numerous convents, about 60 in all, several of which have large landed property, which, according to Franscini and Leresche, is ill administered and ill cultivated. . . . (3.) Education is, according to Franscini's statement, more neglected by the Roman Catholics than by the Protestants, especially in those branches which are connected with commerce and industry. (4.) The Roman Catholics spend much money in building and ornamenting churches, having several altars or chapels in each of them, and a quantity of costly utensils, clerical dress, and appendages and votive offerings. Many of them also pay for dispensation from fasting during Lent, &c. (5.) The Roman Catholics spend much time in church; many of them attend mass or vespers, or some other service every day: there are also processions, pilgrimages, and other practices, which, though not expressly commanded by their religion, are recommended as meritorious. (6.) The Protestants abstain from work only on Sundays, but the Roman Catholics have between 20 and 25 other holidays in the course of the year, during which, not only do they not work, but their cattle and their mills remain inactive. Franscini, by multiplying these holidays by the number of persons able to work, calculates the total loss at about 8 million days of labor in the year. At the same time these unproductive days occasion an additional expenditure, or rather waste, in eating and drinking; so that the loss becomes double. . . ."

Ireland has long been a Roman Catholic stronghold, the Protestant population being almost confined to Ulster (the northern province) and to parts of Leinster (which includes Dublin). It is well known that Ireland suffered terribly in the famine of 1847, when the potato crop failed, and about 1,000,000 died—that its population decreased by death and emigration from 8,175,124 in 1841 to 6,515,794 in 1851—that the number of dwellings decreased in the same time from 1,384,360 to 1,115,007—nearly 270,000 being thus swept away in those 10 years. But the causes of this terrible calamity reach further back. In 1841 more than $\frac{3}{4}$ of all the dwellings in Ireland were built of mud; nearly $\frac{1}{2}$ of all the families in the land lived in dwellings of but one apartment each; $\frac{2}{3}$ of them lived by manual labor and subsisted on potatoes; nearly $\frac{1}{3}$ were out of work and in distress 30 weeks in the year; not less than $\frac{1}{8}$ were either paupers or on the verge of pauperism. Ireland was impoverished before the famine; and this completed the prostration. The most enterprising and hardy of the yeomanry had been for years migrating across the Atlantic to America; and now there are more Irish in America than in Ireland itself. But to the general wretchedness of Ireland, in 1847 as well as before and since that time, there has been one remarkable exception. The Protestant province of Ulster has prospered while the rest declined, and scarcely knew the scenes of horror which were so common in the Catholic provinces during the famine. The intelligence and thrift of Protestant Ulster are in strong contrast with the ignorance and discomfort of Roman Catholic Munster and Connaught.

The following statistics were taken from the New York Observer in 1869:

"In the Protestant countries of Great Britain and Prussia, where 20 can read and write, there are but 13 in the Roman Catholic countries of France and Austria. In European countries, 1 in every 10 are in schools in the Protestant countries, and but 1 in 124 in the Roman Catholic. In 6 leading Protestant countries in Europe, 1 newspaper or magazine is published to every 315 inhabitants; while in 6 Roman

Catholic there is but 1 to every 2715. The value of what is produced each year by industry in Spain is $6 to each inhabitant; in France, $7½; Prussia, $8; and in Great Britain, $31. There are about ⅓ more paupers in the Roman Catholic countries of Europe than in the Protestant. . . ."

Similar statements and statistics may be multiplied. France and Prussia are compared in the note on p. 611. It was estimated in 1850, that at least ⅞ of the 20,000,000 of people in Spanish America (Mexico, Cuba, Central America, the N. and W. parts of South America, &c.,) were unable to read, while the ignorance of the priests was proverbial. Since that time progress in intelligence and general prosperity has been made in some of the Spanish American states as well as in Brazil; but they are all still far behind Protestant countries. Canada owes its progress in intelligence, thrift, and enterprise mainly to its Protestant population; and the same may be said of Nova Scotia, and other American countries of mixed population. California was taken possession of long ago by Roman Catholic missionaries (see Chapter X.); but it never prospered till it became a part of the United States of America. That the Roman Catholics in this country are far more intelligent and prosperous than in Italy or Spain or Ireland will probably be readily admitted; but it must be something besides Roman Catholicism that makes this difference. Roman Catholic newspapers are a necessity in this country; for it would not answer to let Protestants fill the whole field with their newspapers which are proscribed by the authority of the infallible Church.

Rev. Hiram Mattison, D.D., prepared in the fall of 1868 with careful labor and research a pamphlet on "Romanism," from which the following statistics are taken:

In 1855 the Roman Catholics had 21 periodicals in the United States, including Brownson's Quarterly Review, 1 monthly, and 19 weeklies, 4 of the weeklies being in German, and 1 (the Southern Journal) published at New Orleans every Sunday morning. Brownson's Quarterly, the Southern Journal, and 10 others of their periodicals were subsequently discontinued. In 1868 they had 33 periodicals, 5 of them monthly, 2 semi-monthly, and 26 weekly, 11 (⅓ of the

whole) in German, 1 in French, and 21 in English. The following is the complete list:

The Pilot, Boston, Mass.
New York Tablet, New York.
Freeman's Journal, "
Catholic World (monthly), New York.
Alte und Neue Welt (illustrated, monthly), New York.
Katholisches Hausbuch, New York.
Katholische Kirchen-Zeitung, "
Catholic Chronicle, Albany, N. Y.
Central-Zeitung, Buffalo, "
Aurora (German), " "
Universe, Philadelphia, Pa.
Catholic Standard, Philadelphia, Pa.
Guardian Angel (S. S. Monthly), Philadelphia, Pa.
Pittsburg Catholic, Pittsburg, Pa.
Catholic Mirror, Baltimore, Md.
Katholische Volks-Zeitung, Baltimore, Md.
Messenger of the Sacred Heart of Jesus (monthly), Baltimore, Md.
Charleston Gazette, Charleston, S. C.
Banner of the South, Atlanta, Ga.
Morning Star, New Orleans, La.
Le Propagateur Catholique, New Orleans, La
Catholic Guardian, St. Louis, Mo.
Herold des Glaubens, St. Louis, Mo.
Katholischer Glaubensbote, Louisville, Ky.
Catholic Telegraph, Cincinnati, O.
Wahrheits-freund, " "
Ave Maria (monthly), Notre Dame, Ind.
Katholischer Wochenblatt, Chicago, Ill.
Young Catholic's Guide (S. S.), Chicago, Ill.
Sunday School Messenger (small), Chicago, Ill.
Der Wanderer, St. Paul, Min.
Northwestern Chronicle, St. Paul, Min.
Catholic Monitor, San Francisco, California.[1]

"The Catholic World is large and ably edited;[2] and the Pilot,

[1] "The Catholic World" for Dec., 1870, mentions 3 additional magazines, viz.: "Annals of the Propagation of the Faith;" "De La Salle Monthly," published by an association of young men in New York; and the "Owl," edited by the boys of Santa Clara College, California. It adds, "There are no Catholic reviews. We had an admirable one, but we let it die for lack of subscribers." Of Roman Catholic newspapers, it says, "They are few in number and weak in circulation. . . . With the exception of the 'Pilot,' which probably owes its prosperity more to its national [Irish?] than its religious character, we do not believe there is a Catholic paper in the United States with over 10,000 paying subscribers, and very few of them have even half that number." "Saint Peter" is the title of a Roman Catholic journal recently started in New York; "The Catholic Record" is a new magazine of Philadelphia; and there are probably a few others not here mentioned.

[2] "The Catholic World" of Dec., 1870, declares itself "more successful than any former Catholic magazine in America, . . . generally recognized, within and without the Church, as the leading organ of Catholic thought, and the leading exponent of Catholic sentiment, . . . and furthermore cheered by the blessing of the Holy See, and the cordial approval and assistance of the bishops and clergy of the United States." Its subscription-list is "large enough to pay all the expenses of manufacture and leave a considerable sum for the payment of contributors;"

Freeman's Journal, Tablet, Universe, and Telegraph are also ably edited; but their circulation is limited compared with that of our ablest Protestant Journals. . . . . In the number of their periodicals the Romanists about equal the Methodists and Baptists[1] respectively, and yet, from the limited circulation which many of their issues have, it is not probable that they circulate over $\frac{1}{3}$ as many papers as either the Methodists or Baptists. They have $11\frac{1}{2}$ per cent. of the religious periodicals, and may possibly circulate 10 per cent. of the religious periodical literature of the country."[2]

Dr. Mattison enumerates "18[3] Catholic bookstores in the United States," of which 3 are in Boston, 6 (including "The Catholic Publication Society") in New York, 2 in Philadelphia, 3 in Baltimore, and 1 each in Albany, Pittsburg, Cincinnati, and Chicago. Some of these firms publish extensively.[4] "The Catholic Publication Society," instituted by the Paulists under Rev. I. T. Hecker in 1865 (see Chapter VIII.), publishes "The Catholic World," "The Catholic Family Almanac," Sunday-school books, Prayer-books, and other Religious books, Tracts, &c. Its tracts and other cheap publications are sold at cost, or less,[5] and extensively circulated both at the East and the

yet "such periodicals as 'Harper's Monthly' count ten purchasers for every one of ours."

[1] Dr. Mattison, who speaks thus, reckons 32 Methodist periodicals, 36 Baptist, and 277 (in 1860) of all denominations.

[2] "The Catholic World" of Dec., 1870, speaking of the thousands of pupils graduated every year from Roman Catholic colleges and from high-class seminaries for young women, asks, "Why is it that this great army of young educated Catholics has yet done nothing to foster Catholic literature?" and continues, "The writers of even moderate note who have been trained by our own seminaries, can be counted on the fingers of one hand; the *readers*—well, sometimes it seems to us hardly an exaggeration to say that there are none."

[3] This number should probably be doubled for 1871.

[4] "The Catholic World" for Dec., 1870, speaks thus of Roman Catholic literature and its circulation: "The clergy are liberal purchasers of books; of controversial volumes a certain number can generally be disposed of to Protestants; but Catholic laymen hardly look at the literature of their own denomination. . . . . All Catholic publishers who have made money in the business have made it by the sale of prayer-books and school-books. . ."

[5] The Catholic World says the Society's "tracts are sold at about 12 per cent. less than the cost of manufacture;" and "the price of [the society's] volumes has always been below the standards of Protestant houses."

West. Dr. Mattison concludes that all the Roman Catholic publications in the United States, including periodicals, books, and tracts, will not half equal those of the Methodist Episcopal church[1]; that in books and tracts the Roman Catholics fall behind the Presbyterian Boards of Publication, the American Tract Society, and other Protestant institutions; that the Roman Catholics probably do not issue more than 5 per cent. of the whole amount published in this country by all the publishing houses (private, denominational, &c.); yet, as they issue few publications that are not intensely Catholic—whether newspapers, school-readers, or any thing else—the sectarian influence of their press is greater in proportion to the number of books, &c., printed than is that of the Protestant press which issues so much that has no denominational or Protestant bearing whatever.

This much may be said by the Protestant, that Roman Catholicism has never, of itself, made or tended to make the mass of the people intelligent or prosperous; and that every fair comparison which is instituted between Romanism and Protestantism in respect to schools, school-systems, general intelligence, and general prosperity, gives a result unfavorable to the Roman Catholic church, as might be expected from its doctrines of infallibility and its repression of private judgment and of individual liberty and enterprise.

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[1] The various Methodist Book-concerns alone publish some 2000 different volumes.

CHAPTER XXVI.

MORAL INFLUENCE OF THE SYSTEM.

No intelligent and candid Protestant will deny either that there have been many excellent persons in connection with the Roman Catholic church, or that there may be and are now many good Christians who are regarded both by themselves and others as true Roman Catholics. In an article published in "The Christian World" of August, 1869, Rev. Wm. H. Goodrich, D.D., a leading Presbyterian pastor in Cleveland, O., says:

". . . Individual Romanists are often Christians. . . Especially among the lowly and simple-hearted, there are those to whom God has revealed himself through all the veils of form which man has interposed. . . . . Nor would we question that among the priesthood of Rome, especially in Germany, France, and our own country, there are individual men devoutly consecrated to Christ, who accept the admixtures of evil in that Church as a necessity which they deplore, and who hope, especially in this land, to see their Church at last purged of these admixtures and made pure and evangelical. . . ."

But the admission that the Roman Catholic Church not only possesses the faith once delivered to the saints, but embraces in it many real Christians, is perfectly consistent with the view of Dr. Goodrich and Protestants generally that this same church, which its adherents denominate the "Holy Roman Church," is fundamentally corrupt, and that its system of faith and practice is essentially and inherently hostile to good morals.

Says the pastoral letter of the 2d plenary council of Balti-

more to the Roman Catholic clergy and laity of this country in 1866:

"It is a melancholy fact, and a very humiliating avowal for us to make, that a very large proportion of the idle and vicious youth of our principal cities are the children of Catholic parents."

Rev. M. Hobart Seymour, an intelligent and pains-taking clergyman of the church of England, who carefully studied the Roman Catholic church and system at Rome and elsewhere, gives in his "Evenings with the Romanists" written about 1854, an introductory chapter on "the moral results of the Romish System," which embodies various statistics respecting crime drawn directly from official returns in the several countries named.

Thus the comparative numbers of committals (or trials) for murder as given by Mr. Seymour for each million of the population, according to the censuses next preceding 1854, were these:

Prot.	England,	4	R. C.	Lombardy,	45
R. C.	Belgium,	18	"	Tuscany,	56
"	Ireland,	19	"	Bavaria,	68
"	Sardinia,	20	"	Sicily,	90
"	France,	31	"	Papal States,	113
"	Austria,	36	"	Naples,	174

to the million. to the million. " " "

England, 64 suicides to the million; France, 127 suicides to the million.

There were in the Papal States in 1867 according to official (French) returns 186 murders to each million of the population.

Mr. Seymour gave also in 1854 various statistics showing the immorality of Roman Catholic cities and countries in Europe to be decidedly greater than that of similar Protestant cities and countries, and often twice, thrice, &c., as great, and said:

"Name any Protestant country or city in Europe, and let its depths of vice and immorality be measured and named, and I will name a Roman Catholic country or city whose depths of vice and immorality are lower still."

Mr. Seymour's statistics were widely published and stood for years unimpeached. But in April, 1869, "The Catholic World" attempted to break the force of his argument by citing the case of Protestant Stockholm, which it alleged that Mr. Seymour willfully suppressed, and where, according to it, the rate of illegitimate births to the whole number of births "is over 50 to the hundred, quite equal to that of Vienna." To this the New Englander of January, 1870, replies:

"It seems to us sufficient to say first, that the statement of the 'Catholic World' is untrue. At the time of Mr. Seymour's statement the official return of illegitimacy in Stockholm was 29 per cent., which is considerably less than 'over 50 to the hundred.' Secondly, that the following *eleven* Roman Catholic cities were worse than the notoriously worst of all Protestant cities; Paris, 33 per cent.; Brussels, 35; Munich, 48; Vienna, 51; Laibach, 38; Brunn, 42; Lintz, 46; Prague, 47; Lemberg, 47; Klagenfort, 56; Gratz, 65 per cent."

The official statistics of Germany, as given in the New Englander for January, 1870, show an average of 117 illegitimate births in every 1000 births in the Protestant provinces, and of 186 in 1000 in the Roman Catholic provinces; those of Austria gave for the Roman Catholic provinces in 1866 an average of 215 illegitimate births in every

1000 births, and in the mixed provinces (containing 9 up to 83 per cent. of Roman Catholics, the remainder Protestants, Greeks, &c.) an average of 60 in every 1000. The average number of illegitimate births in every 1000 births for the various nations of Europe is as follows :

Protestant.		Roman Catholic.	
Denmark,	110	Baden,	162
England, Scotland and Wales,	67	Bavaria,	225
Holland (35 per cent. R. C.),	40	Belgium,	72
Prussia, with Saxony and Hanover,	83	France,	75
Sweden, with Norway,	96	German Austria,	181
Switzerland (41 per cent. R. C.),	55	Italy [defective],	51
Wurtemberg (between R. C. Baden and Bavaria),	164	Spain [defective],	55
		Average,	117
Average,	88	or, rejecting Italy and Spain,	145

Taking the average birth-rate in Europe, 1 a year for every 28 of population, the returns in Italy show that more than $\frac{1}{4}$ of the births fail to be registered ; and the official returns for Spain are notoriously untrustworthy. It has been said the official returns for Ireland gave only 3.8 per cent. of illegitimate births, and most of this in the Protestant counties ; but the registrar-general complains that many births and deaths are not registered ; and the comparison of 1 birth only for every 42 of the population as returned, with the average European birth-rate of 1 in 28, would imply that nearly $\frac{1}{3}$ of the births in Ireland are unregistered. The percentage of illegitimate births in Italy, Spain, and Ireland may therefore be much larger than the imperfect official returns indicate, and is of course unreliable.

Other statistics of immorality given in the New Englander, are such as these. Roman Catholic Dublin contains a larger proportion of prostitutes than any other British or Irish city, viz., 1 for every 301 inhabitants, London having 1 for 579. The Roman Catholic chaplain of the jail in Liverpool, Eng., reported 1812 commitments to it of Protestant women and 3083 of Roman Catholic women in 1864 ; also, 605 commitments to it of disorderly prostitutes who were classed as Protestants, and 921 of disorderly Roman Catholic prostitutes in 9 months

(Jan.—Sept.) of that year, the population of the city being about $\frac{4}{5}$ Protestant and $\frac{1}{5}$ Roman Catholic. In the United States, Roman Catholic priests claim the chaplaincies of jails and prisons on the ground (which is probably correct) that the majority of the inmates of these institutions are Roman Catholics. This would agree with the pastoral letter, already cited, of the plenary council of Baltimore. The New York Tribune for August 1, 1870, published some carefully prepared statistics from official sources, from which the following are taken:

New York city had in 1855 a population of 629,810; in 1860, 813,669 (probably greater than the truth); in 1865, of 726,386. In 1855 it had 175,735 Irish-born inhabitants; 95,986 German-born; and a total of 326,183 foreign-born. In 1865 it had 161,334 Irish-born; 107,269 German-born; and a total of 319,071 foreign-born. But as the foreign-born population continue their peculiar influence though at least the first generation of their children who are born in this country and are hence officially returned as native-born, "we must count at least 65 per cent., instead of less than 44 of our population, as of foreign habits, beliefs and prejudices. . . .

"The worst rowdies and most dangerous criminals in and around the metropolis are the children of foreign-born ancestors, and truth demands the statement that $\frac{9}{10}$ of such rowdies and criminals are of Irish descent." The arrests by the New York city police for the 10 years 1860-69 gave 217,649 of native-born (including, of course, the children, born here, of foreign-born population); 357,726 of Irish-born; 73,684 of German-born; 57,061 of others; 706,120 arrests in all. "Thus it appears that while due proportion of arrests to nationality required 567 in every 1000 of native-born, there were but 308; where the Irish should have had but 322, they really had 506; the German proportion was 147, but they had only 104: all others, chiefly foreigners, required 63, and had 81. The native arrests were 308 in 1000; all foreign together were 692 in 1000. Native arrests were only 53 per cent. of due proportion; Irish arrests were 129 per cent. more than their share. The Germans are considerably under their share, and other foreigners are a little over. Now when we consider that $\frac{3}{4}$ of the arrests classed as natives are the children of foreign parents, and substantially foreign themselves, we have in round numbers of arrests about as follows for the 10 years:

United States, 55,000; Ireland, 460,000; Germany, 115,000; all others, 86,000. Such is the lesson of the police records. . . . "

The following returns of criminals in the penitentiary and city prisons of New York from annual reports of the Ten Governors who have charge of public institutions, show the same general characteristics as to nativity with the police returns given above:

" Place.	Native.	Irish.	German.
Penitentiary,	1,807	2,096	529
City Prisons,	25,295	44,237	8,251 "

The immorality of the city of Rome, though denied by " The Catholic World," has been currently believed by both Catholics and Protestants for centuries. Martin Luther visited Rome about 1510, while he was yet an earnest Roman Catholic, and he was astonished and shocked at what came under his notice in that "holy city." Said he:

" No one can imagine what sins and infamous actions are committed in Rome; they must be seen and heard to be believed. Thus, they are in the habit of saying, 'If there is a hell, Rome is built over it:' it is an abyss whence issues every kind of sin."

Said Macchiavelli, the famous Florentine statesman and diplomatist of the 16th century, who lived and died a Roman Catholic:

" The scandalous examples and the crimes of the court of Rome are the cause why Italy has lost every principle of piety and all religious feeling. We Italians are indebted principally to the Church and the priests for having become impious and immoral."

Rev. Nicholas Murray, D. D., long the influential and honored pastor of the 1st Presbyterian church in Elizabethtown, N. J., who was born in Ireland and brought up a Roman Catholic, visited Rome in 1851 in order to see " Romanism at home." He fully confirms the testimony of Luther, and in his "Kirwan's Letters to Chief Justice Taney" he gives astounding particulars of the gambling, theatre-going, lewdness, and general

immorality of the Roman Catholic priests in Rome and elsewhere. He states that "the priests are the corrupters of the people and mainly through the confessional and the women;" that "domestic love and confidence, as a rule, are unknown in Rome;" that "there is no morality in Rome."

Rev. Luigi [=Lewis] De Sanctis, D. D., was born in Rome in 1809, and was a Roman Catholic priest and confessor for 15 years, being 8 years curate of a principal parish of Rome (the Magdalene), 10 years a qualificator of the Inquisition, also a professor of theology in the Roman University, &c. He became a Protestant in 1847, was subsequently a Protestant minister at Turin, &c., and died Dec. 31, 1869, while actively engaged as professor of theology in the new Waldensian Seminary at Florence and editor of a religious newspaper. He wrote over 20 volumes in defense of Protestantism, and is both an intelligent and reliable witness. His authority has been cited in respect to nunneries (Chap. VIII.), the Inquisition (Chap. XI.), &c. He speaks of "the immorality of the Roman clergy," of "the habits of idleness, the vain or guilty conversations and pastimes, the vicious habits in which they engage;" of "the numerous instances of the public disorders of priests, monks, and nuns;" of the reasons why "the culpable immoralities of the priests remain so often unpunished," these reasons being, (1.) because the cardinal-vicar (who had jurisdiction over priests, prostitutes, &c.) "never proceeds against a priest unless there be scandal, that is, unless the neighbors complain;" (2.) because "many of these complaints are considered as calumnies; . . . for what would the people say if they knew that the most zealous priests are sometimes the worst?" In regard to prostitutes in Rome he says that "each curate has a register of all those who live within the limits of his parish;" that "when a curate is tired of one of these women, he has only to denounce her to the vicar, and, if she have not powerful protectors, she is immediately imprisoned or exiled; but she cannot be subject to either if the curate does not complain of her." Dr. De Sanctis says also:

"To understand the religion of Rome as a religion of money, one must visit Rome, and proceed to the *Datario*, where all the bishoprics of the world are for sale; where the prices of ecclesiastical benefices and matrimonial dispensations are bargained for; or to the 'office of briefs,' where all other dispensations are for sale. . . . It is at Rome only that Popery *Jesuitized*, so to speak, can be known in its essential form; it is at the office of the Secretary of State, at 'the chancery of extraordinary ecclesiastical affairs,' that this whole mystery of iniquity unveils itself. . . . The Jesuits . . . have substituted for the worship in spirit and truth taught by Scripture, a material, sensual, and lying worship. Their policy proclaims liberty of the conscience and religious freedom in those countries where they can profit by the possession of those rights, but it denounces them with the utmost bitterness at home. . . . "

Pope Pius IX., in an encyclical to the archbishops and bishops of Italy, Dec. 8, 1849, exhorts them to unremitting watchfulness over their flocks,

"as it is to be feared that the people, too little instructed in the Christian doctrine and in the law of God, and blunted by a long indulgence in vice, with difficulty perceive the snares laid for them. . . Moreover, every effort must be used to inspire the faithful with the utmost detestation against those crimes which are a scandal to our neighbors. For you know how greatly the number of those has increased who openly dare to blaspheme the Saints of Heaven, and even the most holy name of God, or who are known to live in concubinage, nay, even in incest. . . . "

W. J. Stillman, Esq., late United States Consul in Rome, who resided there from 1861 to 1865, and had full opportunity for becoming acquainted with the government and people, says in a letter published in the New York Tribune of Jan. 9, 1871:

". . . Worse than any thing that we can conceive, was the system of debauchery kept up by the priesthood. It was a proverb among the Romans that, 'if one would go to a house of ill-fame he must go by day, at night the priests had all the places,' and another, 'that all married women were seduced by the priests.' The amours and profligacy of

Antonelli were as well known as those of the late Emperor of France, and no one who has lived in Rome long can be unaware that the immorality of that city (except among the obstinate Liberals who rejected all prerogatives of the Church, as such) was greater than any city in Europe, except Vienna and Naples, and worse in its type than that of the latter city. . . "

The general unreliableness of Irish Catholic laborers, both male and female, is notorious. They are, with some marked and honorable exceptions, careless, wasteful, unfaithful to promises, unscrupulous as to the means of gaining a desired end, regardless alike of truth in their assertions and of the claims of Christian benevolence towards their employers, especially if they are Protestants. They expect to go to mass once on Sundays and holy days, spend the rest of the sacred day in idleness, visiting, or something worse, and reach heaven by confession and penance and the Virgin Mary.* The Baltimore Episcopal Methodist has thus graphically delineated the character of Irish domestic "help:"

"Industrious and thriftless; devout and profane; chaste and foul-tongued; choleric and forgiving; warm-hearted and utterly unreliable; ready to turn a funeral into a frolic or a frolic into a funeral; Bridget passes through life, finding situations only to lose them, and seeming to have no other purpose in existence than to torment the housekeepers of Christendom."

The Roman Catholic church sometimes suppresses the 2d commandment of the decalogue in its catechisms, &c. Of works published in this country, "The Catechism of the Council of Trent," the "General Catechism of the Christian Doctrine prepared by order of the National Council," "St. John's Manual," &c., bring the 1st and 2d commandments into the 1st and divide the 10th into 9th and 10th. Butler's Catechism, as published in New York (see Chapter XIX., &c.), gives the 10 commandments thus, word for word:

"1. I am the Lord thy God, thou shalt not have strange gods before me, &c."

*On their unthriftiness see Chapter XXV.; on saints, holy-days, confession and penance, see Chapters XV.—XVIII.

"2. Thou shalt not take the name of the Lord thy God in vain.
"3. Remember that thou keep holy the Sabbath day.
"4. Honor thy father and thy mother.
"5. Thou shalt not kill.
"6. Thou shalt not commit adultery.
"7. Thou shalt not steal.
"8. Thou shalt not bear false witness against thy neighbor.
"9. Thou shalt not covet thy neighbor's wife.
"10. Thou shalt not covet thy neighbor's goods. *Exodus* xx."

Collot's "Doctrinal and Scriptural Catechism" (see Chap. XIX.) abridges the commandments still more, giving the 1st on p. 277 as "Thou shalt not have strange gods before me," and then devoting more than 30 pages to this command as thus given; yet on pp. 275–6 the copy of the commandments, "as they are recorded in the Holy Scripture, book of Exodus, ch. xx.," gives the 1st as above with this in addition: "Thou shalt not make to thyself a graven thing: thou shalt not adore them nor serve them." The catechisms published in this country are thus inconsistent in their citations of this commandment; those published in thoroughly Roman Catholic countries probably omit more uniformly that part of their 1st commandment which we properly call the 2d commandment.

It is well known that the Roman Catholic church boasts of many miracles performed in modern times. The Roman Breviary, "The Glories of Mary," and other devotional works, are full of accounts of miracles, of which this is a specimen from "The Glories of Mary:"

A certain married man who lived viciously, having been prevailed on by his virtuous wife to say a "Hail Mary" every time he passed before her altar, was one night about to sin, when he saw a lamp burning before an image of the Virgin holding the infant Jesus. Upon saying "Hail Mary," he saw the infant covered with wounds and fresh blood flowing from them; and then he began to weep for having wounded his Redeemer by his sins; but the infant turning away from him, he besought the intercession of the Virgin Mary, who began to entreat her Son to pardon him, and, on his continued refusal, she put

the infant in the niche and prostrated herself before him, saying, "My Son, I will not leave thy feet till thou hast pardoned this sinner." Then Jesus said, "My mother, I can deny thee nothing: dost thou wish for his pardon? for love of thee I will pardon him. Let him come and kiss my wounds." As the weeping sinner kissed the infant's wounds, they were healed; Jesus embraced him as a sign of pardon; and the man afterwards led a holy life, and was ever full of love to the blessed Virgin, his benefactress.

In the cathedral at Naples are shown two old vials said to contain the blood of St. Januarius, which is ordinarily coagulated, but miraculously liquefies and boils, usually in September, May, and December, when the saint's head looks at it. The Roman Breviary says that his remains once extinguished a fiery eruption of Mount Vesuvius. It is a well-known story, and is related by Rev. Dr. Murray as confirmed to him in Naples, that when the French in Napoleon's day occupied Naples, the blood of St. Januarius wrathfully refused to liquefy, and a riot of the populace was imminent; but the French commander having been informed, cannons were planted before the church and at the corners of the streets, and orders were sent to the priests that unless the blood liquefied in 10 minutes, the church and city would be fired, whereupon in about 5 minutes the blood boiled up, and the people rejoiced.

The "holy coat of Treves" is said to be the seamless coat of our Savior (John 19: 23, 24), sold to the apostles by the soldier who obtained it by lot, concealed in the house of a Christian family for 3 centuries, discovered in the 4th century by the empress Helena in Palestine, and brought by her to Treves in Rhenish Prussia, where it was miraculously identified in 1196, and has been miraculously preserved from pillage, fire, &c., till this age, though it was not publicly exhibited till 1512. It was exhibited with great eclat from Aug. 18th to Oct. 6th, 1844, and was then visited by at least 500,000 (some say 1,000,000 or 1,100,000) persons, who gave at least $100,000, bought 80,000 medals of the Virgin Mary, besides purchasing chaplets and other articles of devotion, producing in

all an income to bishop Arnold of Treves and to the church of probably $200,000 to $400,000. During this time the city was crowded to overflowing; processions were continually passing through the streets and public places; theatres, menageries, puppet-shows, and other scenes of mirth and revelry abounded; pilgrims begged alms on the road and brought offerings; and many miraculous cures are said to have been effected by the holy coat, especially one of Miss Droste de Wischering, niece of the Archbishop of Cologne, who had a paralyzed leg, and was restored August 30th by touching the relic three times. It is proper to add that, as the city of Argenteuil in France claims that the Lord's coat was deposited there and not in Treves, and as many other cities and villages claim to possess it or a part of it, there must be a mistake or an imposture somewhere.

In the Neapolitan city of Bari is said to be one of the sacred thorns that wounded the head of Jesus. This thorn dropped blood on Good Friday, March 25, 1842, and on the same day in 1852 about 1 A.M. The same miracle took place at Andria (about 30 miles from Bari), which also has a sacred thorn; and according to the rule must take place in 1864 and 1910, but not between those years, as Good Friday only then comes on the 25th of March.

On Saturday, Sept. 19, 1846, the Virgin Mary is said to have appeared to two young shepherds near a spring or fountain (which she changed from intermittent to perennial) on the mountain of La Salette in S. E. France. A Roman Catholic journal of Paris, *Le Moniteur Catholique* (= The Catholic Monitor) of Feb. 13, 1850, declared that more than 100 wonderful cures had been effected the preceding year with many remarkable conversions; that more than 50,000 pilgrims had visited the spot; and that there was a great demand for water from the fountain, and for mementoes of the holy apparition, as pamphlets, images, engravings, medals, &c. The story of the apparition at La Salette was not however credited by all Roman Catholics, though strenuously maintained by the priests of the

vicinity and their bishop. Cardinal Bonald, archbishop of Lyons and "primate of all the Gauls," addressed a circular to all the priests of his diocese, cautioning them against apocryphal miracles, attributing these to pecuniary speculation, charging their authors with aiming at procuring dishonest gain, and forbidding the publishing from the pulpit, without leave, of any account of a miracle, even though its authenticity should be attested by another bishop. Abbé Deleon, a priest in the diocese of Grenoble, published "an address to the pope" and a work entitled "La Salette a Valley of Lies," in both of which it was maintained, with proofs, that the apparition was got up by Mademoiselle de Lamerlière, a half-crazy nun, who personated the Virgin Mary. The nun so charged brought a suit for defamation against the abbé before the court at Grenoble, suing for damages to the amount of 20,000 francs (=$4000 nearly). The abbé was acquitted; but the nun carried the case by appeal to a higher court, which sat with closed doors in May, 1857, confirmed the decision of the court below, and condemned her to pay the expenses of the prosecution. The young shepherds (a girl of 13 named Mélanie, and a boy of 11 named Maximin) were soon spoiled by the notice they attracted, and both turned out badly.

Rev. Ramon Monsalvatge, who was in early life a Spanish monk, and afterwards a Carlist soldier, but for years a Protestant minister in South America, relates that at one time a church was ransacked which had a much-worshiped image of the Virgin that sometimes shed tears; and it was discovered that this was effected by tubes filled with water raised to the proper level, so that a little shaking would cause a few drops to spill over. In another church was a venerated image of Christ, apparently of marble, but really of *papier maché* and hollow, so that a stream of boiling water thrown into it would exude through it and form globules of moisture on the surface.

Many pretended miracles have been exposed; and many others seem to a Protestant to need no formal exposure or refutation. The miracles of the Bible have their weighty reasons

justifying the interposition of God and the suspension of the laws of nature ; but many of the Roman Catholic miracles show no sufficient reason for their performance and no divine wisdom in their mode or object. Protestants will agree with the Catholic theologian, Henry Klee, in saying,

"Miracles have generally been considered as a manifestation of the presence and majesty of God; they should be neither absurd nor immoral, nor conducive to erroneous doctrine, nor unworthy of the Deity."

St. Augustine, too, uttered a weighty sentiment when he said,

"The end of true miracles is the glory of God, which is completely independent of an interested human worship."

As to the professedly miraculous cures which are reported, they are no more wonderful than the cures attributed to animal magnetism and spiritualism and the quackery of various kinds of which the history of medicine is full. Every physician or metaphysician knows how powerful in certain circumstances is the effect of sympathy or faith or fear or other mental emotion upon the bodily condition. There is no need and no just cause for supposing a miracle or a supernatural interposition either of the devil or of the Virgin Mary in every case which we cannot understand and explain, and certainly no propriety or rationality in believing professed miracles which are not duly substantiated. Our Savior's miracles were not wrought in a corner, but challenged the closest investigation and the severest scrutiny of foes as well as of friends ; but the reputed miracles of modern times are often performed in the presence of those only who are interested to believe them, or in a place where the distance of spectators, especially the sceptical, or the dimness of the light, or some other circumstance is favorable to the practice of deception, or at least, renders the suspicion of fraud not unnatural to those who are either sceptical or cautious about believing.

The frauds which have undoubtedly been connected with pretended miracles and the so-called relics of saints, the dis-

honest subterfuges which have been practiced by Jesuits and others (see Chapter IV., on the bull *Æternus ille* and Bellarmin's course; Chapter IX., &c.), the immoralities practiced or planned and protected by popes and councils and monastics (see Chapters III., VI., VIII.), the savage cruelties of inquisitors and persecutors (see Chapters XI., XII.), the hostility to and misrepresentation of the "Protestant Bibles" (see Chapter XIII.), the formalism and heartlessness so characteristic of Roman Catholic worship generally (see Chapter XIV.), the substitution of honor to saints and relics and pictures and images for the worship due to God only and of honor to saints' days for due regard to the Lord's day (see Chapters XV., XVI.), the abominations connected with confession and the confessional, offenses and penalties and indulgences (see Chapters XVII.—XIX.), the attempts to centralize all power in the Roman hierarchy and to make the people unthinking and unreasoning machines (see Chapters XXI.—XXIV.), all these things, with what has been set forth in the present chapter, are to Protestants so many conclusive arguments to show that the Roman Catholic system is inherently and incorrigibly hostile to true and Scriptural morality.

CHAPTER XXVII.

RELATION OF THE SYSTEM TO CIVIL AND RELIGIOUS LIBERTY.

NOTHING, perhaps, would be more distasteful to the mass of Roman Catholic laymen in this country, or would be more speedily and decidedly resented by them, than the charge against them or their church, of hostility to liberty.* Not only would they at once deny the charge as a slander, but they might point to Lord Baltimore and the Roman Catholic colony of Maryland as the first to establish religious liberty on this continent †—to the Roman Catholic "Charles Carroll of Carrollton" as one of the signers of the Declaration of Independence—and to many others who have been Roman Catholics and also earnest supporters of our free institutions. All this candid Protestants may and do freely admit, except the priority of Maryland and the Roman Catholics in the advocacy or establishment of true religious liberty in America.

* Said archbishop Purcell of Cincinnati, in a sermon delivered October 6, 1867, and since published by him: "The church leaves to the human mind all needful liberty. She refuses it none but what is a 'cloak for malice.'"

† This claim for Marvland and the Roman Catholics is often indorsed by Protestants. Thus Bancroft in his History of the United States speaks of Sir George Calvert, who was the first baron of (or lord) Baltimore and father of Cecilius Calvert (2d Lord Baltimore) and of Leonard Calvert (1st governor of Maryland): "He was the first in the history of the Christian world to seek for religious security and peace by the practice of justice, and not by the exercise of power; to plan the establishment of popular institutions with the enjoyment of liberty of conscience; to advance the career of civilization by recognizing the rightful equality of all Christian sects. The asylum of Papists was the spot, where, in a remote corner of the world, on the banks of rivers which, as yet, had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the state."

The charter of Maryland was granted by king Charles I. of England to the 2d Lord Baltimore, June 20, 1632; a settlement was begun March 27, 1634; but neither the charter nor the governor's oath nor any early law of the colony broached any idea of tolerance or protection except for believers in Jesus Christ. Roman Catholics certainly had religious liberty in Maryland, for the colony was founded to be an asylum for them; Protestants who had rights in England must have rights in Maryland also under the charter and laws of the colony; but, by the Maryland "act of toleration" of 1649 which prohibited molesting or discountenancing on account of his religion any believer in Jesus Christ, those who denied the Trinity (i. e., Jews, Socinians, Unitarians, &c.) were to be punished with death, and those who reproached the Virgin Mary, &c., were to be fined, whipped, and for the 3d offense banished; and "all unseasonable disputations in points of religion" were forbidden as early as 1638. On the other hand Roger Williams as early as 1631 publicly maintained "soul-liberty" in Boston and Salem, Mass., and denied the right of magistrates to punish for any but civil offenses; he preached in Plymouth without molestation for about 2 years, 1631–3; banished from the colony of Massachusetts in the latter part of 1635, he founded Providence in June, 1636, as a "shelter for persons distressed for conscience;" and there a commonwealth was established on the principle of subjection to the orderly-expressed will of the majority, "only in civil things," one of the earliest laws being that no man shall be molested for his conscience. Bancroft, in his History of the United States, rhetorically says of Roger Williams:

> "He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law."

It is certain that Roger Williams and his colony advocated and practically exemplified the principle of full religious freedom, and that liberty soon became a sacred principle among

the Independents of England. The right of private judgment and the fact of individual responsibility to God are indeed the Scriptural basis of Protestantism itself as well as of civil and religious liberty. Menno and others in the 16th century protested against the interference of the civil power with the rights of conscience. John Robinson, the minister of the Pilgrims who settled Plymouth, solemnly charged them in his parting advice "to follow him no further than he followed Christ," and to be ready to receive anything which God might reveal to them by any other instrument of his; because "he was very confident the Lord had more light and truth yet to break forth out of his Holy Word." He had already said in 1610 in his "Justification of Separation from the Church of England":

"We may not stint or circumscribe either our knowledge, or faith, or obedience, within straiter bounds than the whole revealed will of God, in the knowledge and obedience whereof we must daily increase and edify ourselves; much less must we suffer ourselves to be stripped of any liberty which Christ our Lord hath purchased for us, and given us to use for our good (Gal. 5 : 1)."

Still more clearly and in the same century spoke Robert Barclay, a Scottish Quaker, and an associate of William Penn (the founder of Pennsylvania) and of George Fox:

"Since God hath assumed to himself the power and dominion of the conscience, who alone can rightly instruct and govern it, therefore it is not lawful for any whosoever, by virtue of any authority or principality they boast in the government of this world, to force the consciences of others; and therefore all killing, banishing, fining, imprisoning, and other such things which are inflicted upon men for the alone exercise of their conscience or difference in worship or opinion, proceedeth from the spirit of Cain the murderer, and is contrary to the truth; *providing always* that no man, under the pretense of conscience, prejudice his neighbor in his life or estate, or do any thing destructive to or inconsistent with human society; in which case the *law* is for the transgressor, and justice is to be administered upon all without respect of persons."

It was in the Protestant colonies of New England, New Jersey, Pennsylvania, &c., rather than in Roman Catholic Maryland, that the first seeds of American liberty, both civil and religious, were planted.

But in order to determine the relation of the Roman Catholic church and system to liberty, it is needful to inquire into the position and course, not so much of individual Roman Catholics in this and other countries, as of the authorities and leaders of the Church, or of the Church itself as an organized body acting through these.

The encyclical letter of pope Gregory XVI. in 1844, in which he condemned not only the Christian Alliance, but also the religious liberty or liberty of conscience which it sought to promote, is given in Chapter IV. The present pope, Pius IX., says in his encyclical of Dec. 8, 1864:

"... As you are well aware, venerable brethren, there are a great number of men in the present day who, applying to civil society the impious and absurd principle of naturalism, as it is called, dare to teach 'that the perfect right of public society and civil progress absolutely require a condition of human society constituted and governed without regard to all considerations of religion, as if it had no existence, or at least without making any distinction between true religion and heresy.' And, contrary to the teachings of the Holy Scriptures, of the Church, and of the Fathers, they do not hesitate to affirm 'that the best condition of society is that in which the power of the laity is not compelled to inflict the penalties of law upon violators of the Catholic religion unless required by considerations of public safety.' Actuated by an idea of social government so absolutely false, they do not hesitate further to propagate this erroneous opinion, very hurtful to the safety of the Catholic church and of souls, and termed '*delirium*' by our predecessor, Gregory XVI., of excellent memory, viz:—'Liberty of conscience and of worship is the right of every man—a right which ought to be proclaimed and established by law in every well-constituted State: and that citizens are entitled to make known and declare, with a liberty which neither the ecclesiastical nor the civil authority can limit, their convictions, of whatever kind, either by word of mouth, or through the press, or by other means. But in making these

rash assertions they do not reflect, they do not consider that they preach the liberty of perdition. . . . "

Among the "principal errors of our time" mentioned in the appended *Syllabus* as previously condemned by Pius IX., are:

"55. The Church must be separated from the State and the State from the Church.—(Alloc. '*Acerbissimum*,' Sept. 27, 1862.)"

"77. In the present day it is no longer necessary that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.—(Alloc. *Nemo vestrum*, July 26, 1855.)"

"80. The Roman Pontiff can and ought to reconcile himself to and agree with progress, liberalism, and modern civilization.—(Alloc. *Jamdudum cernimus*, March 18, 1861.)"

The "Nicaragua Gazette" of January 1, 1870, published the following letter from Cardinal Antonelli (see Chap. V.) to the bishop of Nicaragua in Central America:

"We have lately been informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme in which are enunciated 'freedom of education' and of worship. Both these principles are not only contrary to the laws of God and of the Church, but are in contradiction with the concordat established between the Holy See and that republic. Although we doubt not that your most illustrious and reverend lordship will do all in your power against maxims so destructive to the Church and to society, still we deem it by no means superfluous to stimulate your well-known zeal to see that the clergy, and above all the curates,[1] do their duty. G. Cardinal ANTONELLI."

Rev. Dr. Wylie of Edinburgh, in his "Awakening of Italy," published in 1866, cites the catechisms of Father Giovanni Perrone, professor of theology in the Roman College, "and by common consent Rome's first living theologian." These catechisms have been circulated "in scores of thousands, not in Italy only, but in France, in Spain, and in Germany." In his Catechism on Protestantism, Perrone maintains that its first

[1] On the duties of the curates or priests having the charge of souls, see Chs. VII, XVII., XVIII., &c.

propagators "deserved the gallows," and that it is "horrible in theory, immoral in practice; it is an outrage on God and man; it is destructive to society, and at war with good sense and decency." In his Catechism on the Catholic Church, Perrone teaches that "heresy, being a crime against the state, ought to be proceeded against by the civil power and the Inquisition." He adds, that "in countries where heretics are the majority, this method need not be taken."

Said "The Catholic World" of January, 1870:

"... My right of conscience is the law for the state, and prohibits it from enacting anything that violates it. My conscience is my church, the Catholic Church; and any restriction of her freedom, or any act in violation of her rights, violates or abridges my right or freedom of conscience, which, where equal rights are recognized, the state has no right to do in my case any more than in that of any other. . . The state is just as much bound to respect, protect, and defend the Catholic Church in her faith, her constitution, her discipline and her worship, as if she were the only religious body in the nation.[1] Other religious bodies exist and have, not before God, but before civil society, equal rights with her; and if the state can do nothing to violate their rights of conscience, it can do nothing to violate hers, as it in fact does in its legislation in regard to marriage and divorce, both here and in nearly all European states and empires. It cannot violate the Catholic conscience in order to conform to the Protestant conscience. . . ."

"The Catholic World" of April, 1870, also said:

"The Church is instituted, as every Catholic who understands his religion believes, to guard and defend the rights of God on earth against any and every enemy, at all times and in all places. She therefore does not and cannot accept, or in any degree favor, liberty in the Protestant sense of liberty. . . .

"The Catholic World" said also in July, 1870:

[1]The argument here seems to be, that all the legislation of the state, all the civil and religious rights of others, and even the public safety must bow to the supremacy of the Roman Catholic church; that the Roman Catholic church is unquestionably and infallibly right; and that every thing which conflicts with the decision of pope or ecumenical council violates the Catholic's right of conscience, and must be abolished or annihilated.

" . . . The Catholic Church is the medium and channel through which the will of God is expressed. . . . While the state has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church. . . . . Government and legislation informed, directed, and guided by Catholic justice is the most humane, benignant, equal, just, merciful, and forbearing of any that can possibly exist, and the temporal government of the head of the Church is to-day the best in the world.[1] . . The Constitution and Declaration of Independence guarantee life, liberty, and the pursuit of happiness. The Catholic values his life that he may devote it to the service of the church, and if required, offer it for her safety and honor ; liberty, to be and remain Catholic, enjoy freedom in the exercise of his religion, and transmit this priceless inheritance unimpaired to his descendants ; the pursuit of happiness, that he may attain the happiness of heaven ! . . The constitution and government of the United States have the approval of the holy see. The Catholic is satisfied with the laws of his country, and only dissatisfied with local legislation, which contravenes the implied pledges of the constitution and the common law, based upon the canon law. . . . Freedom in religion entitles him to protection against open and secret attacks upon what he holds most dear, under the guise of state education, and which are invariably made in every system of uncatholic or infidel education. . . . "

The 4 following extracts from Roman Catholic periodicals, harmonizing with what has preceded, are taken from " The American and Foreign Christian Union " for March and September, 1852, and August, 1854, where they are doubtless correctly quoted from the originals. The first is from a Roman Catholic newspaper in England quoted the " Rambler," and fully endorsed by the " Freeman's Journal " of New York under date of June 26, 1852:

" Religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts —ought to be banished from the domain of religion. . . . No man has a

[1] This was written before the Italian occupation of Rome (see Chapters I. and III.).

right to choose his religion. . . . Catholicism is the most intolerant of creeds. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that 2 and 2 do not make 4, as this theory of religious liberty. Its impiety is only equaled by its absurdity."

"The Shepherd of the Valley," published at St. Louis, Mo., up to 1854, said, Nov. 23, 1851:

"The Church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe."

The same newspaper said also:

". . . . The civil power has its limits; it may overstep them; for it is not infallible, like the Church; when it does so, obedience at once ceases to be a duty. The question of the justice or injustice of a civil enactment, is one, however, which the individual is not competent to decide; the fact of the necessity of a tribunal capable of determining a point like this, is presumptive evidence in favor of the claims of the Church; and the fact that the Church is such a tribunal, is a sufficient answer to all those who declaim against her as an enemy of the rights of man. Civil liberty cannot exist without the Church.[1] Where she is not recognized, anarchy or despotism must of necessity prevail, Grant that no tribunal exists capable of pronouncing when the State transcends its powers, when man is freed from the obligation of obedience, and when it becomes sinful to obey, and you either establish despotism by asserting that every state enactment must of necessity be obeyed, or destroy government altogether, and introduce universal disorder, by applying to practical life that most absurd of all doctrines, the doctrine of the right of private judgment!. . . . "

Brownson's Quarterly Review for October, 1852, had these words:

1 It seems to follow from this, that Protestants do not know what civil liberty is, and cannot possess it without coming under the benevolent control of the Roman Catholic church, like the Waldenses in 1655, &c. See Chapters XII., XXII., and XXIII.

"....All the rights the sects have or can have are derived from the State, and rest on expediency. As they have in their character of sects, hostile to the true religion, no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty if the State refuses to grant them any rights at all.....

"The sorriest sight to us is a Catholic throwing up his cap and shouting, 'All hail, Democracy.' ..."

The New York Tablet, as quoted in the "Christian World" of July, 1867, has this view of religious liberty:

"...No self-appointed missionaries of self-created societies have any rights against the national religion of any country, and no claim even to toleration. The Catholic missionary has the right to freedom because he goes clothed with the authority of God, and because he he is sent by authority that has from God the right to send him. To refuse to hear him is to refuse to hear God, and to close a Catholic church is to shut up the house of God. The Catholic missionary is sent by the church that has authority from God to send him; the Protestant missionary is sent by nobody, and can oblige nobody in the name of God or religion to hear him. Our Protestant friends should bear this in mind. They have as Protestants no authority in religion, and count for nothing in the church of God.... They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or Pagan, closes their mouths and their places of holding forth...."

While the pope continued to be the temporal ruler of Rome (see Chapter III.), the Roman people had not religious liberty, in our sense of the phrase; and Protestant worship in public was not permitted within the walls of Rome, except in the house of a minister accredited to the pope by a foreign government and as sheltered by the flag of his country.* An Ameri-

* The British chapel has been for years just outside the People's gate (=*Porta del Popolo*) at the N. extremity of the city; and the Protestant cemetery is on the opposite side, near the gate of St. Paul. An American Protestant service, which was commenced in Dec., 1849, in the house of Rev. G. H. Hastings for the ac-

can Protestant who had been for some time traveling in Italy, wrote thus from Rome, Aug. 13, 1850,† to Rev. Robert Baird, D. D.:

". . . . A man who intends to write the truth about Roman affairs, must hold himself ready to be sent out of the country. . . . The government resorts to every possible manœuvre to compel attendance upon mass, and especially upon the few occasions of preaching. Every *employé* of the government is obliged to sign a promise of regular attendance at church, and every man who does not wish to embroil himself with the police, have his house searched, and be arrested upon suspicions secretly lodged against him, must make some show of fidelity to the established religion. . . . Could you pass a month here at Rome, where every family is mourning for some member in prison or exile, and witness the terrors of Popery, backed up by French tyranny, and see how the priests lord it over the land, your heart would bleed for the poor Italians, and you would find all language too feeble to express your detestation of the baptized Paganism which here crushes men's souls to the earth. . . . "

W. J. Stillman, Esq., late U. S. consul at Rome, writes to the N. Y. Tribune of Jan. 9, 1871, respecting the Roman government from 1861 to 1865:

". . . . I know that spies were placed at the doors of the places of Protestant worship, to see if any Romans went in, and that one friend of mine, a surgeon in the French hospital, was arrested for having waited on his wife (an English woman), and carried at night to the prison of the Holy Office (the euphonic for the Inquisition), where he was menaced with severe punishment if he not only did not abstain from courtesies to Protestantism but compel his wife to leave the Anglican communion and enter the Roman, and he finally escaped from them by an appeal to French protection as an *employé*.

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commodation of Americans visiting Rome, was twice closed by the government, and then the American chapel was fitted up in the house of Hon. Lewis Cass, Jr., *Chargé d' Affaires* of the U. S., in 1851, "the first Protestant chapel ever sanctioned by the Papal government in the city of Rome," though there was also a Protestant chapel at the the Prussian ambassador's without any governmental sanction. The American chapel was closed by the pope about 15 years after its establishment in Rome; and its services were afterwards conducted outside of the walls.

† This was after the return of the pope from Gaëta (see Chap. III.)

"The brother of one of my most intimate friends was arrested in his bed at night, carried off by officers of the Holy Office, and never heard of again, until years after, when a released prisoner came to tell the survivor that his brother had died in the prison with him, and was buried in the earth of the dungeon.

"Another of my friends, Castellani, the jeweler, was under so severe police surveillance that for several years he had not dared to walk in the street with any of his friends, and when his father died, the body was taken possession of by the police at the door of the house, the coffin surrounded by a detachment of officials, carried to the church, and the next day buried, all tokens of respect to the deceased being forbidden, and all participation in the services by his friends. He and his sons were Liberals in opinion.

"The system of terrorism was such that liberal Romans dared meet only in public, and never permitted a stranger to approach them in conversation. I never dared enter the house of a Roman friend for fear of bringing on him a domiciliary visit. . . .

"I can conceive no system of torture worse than this terrible espionage, under which every patriotic Roman lay fearful of his own breath—one scarcely daring to speak to another, except in tropes and innuendoes. They suffered the penalty of crime for the *wish* merely to be free. Had it not been for the system of counter-espionage kept up by the Roman Committee on the Government, no Liberal could have lived in Rome. When suspected, they generally had warning by their own spies. . . .

"The Roman government of my time was the embodiment of the spirit of the Papacy of the Middle Ages. It had its rod over its subjects, as it always has done. If the world made progress outside its walls, it was strong enough to repress mercilessly all evidence of it within. . . ."

At Ancona, in the Papal States, a proclamation was issued June 24, 1843, prohibiting Jews from employing Christian nurses or Christian servants, from owning or renting real estate out of a Jewish quarter, from eating or sleeping out of the Jewish quarter of a city, or living in a city destitute of a Jewish quarter, from frequenting Christian houses, from traveling about in the State without a license, from dealing in holy furniture or any books or having prohibited books, &c., the

penalties being fine and imprisonment. This proclamation was issued to enforce previous laws, which specified as penalties whipping and other corporal punishments.

The "Mortara case" occupied much attention in Europe a few years ago. Edgaro Mortara, about 7 years old, the son of a Jew at Bologna, then in the Pontifical States, was in 1858 forcibly taken from his parents and placed in a Catholic school at Rome, where he subsequently became a monk in one of the principal convents, and was known as Don Pio Mortara. The ground on which he was taken from his parents was his alleged baptism, where an infant and dangerously sick, by a servant-girl living in the family, and the consequent obligation of the Church, into which he was thus introduced, to see that he was placed under Christian influences. Notwithstanding the evidence presented by the Jews that the servant was of disreputable character and told the story of the child's illness and baptism out of malice to the parents, and that the family-physician and others directly contradicted her story, the pope retained the child and confirmed him, and threatened the Jews with severe penalties if they made any more ado about the matter.

The condition of things in Italy down to a very recent period is thus described by Rev. Wm. Clark, a Protestant minister who has resided in that country since 1863:

"A few years ago the vast weight of the Papal power bore down, with its oppressing and deadening influence, upon all this beautiful land. Not a Bible could be sold, not a voice could be heard preaching Christ, on any part of the Italian soil; the punishment for such an offense was imprisonment or death. The few friends of the Redeemer, sometimes in caves, sometimes in the woods, were accustomed, with fear and trembling, to meet together to pray."

In 1848 the king of Sardinia (Charles Albert, father of Victor Emanuel II., the present king) promulgated a liberal constitution for his kingdom. But in Tuscany, the laws against religious liberty became more stringent after 1848. Thus in

the spring of 1851 Count Piero Guicciardini and 5 others were arrested, imprisoned and afterwards banished—some for a year, others for six months—for the offense of possessing and reading the New Testament, John xv. being the portion they were reading when the armed police broke in upon their little meeting. The next winter Francesco Madiai and his wife Rosa were arrested for reading and teaching the Bible in their own household ; they were confined in a loathsome prison for many months; and in June, 1852, they were, by a vote of 3 judges against 2, condemned—the husband to 56 months' imprisonment at hard labor at Volterra, the wife to 45 months' imprisoment at hard labor at Lucca, 50 miles from her husband. These cases, especially that of the Madiai, excited great interest in Europe and America ; personal appeals to the Grand Duke of Tuscany were made by men of high character from Great Britain, Holland, France, Germany, and Switzerland ; large meetings were held in New York and other cities to promote the cause of religious liberty and to request the President of the United States (Mr. Fillmore) to exert his influence in behalf of these people ; a letter was sent by Mr. Everett, then Secretary of State, asking as a favor to the President that Francesco and Rosa Madiai might be liberated and permitted to come, if so disposed, to this country ; and they were released from prison in 1853. But the cases of Count Guicciardini and the Madiai were not alone. In 1857 the American and Foreign Christian Union reported thus:

"Since 1849, *thirty-three* persons have been imprisoned or exiled, and *above a hundred others* have been harassed by the police, for little else than reading the Bible."

Free institutions have been extended over Italy, as one part of it after another has come under the sceptre of Victor Emanuel (see Chs. I. and III.) ; but Victor Emanuel and all who have been concerned in the extension of free institutions in Italy have been strenuously opposed and (in Nov., 1870) anathematized by the Holy See.

Restrictions upon religious liberty long existed in France (see Chap. XII.); and while the principle of religious liberty was established by the constitutions of 1789, 1814, 1830, and 1852, the right was often practically denied under the laws (some of them in March, 1852) requiring special licenses for holding meetings, &c. *L'Univers Religieux* [=the Religious Universe], a Roman Catholic newspaper of Paris, said in 1853:

"France is a Catholic country; the dissenters go for nothing. France ought to be governed according to the Catholic rule; the laws must be Catholic."

Spain has been for ages one of the most intolerant of all European countries (see Chap. XI.), though 5 times within 60 years (1812–14, 1820–23, 1837–43, 1854–56, 1868 till now) it has had a liberal constitution. Isabella II. (born 1830; queen 1833–68) was a devoted Roman Catholic, and, though known to be a drunkard and universally believed to be an adulteress, she received the golden rose from pope Pius IX. in the spring of 1868, as his "best-beloved daughter in Jesus Christ." One of her subjects, Manuel Matamoros, a young man of 23, was converted at Gibraltar in 1857 by the blessing of God upon a Protestant service which he attended, and a copy of the New Testament which was there presented to him; and he then went to telling his countrymen of Christ and his full salvation and exhorting them to believe and be saved. He labored successfully in Malaga, Seville, Granada, Jaen, and Barcelona, winning numbers to Christ, including his mother and other relatives in Malaga; but on the 7th Oct., 1860, he was arrested and imprisoned at Barcelona, a letter to him having been found on the person of Jose Alhama at Granada, suggesting the propriety of a petition to the Cortes for freedom of worship. About this time between 40 and 50 persons were also arrested at Seville, Granada, &c., for meeting to read the Bible and worship God. A few days after the arrest of Matamoros, the authorities came to the prison, and the judge demanded of him, "Do you profess the Catholic, Apostolic, Roman religion?" Matamoros answered:

"My religion is that of Jesus Christ; my rule of faith is the word of God, or the Holy Bible, without one word more or less: such is the basis of my belief. . . The Catholic, Apostolic, Roman church not being based on these principles, I do not believe in her dogmas, and still less do I obey her in her practices."

To the question of the judge, "Are you aware what you are saying?" he answers plainly and boldly:

"Yes, sir, and I will not retract: I have put my hand to the plow, and I will not withdraw it."

His reply astonished the members of the tribunal, who had not heard the like for many years. But he languished in prison till 1863 before he was brought to trial. Then, all attempts to fasten upon him and his companions any political offense having utterly failed, he was sentenced for his heresy to 11 years' hard labor in the galleys. Most of his companions had been released after a long imprisonment, but Alhama and a few others were likewise condemned to the galleys. But this was not the end of the matter. Europe was roused in sympathy with the sufferers and in condemnation of the outrage on freedom. The ambassadors of Prussia, France, and other nations were charged to use their good offices for the relief of the victims of oppression. Special committees of influential men were sent simultaneously from each nation to plead their cause at Madrid, and the Evangelical Alliance besought all Christians to pray for God's blessing on these efforts. Jews and liberal Catholics united with Protestants in petitions to the queen. 30,000 French ladies begged her not thus to disgrace the Christian name in the 19th century. The press of England, France, Belgium, Switzerland, and Germany teemed with denunciations of Isabella's intolerance. Public opinion was everywhere arrayed against her. Before the deputies were presented at Madrid in 1863, we are told that the sentence was commuted to banishment from Spain. But the health of Matamoros was broken down by his sufferings, and he died a Christian's death at Lausanne in Switzerland, July

31, 1866. The legal penalty of professing any other than the Roman Catholic religion continued to be death till the revolution of 1868 broke out and Isabella was banished from the country. Then religious as well as civil liberty was established in Spain, though the pope forbade the Spanish bishops to take oath under the new constitution, and the Roman Catholic priesthood has vigorously opposed the liberal changes in the government and laws. The first public Protestant religious service in Madrid was held January 24, 1869.

Portugal has likewise been exclusively and intolerantly Roman Catholic (see Chs. X.–XII.). By a royal decree of Dec. 10, 1852, whoever offends in respect to the Roman Catholic religion (by other public worship, or by any public word or act in opposition to it) must be imprisoned from 1 to 3 years and heavily fined, and any Portuguese thus offending must lose all political rights, including honors and the right to teach or to be a witness, executor, guardian, or member of any family council; but it was reported in 1870 that the baptism of a Protestant child had recently been permitted for the first time, and that the Protestant chapel at Oporto, closed for some time on account of the prosecution of the pastor, had been reopened.

Austria has been some of the time the leading Catholic power of Europe, and under its absolute despotism freedom has been everywhere repressed. In 1855, a *concordat* (= agreement) between pope Pius IX. and the Austrian emperor was made, by which all the decrees and ordinances of the pope were made binding in Austria, without needing any previous sanction by the government; and the Roman Catholic bishops were empowered to exercise full control over the public schools, to prohibit all books judged by them to be injurious to the interests of morality or of the church, to punish Roman Catholic clergymen and laymen for violating the ordinances of the church, and to require the assistance of the secular authority for the infliction of these punishments. For a time the people of Austria groaned under this concordat, and Austrian despotism became a synonym for the most intolerable oppression;

but within the last 10 years a great change has taken place, especially since the Austrians were defeated by the Prussians at the battle of Sadowa in 1866. In spite of the utmost efforts of the Roman Catholic bishops and priests the concordat was abrogated in 1867; and the chain of despotism has now been broken completely. The passport-system has been abolished; the validity of civil marriage has been affirmed; the liberty of the press and of worship and of education and of burial in cemeteries has been conceded; Bibles and religious literature may be circulated without restraint; and the whole Austrian empire has been waked up by its newly-acquired freedom to unwonted activity and enterprise and prosperity. The pope issued his allocution June 22, 1868, condemning "those abominable laws sanctioned by the Austrian government," which establish "free liberty for all opinions, liberty of the press," &c.—"laws which are in flagrant contradiction with the doctrines of the Catholic religion, with our power," &c., and saying expressly: "In virtue of this same authority which appertains to us, we declare those decrees null and powerless in themselves and in their effect both as regards the present and the future."

Said Castelar the eloquent liberal orator in the Spanish Cortes of 1869,

"There is not a single progressive principle which has not been cursed by the Catholic church. This is true of England and Germany, as well as of Catholic countries. The church cursed the French revolution, the Belgian constitution, and the Italian independence; nevertheless, all these principles have unrolled themselves in spite of it. Not a constitution has been born, not a single progress made, not a solitary reform effected, which has not been under the terrible anathemas of the Church."

Turn now to the New World, and look at the state of things in New Granada. Settled by Spaniards, and long subject to Spain, its institutions were of course like those of the mother country. The Inquisition, especially at Carthagena (see Chap. XI.), was a formidable antagonist to all freedom. But in

1810 New Granada threw off the Spanish yoke and became independent. Subsequently it became a part of the republic of Colombia; but in 1832 New Granada became again an independent republic by itself. Its laws passed in 1851, expelling the Jesuits, protecting monks and nuns who abandoned a monastic life, giving the appointment of parish priests and the regulation of their salaries to the people of each parish, abolishing the ecclesiastical court, and curtailing ecclesiastical revenues, and its new constitution establishing freedom in education and religion, called forth an allocution from Pope Pius IX., Sept. 27, 1852, in which he set forth the grievances of the Roman Catholic church in that republic, and did "censure, condemn, and declare utterly null and void all the aforesaid decrees," and admonished "all those by whose instrumentality and orders they were put forth, that they seriously consider the penalties and censures which have been constituted by the apostolical constitutions and the sacred canons of councils against those who violate and profane sacred persons and things and the ecclesiastical power, and who usurp the rights of this apostolic See." But, in spite of the open opposition of the pope and the Jesuits and a portion of the Roman Catholic priesthood and others, the union of church and state was terminated, and civil and religious liberty was established in that country (now called the United States of Colombia) as in our own.

Everywhere in South America the influence of the Roman Catholic church has been in opposition to civil and religious liberty; and, though Colombia has taken more advanced ground in respect to liberty than has been taken either by her sister republics or by the empire of Brazil, still in most South American countries toleration of other religions has been secured. The new constitution of Peru, however, which was proclaimed in 1867, allowed the exercise of worship to the Roman Catholic religion only. The concordat between the republic of Ecuador and the Pope, which was concluded in 1863, established Roman Catholicism as the religion of the state; prohibited the practice of any other mode of worship; confiscated every book forbid-

den by a bishop; pledged to the bishops the aid of the government in putting down every one who might attempt to lead the faithful into the paths of error; exempted ecclesiastics from being tried for offenses, except before an ecclesiastical court; and provided that no criminal could be seized in a church or a cloister without the express consent of the church-authorities. In South America, as elsewhere, ignorance (see Chap. XXV.) is the mother of superstition and bigotry, and the bosom friend of oppression and tyranny. The Bible-burnings in Chili and Brazil are specimens of the intolerance which hates and destroys whatever interferes with the undivided and absolute sway of the Roman Catholic church (see Chap. XIII.).

Mexico was, like the other Spanish colonies in America, exclusively and intolerantly Roman Catholic for 300 years. The church had the first place in wealth and power; and the Inquisition kept an ignorant and superstitious people in complete subservience to the Roman Catholic hierarchy. Said the abbé Domenech (historian of Maximilian's expedition) in 1867;

"Mexico, under Spanish rule, was eminently a monastic state. Not only three-fifths of the cities were occupied with convents and churches, but there were convents which occupied a large part of the city."

In 1821 Mexico became independent of Spain; but a long and terrible struggle ensued between the progressive or "liberal" party on one side and the "conservative" or monarchical or church party on the other. The former, throwing off an oppressive despotism and contending at first only for civil liberty and progress, became gradually more enlightened and were thus led to adopt religious liberty as a fundamental principle. The Roman Catholic priesthood on the other hand united with the rich aristocrats who favored a monarchy, and they together opposed all enlightenment of the masses, and all increase of popular liberty. In 1833, under the presidency of Gen. Santa Anna, the Mexican Congress abrogated the pope's supremacy over the Mexican church, suppressed the convents, and abolished the compulsory payment of tithes to the priests. Insurrec-

tions, revolutions, and wars now followed one another in quick succession. In 1856, under the presidency of Comonfort, decrees were issued confiscating the immense property of the Roman Catholic church not used for worship, and forbidding its clergy to hold real estate. In 1857 the Mexican Congress promulgated a new liberal constitution, modeled after that of our own country, and establishing as fundamental rights freedom of the body and of the soul, of opinion and worship, of education and the press. Various laws for reform followed, and were opposed by excommunications of the liberals and by civil war. Comonfort resigned; Gen. Zuloaga was made president by the conservatives, though the constitution provided that the chief justice of the supreme court (who was Benito Juarez, a liberal) should succeed to the vacant presidency. Zuloaga defeated Juarez, and was in turn deposed by Gen. Robles, who attempted in vain to unite the two parties. Gen. Miramon then became chief of the conservatives, but was compelled to flee from the country in 1860 with the archbishop of Mexico, bishops, and other leaders of his party. Miramon had previously been for a time master of the city of Mexico, and, in order to obtain a loan of $200,000, had issued bonds to the amount of $15,000,000, which were largely held in France, and thus became the occasion of French intervention, ostensibly to secure the payment of them, but really to aid the Church party in establishing a monarchy and regaining what they had lost. Maximilian Joseph, archduke of Austria, having been proclaimed emperor by the Church party with the archbishop of Mexico at their head, accepted the position and went to Mexico, where after a four years' struggle his French and Mexican supporters were defeated. Maximilian was executed June 19, 1867; Juarez and the liberals were successful; and civil and religious liberty appear now to be firmly established. Protestantism and the Bible are reputed to be firmly rooted in Northern Mexico, and more than 50 evangelical "congregations" exist in the capital and the region around it.

The great island of Cuba, which lies so near to our own

shores, has been like Spain itself in religion and in intolerance, with the additional disadvantage of having $\frac{1}{3}$ of its population in a state of personal slavery. The following authentic story is illustrative and suggestive. A few years ago the wife of an American Protestant died at a plantation in Matanzas: her bereaved husband, loth to commit the precious remains, like those of a dog, to the festering mass of corruption in the burying-ground, and finding that the charges by the bishop and other officials for the removal of the remains out of the country would amount to $1500 or $2000, and even more, if more could be forced from him, determined to run the risk of taking it away without authority. The penalty for this was a fine of $5000 and imprisonment for 5 years at the option of the Church; moreover, if the remains were found in any vessel, that vessel might be confiscated by sentence of the ecclesiastical court. The penalty for burying anywhere, except in the disgusting burying-ground, was a fine of $2000. The husband, however, proceeded to fulfill his wife's dying request not to bury her there. He obtained a metallic coffin, put it in a box, nailed it up himself, and with the help of some negroes whom he bribed, hid it in a grave privately dug in a thicket. About 6 weeks after her death, he succeeded in finding an old acquaintance, who was willing to take the box, if it was put on board his vessel and his owners were guaranteed against loss. On a dark and stormy night, therefore, the husband and 2 hired boatmen took their precious freight in a row-boat about midnight; passed down the river and bay through the surf and the heavy sea, without being observed from the forts or the guard-boat; and, when it was almost daylight, reached the vessel, where the box was soon placed under the hatches. The bereaved husband made his way back to the plantation; and when the storm ceased, 3 days afterward, the vessel sailed. But the church-authorities had heard of the metallic coffin, and sought earnestly, though in vain, to discover the use made of it. After waiting another week, the mourner, who had thus far been mercifully preserved, took passage with his little daughter for his own land of liberty, saying, as he

left the beautiful island where intolerance reigned, "How hideous is tyranny under the garb of false religion!"

In Canada the Roman Catholic hierarchy have excommunicated legislators who dared to vote in opposition to their demands (see Chs. XVIII. & XXIII.); they have threatened to excommunicate the members of the Montreal Institute, if they did not exclude from their library every volume objectionable to the priests and from their news-room every anti-clerical newspaper; and when about the beginning of 1870 one of the members named Guibord died, the priests refused him burial except in a lot set apart for suicides and heretics. Colporteurs, engaged in circulating Bibles and religious books and tracts, have often been lawlessly beaten by Roman Catholics; an Irish Catholic mob attacked and broke up a public meeting in Quebec in 1853, while Gavazzi was lecturing on Romanism; and the same thing was unsuccessfully attempted at Montreal two nights afterward, but defeated by the police and military who killed 10 or 12 assailants and others.

Like opposition to civil and religious liberty has been manifested in our own country. An orderly open-air religious meeting, held for several Sunday afternoons in Tompkins square, New York, under the auspices of the N. Y. Young Men's Christian Association in 1868, was stopped through Roman Catholic influence by order of the acting president of the Common Council, the order being afterwards countermanded by Mayor (now Governor) Hoffman, and the countermand revoked the next day. Protestant lecturers on the confessional and other Roman Catholic peculiarities have frequently been interrupted, insulted, and maltreated by Roman Catholics. Miss Edith O'Gorman, the escaped nun (see Chap. VIII.), lectured in the Methodist church at Madison, N. J., on the evenings of April 14 and 15, 1869, on "Convent Life" and the "Romish Priesthood." The first lecture was frequently interrupted and otherwise disturbed by Roman Catholics; the second lecture was disturbed by a noisy mob outside, and was followed by a rush of the mob at her with yells and abusive language and a

pistol-shot, which, however, missed its aim, the ball passing over her head. The mob afterwards surrounded the house where she was, threw stones, used abusive language, and did not disperse till midnight; but she was protected by a strong guard of citizens, with some constables and nearly all the students of the Drew (Methodist) Theological Seminary. Says Miss O'Gorman in her book:

"... The responsible heads of the Roman Catholic church made every effort to free the rioters, and the result was that through Catholic influence the would-be assassin was not convicted, though there were witnesses who could swear to his identity, and when the witnesses were called, the Grand Jury refused to hear them, and the rioters were set free without even a fine or reprimand. ..."

But the Roman Catholics of Madison and its neighborhood are not the only offenders against order and liberty. Interruptions and rumors of intended assault and of assassination have attended Miss O'Gorman's lecturing elsewhere; though Rev. I. T. Hecker and other Roman Catholics may lecture freely without any disturbance from Protestants. Rev. Mr. White of Jacksonville, Ill., it is reported, attempted to lecture at Columbus, O., in February, 1870, on the "Secrets of the Confessional," when an Irish mob assaulted him with brickbats, and the police rescued him with difficulty.

Protestants charge these and other similar infringements of liberty, which are certainly discountenanced by many respectable Roman Catholics, upon the Roman Catholic system. This system in their view is unchangeably opposed to both civil and religious liberty; and the liberal principles and practice of many sincere Roman Catholics do not disprove this opposition. The principles of the Roman Catholic church are intolerant, and do not change. Said Rev. Leonard Bacon, D. D., at the anniversary of the American and Foreign Christian Union in 1853:

"... That Church of Rome is founded on a rock indeed, not that

on which Christ has founded his Church; but the rock on which that Church is founded is the denial of religious liberty. I will tell you where you will find the true exponent of Romanism. Wherever you can get a mob of Irishmen to break up a Sunday-school and assail the children in the streets, there is the infallible, the immutable doctrine of the Church of Rome, the application of physical force as pertaining to religion. Dr. Kalley had an opportunity to see it in the island of Madeira [see Ch. XII.]. There not only the Church but the government was Catholic, and the people were 'Catholic,' and even the power of the British government, of which he was a subject, could not have protected him, but for his concealment. That is the immutability of the Church of Rome, and it is in relation to this very point that we are to maintain our conflict in this country. . . . "

The Protestant may present his argument in respect to the subject of the present chapter thus: The Roman Catholic church is organized as an absolute and self-perpetuating monarchy (see Chapter II.); the pope, who is declared to be the supreme and infallible head of the church, is chosen by the cardinals, whom his predecessors have appointed, according to their own will and from their own number (see Chs. III. and V.); every bishop of the church throughout the world is appointed by the pope with or against the advice of other bishops, and takes an oath of obedience to the pope, and every priest is dependent on his bishop for place and support, and is pledged to obey the bishop (see Chs. VII. and XXI.); the religious orders and congregations are so many trained and disciplined subordinates, solemnly bound to obey the pope and the hierarchy under him (see Chap. VIII.); the right of private judgment is abjured by all these and condemned by the church (see Chap. XXII.); through confession and penance and absolution and excommunication and indulgence the priests, and through them their supreme head, have access to every Roman Catholic heart and control over every Roman Catholic conscience (see Chs. XVII.–XIX.); persecution and the inquisition have been used to enforce their decrees, and may be so used again, if it seem best to the pope and those whose

advice he asks or takes (see Chs. XI. and XII.) ; the declared sentiments of the pope and of the leaders of opinion in the Roman Catholic church, as given in this chapter, are unfavorable to Protestant notions of civil and religious liberty ; and, whatever individual Roman Catholics have done or may do for the defense or promotion of such liberty, it is still a fact that the tendency of the Roman Catholic system, the authority of those who wield the power in and by the church, and the actual influence of the church as an organized whole, have been decidedly and positively favorable to despotism in church and state, and unfavorable to freedom.

CHAPTER XXVIII.

POLITICAL AND SOCIAL POWER OF THE ROMAN CATHOLIC CHURCH.

THE simple fact that the adherents of the Roman Catholic church in this and other countries are so numerous, gives to that church great power in the world. Wherever Roman Catholics are increasing both in number and efficiency, there, of course, the power of that church is increasing; wherever they are increasing in number only, provided there is no decrease in the amount of zeal and activity, they may also be gaining in real power.

That a large part of the population of the United States consists of Roman Catholics, admits of no doubt. But this number is variously stated.* "The Catholic World" in Dec., 1870, speaks repeatedly of the "6,000,000 or 7,000,000 Catholics of the United States." The returns of population from the various archdioceses (marked "A."), dioceses ("D."), and vicariates apostolic ("V. A."), are given as follows in Sadliers' Catholic Directory for 1870 and 1871:

		1870.	1871.
Baltimore	A.,	—	—
Cincinnati	"	139,000	139,000
New York	"	—	—
New Orleans	"	—	—
Oregon City	"	—	—
San Francisco	"	—	about 116,000
St. Louis	"	—	—

* For statistics of the Roman Catholic bishops and other clergy, see Chapter VII. Since that chapter, however, was put in type, another diocese (Plattsburg, taken from Albany) is reported in the State of New York. The statistics of monks, nuns, &c., are given in Chapter VIII.

		1870.	1871.
Albany	D.,	over 230,000	over 250,000
Alton	"	about 85,000	about 85,000
Boston	"	" 350,000	" 250,000
Springfield	"		—
Brooklyn	"	—	—
Buffalo	"	—	—
Burlington	"	about 34,000	about 34,000
Charleston	"	—	—
Chicago	"	estimated 400,000	—
Cleveland	"	100,000	100,000
Columbus	"	60,000	60,000
Covington	"	about 20,000	about 30,000
Detroit	"	at least 150,000	at least 150,000
Dubuque	"	—	—
Erie	"	about 40,000	about 40,000
Fort Wayne	"	46,000	50,000
Galveston	"	about 15,000 [?]	about 150,000
Grass Valley	"	" 14,000	" 14,000
Green Bay	"	at least 50,000	between 50,000 and 55,000
Harrisburg	"	25,000	25,000
Hartford	"	200,000	200,000
La Crosse	"	—	—
Little Rock	"	about 2,000	about 2,000
Louisville	"	" 100,000	" 100,000
Marquette and Sault St. Marie	D.,	" 22,000	" 20,000
Milwaukee	D.,	" 155,000	—
Mobile	"	" 11,000	about 14,000
Monterey and Los Angeles	D.,	" 30,000	" 30,000
Nashville	D.,	—	—
Natchez	"	—	—
Natchitoches	"	about 24,000	about 24,000
Nesqualy	"	" 10,000	" 8,000
Newark	"	—	—
Philadelphia	"	about 220,000	about 225,000
Pittsburg	"	" 118,000	" 150,000
Portland	"	" 60,000	—
Richmond	"	about 17,000	about 17,000
Rochester	"	—	—
Santa Fé	"	about 103,000	about 103,000
Savannah	"	" 20,000	" 20,000
Scranton	"	—	—
St. Joseph	"	—	—
St. Paul	"	about 85,000	about 85,000
Vincennes	"	between 75,000 and 80,000	between 75,000 and 80,000
Wheeling	"	about 15,000	about 20,000

	1870.	1871.
Wilmington D.,	—	—
Colorado and Utah V. A.,	about 12,000	about 12,500
Florida V. A. (= St. Augustine D.),	—	—
Idaho V. A	—	—
Kansas "	—	—
Nebraska "	—	—
North Carolina V. A.,	about 1,200	about 1,300

The returns from 36 out of 58 archdioceses, dioceses, &c., in the Directory for 1870 foot up 3,040,700; and the returns from 34 out of 59 archdioceses, &c., in the Directory for 1871 foot up 2,654,800. If now we add 715,000 to the returns for 1871 from those of 1870 for the 4 dioceses of Springfield, Chicago, Milwaukee, and Portland, we have 3,369,800 for 38 out of 59 archdioceses, &c.; and if we fill out the other 21 blanks proportionately, we make the number of Roman Catholics in the United States as indicated by these official returns to be about 5,232,000.

In "The Catholic World" for April, 1865, appeared the estimate for 1860 of M. Rameur, originally published in a French periodical (*Le Correspondent*). M. Rameur multiplied the number of Roman Catholic priests by 2,000, and thus obtained as his result a Roman Catholic population in this country of 4,400,000. A similar process would give 8,000,000 now, 1,000,000 or 2,000,000 more than the present estimate of "The Catholic World." New York State was then credited with 800,000; Pennsylvania with 550,000 (4 of its 5 dioceses reported 403,000 in the Catholic Directory for 1870, and 440,000 in that for 1871); Ohio with 400,000 (101,000 more than its 3 dioceses now report); Indiana with 140,000 (10,000 or 15,000 more than its 2 dioceses now report); Kentucky with 150,000 (20,000 more than its 2 dioceses now report). On the other hand Connecticut and Rhode Island were credited then with 100,000, but now with 200,000; Massachusetts then with 160,000, now with 350,000 or more; Maine and New Hampshire then with 52,000, now with 60,000; Vermont then with 30,000, now with 34,000.

"The Catholic World" the next year (1866) published

another estimate from the *Civilta Cattolica* of Rome, making the Roman Catholic population of the United States to be 5,000,000.

"The Catholic World" for January, 1870, rates the number of Roman Catholics in New York City at 400,000.

The following are Protestant estimates of the Roman Catholic population in the United States. Prof. A. J. Schem estimated them in 1868 at 4,500,000, and in 1869 (in the American Year-Book) at 5,000,000. "The New York Observer Year-Book and Almanac" for 1871 also estimates them at 5,000,000. Rev. Hiram Mattison, D.D., who paid much attention to this subject, calculated 1,000 population or 550 adults on an average to each priest, and thus estimated the whole Roman Catholic population of the country in 1868 at 3,248,000, or 1,786,400 adults. "The Christian World" for April, 1871, says:

"After carefully investigating the evidence from Roman Catholic sources of the statistics of American Romanism, we fully accord with the estimate of the best-informed writers, which gives the number of about *four millions* as the full proportion of the Roman Catholic population in the United States."

It is evident that the official and unofficial estimates by Roman Catholics of their population in this country are by no means exact and reliable. They are all given in round numbers, and most of them disclaim any exactness by saying "about" or "over" or "at least" or "between" such and such numbers (see also Chap. VIII.). They include, of course, men, women, and children, as all baptized persons are counted church-members. Some of the Protestant estimates, on the other hand, may be too low. In the utter uncertainty of the case, we may regard the present number of real and nominal Roman Catholics in this country as somewhere between 4 and 6 millions.

The Roman Catholic population has certainly increased rapidly in the United States since we became a nation. They were indeed the first settlers of Maryland (see Chap. XXVII.),

and also of other states (Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Illinois, Indiana, Michigan, California), which have been admitted into the Union since 1800. They had however no bishop till Aug. 15, 1790, when Rev. John Carroll was consecrated the first bishop of Baltimore. The whole number of Roman Catholics then in the United States was estimated by Monsieur E. Rameur (article translated and published in the first number of "The Catholic World," April, 1865) at 30,000, of whom 16,000 were in Maryland, 7,000 or 8,000 in Pennsylvania, 3,000 at Detroit and Vincennes, about 2500 in Southern Illinois, and 1500 in other parts of the country. In 1793, the new see of New Orleans was established; but this was not in the United States till about 10 years later. In 1808, 3 new sees were established; Rev. Luke Concanon (Irish Dominican) was consecrated bishop of New York the same year; and in 1810 Rev. John B. Cheverus (French) was consecrated bishop of Boston, and Rev. Benedict J. Flaget (French) was consecrated bishop of Bardstown, the last see now taking its name from Louisville. At that time there were, according to M. Rameur, 68 priests and about 100,000 Roman Catholics in the United States. M. Rameur's estimates at the dates mentioned may be given and compared thus:

Year.	No. Catholics.	Whole Population.	Part of the whole.
1790,	30,000	3,929,827	1 for every 131
1808,	100,000	6,500,000	1 " " 65
1830,	450,000	12,866,020	1 " " 29
1840,	960,000	17,069,453	1 " " 18
1850,	2,150,000	23,191,876	1 " " 11
1860,	4,400,000	31,429,891	1 " " 7

The whole population of the United States in 1870 being 38,549,534, and the Roman Catholics probably numbering from 4 to 6 millions, they now constitute from one-tenth to one-sixth of the inhabitants of the land. While the whole population has increased since 1790 nearly tenfold, the Roman Catholics in this country have increased from 130 to 200-fold.

But how has this great increase taken place? The answer

is, in 4 different ways; (1) immigration, (2) annexation, (3) multiplication of children, (4) conversions of Protestants.

That immigration has been a principal source of Roman Catholic increase in this country might easily be told without any citation of statistics. Go into almost any Roman Catholic congregation, east of the Mississippi, and outside of Maryland, and you find it composed almost exclusively of foreigners and their children and grandchildren. The total number of foreign-born passengers who arrived at the ports of the United States in 51 years, 1820–1870 inclusive, is given as 7,555,015; and from 1783 to 1820 the N. Y. Observer Year-Book estimates the foreign-born passengers at 300,000. It is safe to conclude that a majority of these 8,000,000 nearly—say $4\frac{1}{2}$ millions at least—have been Roman Catholics; for in $20\frac{2}{3}$ years (May, 1847–Dec., 1867), when $3\frac{1}{2}$ million foreigners landed on our shores, there were about a million and a half from Ireland (seven-eighths of them being probably Roman Catholics) and nearly as many from Germany ($\frac{1}{2}$ of these being probably Roman Catholics).

Annexation has been a second source of Roman Catholic increase. All the regions annexed to the United States—Louisiana (including the State and the region N. and N. W. of it) in 1803—Florida in 1820—Texas in 1846—California, &c., in 1848 and subsequently—were originally settled by Spanish or French Roman Catholics; and hence the annexation of them to the United States considerably increased the number of Roman Catholics in our country.

Family-increase, or the multiplication of children, has also favored the Roman Catholic population in the United States. The elaborate article in "The Catholic World" for April, 1865, already referred to, affirms that "Catholic families increase much faster than others." In respect to this affirmation, Dr. Mattison says:

"This is undoubtedly true, and for these reasons: (1.) The great body of Roman Catholics, men and women, belong to the laboring class, and as a result of their habitual physical exercise, are more

hardy than the average of native-born Americans, and decidedly more vigorous and healthy than the non-laboring class. (2.) In the creed of the Romanists abortionism is properly regarded as murder, and great pains are taken to impress this view upon their people.[1] . . . Go where you will, East or West, the same fact is patent—4 or 5 children to a family, while non-Catholics have but 2 or 3.[2] . . . With every Catholic precinct or neighborhood swarming with children, and every child baptized and held fast forever by priests and parents, why should not Romanists increase?"

Under this head also may be classed the increase from the children of "mixed marriages, which," according to the Catholic World, "generally turn out to the advantage of the Church, especially in the case of educated people in the upper ranks of society. Not only are the children of these marriages brought up Catholics, but almost always, as experience shows us, the Protestant parent becomes a Catholic also." To this conclusion Dr. Mattison assents, because of the ante-nuptial pledge to this effect which is exacted (see Chap. XIV.), the special influences then exerted for the Protestant's conversion, and his indifference to religion which first leads to such a marriage and then readily yields to prospects of pecuniary or political advancement.

The fourth source of Roman Catholic increase in this coun-

[1] There is no doubt that Roman Catholic priests assiduously use both the pulpit and the confessional to inculcate upon the married the duty of having as many children as they can, and array all the terrors of penance and purgatory and hell against those who practice shameful and perilous sins for the purpose of preventing the birth of living children.

[2] The author's observations incline him to agree with the conclusions of Rev. Wm. B. Clarke in his "Report on the Decrease of the Native Population," made to the General Association of Connecticut in 1868, that "the foreign births in New England do not exceed those among the native population, the conditions being made equal, in the proportion of more than 4 to 3, and that they more likely fall quite below this figure;" and that "the probable average number of children born in this day to an American family is not over 4," which "suffices for little more than to preserve the existing population," while in the early times of New England the rate seems to have been 5 or possibly 6 in a family, thus increasing the population 24 per cent. every 10 years and doubling it every 33 years.

try is by conversions of Protestants. Roman Catholics claim numerous accessions from this source. Thus a writer in "The Catholic World" for Dec., 1866, affirmed on the authority of "reliable statistics" that "within the last 50 years no less than 41 clergymen of the American Episcopal church alone" have become Roman Catholics, and expressed the opinion that the number of converts from each of the other sects will "fall little short" of this. And an editorial footnote adds: "Judging from the statistics of the past few years in the dioceses of New York, the number of converts in the United States must exceed 30,000."

In regard to this statement it may be said, that the number of converts from the Episcopal clergy is probably correct. The (Protestant Episcopal) "Banner of the Cross" published the following list of 38 Episcopal clergymen in this country who became Roman Catholics from 1815 to 1858 inclusive, with the year of each conversion and the Episcopal diocese to which the convert belonged, and some remarks. The star denotes one who became a Roman Catholic priest:

No.	Names.	Year.	Diocese.
1.	*Virgil H. Barber	1815	N. Y.
2.	*Daniel Barber	"	N. H.
3.	*John Kewley, M. D.	1816	N. Y.
4.	Geo. E. Ironsides	1818	N. Y.
5.	Calvin White	1820	Ct.
6.	—— Annesley	——	N. J.
7.	*Pierce Connolly	1835	Mpi.
8.	*Geo. F. Haskins	1839	Mass.
9.	*James R. Bayley	1842	N. Y.
10.	*Nathl. A. Hewit	1845	Md.
11.	Henry Major	1846	Pa.
12.	Wm Henry Holt	"	Vt.
13.	*Edgar P. Wadhams	"	N. Y.
14.	George Allen	1847	Pa.
15.	C. Donald M'Leod	1849	N. C.
16.	*J. Murray Forbes, D.D.	"	N. Y.
17.	*Thos. S. Preston	"	"
18.	Jed'h. Huntington, M.D,	"	S. C.
19.	Wm. J. Bakewell	1850	W. N. Y.
20.	George L. Roberts	1850	Ind.
21.	Gardiner Jones	"	Ga.
22.	Ferdinand E. White	1851	N. Y.
23.	Edward J. Ives	"	Ct.
24.	*Wm. Everett	"	N. Y.
25.	Henry L. Richards	1852	Ohio.
26.	Peter S Burchan	"	N. Y.
27.	Frederick W. Pollard	"	Mass.
28.	Norman C. Stoughton	"	N. Y.
29.	L. S. Ives, D. D., LL. D.	"	N. C.
30.	*Francis A. Baker	1853	Md.
31.	*Dwight E. Lyman	"	Pa.
32.	John M'Keon	1854	Ill.
33.	Homer Wheaton	1855	N. Y.
34.	Benj. W. Whicher	"	W. N. Y.
35.	Wm. Markoe	"	Wis.
36.	*Geo. H. Doane, M. D.	"	N. J.
37.	Geo. C. Foote	1857	Pa.
38.	J. Ambler Weed	1858	Va.

Of these Nos. 1, 2, 8, 10, 12, were originally Congregationalists; Nos. 4, 5, 7, 15, 29, 31, 32, originally Presbyterians; Nos. 11, 14, 20, 22, 30, originally Methodists; and Nos. 3 and 5 subsequently so. No. 3 was first a Romanist, then a Methodist, afterwards rector of St. George's (P. E.) chapel, N. Y. No. 7 returned to the church of England. No. 9 is R. C. bishop of Newark. No. 16 was rector of St. Luke's (P. E.) church, N. Y., to 1849; R. C. priest to 1859; Dean of (P. E.) Gen. Theol. Sem., N. Y., 1870. No. 17 was assistant of No. 16 at St. Luke's, and is now chancellor of the R. C. archdiocese of New York, and rector of St. Anne's church, New York city (see Chap. XX.). No. 19 was originally an English Unitarian, then a Low-churchman; has since returned to the Episcopal church. No. 29 was the Protestant Episcopal bishop of North Carolina; his wife, daughter of bishop Hobart of N. Y., followed him into the R. C. Church.

One of the most recent and noted converts from among the Episcopal clergy is Rev. James Kent Stone, D. D. (son of Rev. John S. Stone, D. D., and grandson of Chancellor Kent of N. Y.), president of Kenyon College, Ohio, in 1867–8, and of Hobart College at Geneva, N. Y., in 1868–9, who joined the Roman Catholic church, Dec. 8, 1869, and has since published a book entitled "The Invitation Heeded; or, Reasons for a Return to Catholic Unity." Mrs. Seton, foundress of the Sisters of Charity in this country (see Chap. VIII.), and a relative of the above-mentioned bishop Bayley of Newark, was also originally a member of the Protestant Episcopal Church.

But the number of converts from the clergy of other Protestant denominations is certainly much exaggerated in the above statement. "The Catholic World," for January, 1870, mentions, in its review of Bp. Bayley's Early History of the Catholic Church in New York, "the conversion of the Rev. Mr. Richards, sent from New York as a Methodist preacher to Western New York and Canada," who "died a few years since, a zealous and devoted Sulpician priest of the seminary at Montreal." "The Catholic World" for April, 1865, mentions

Rev. John Thayer, "a rich Presbyterian minister of Boston," as converted and becoming a priest and an apostle in the early history of Roman Catholicism in that city. The newspapers in March, 1870, reported that Rev. John H. Wagner, formerly pastor of the Grace Reformed church in Pittsburg, Pa., and Rev. W. W. Everts, D. D., a Baptist pastor in Chicago, Ill., had joined the Roman Catholic church. This report, like others that are often circulated, was only partially true. Rev. Dr. Everts remaining a staunch Protestant. The cases of real transition of Protestant clergymen to the Roman Catholic church are extremely rare, except among the High-church Episcopalians. In the New Englander for January, 1867, Rev. Leonard Bacon, D. D., of New Haven, Ct., who has been long and extensively acquainted with Congregational, Presbyterian, Baptist, and Methodist ministers in the United States, thus answers "The Catholic World" in respect to conversions to Romanism from among them:

"... From a date as early as the publication of the Oxford Tracts[1] [1833–41], we have been observing the natural history (if we have not explored the philosophy) of clerical conversion or perversion to Romanism. But in all our memory we find no instance of that phenomenon occurring in any one of those 4 great Protestant bodies. We have known instances of young ministers, or candidates for the ministry, or theological students, going over into the Protestant Episcopal Church, and then, after a sufficient course of Tractarianism, passing on to Rome. But all such instances are among the '41 clergymen of the American Episcopal Church,' whom our philosopher counts up as converts, him-

[1] The object of the "Tracts for the Times," originated at Oxford, Eng., by Rev. John H. Newman, with the coöperation of Rev. R. H. Froude, Rev. John Keble, Rev. Edward B. Pusey, D. D., &c., was to "unprotestantize the Church of England," or to bring it back to a point where it would not differ from the Roman Catholic church. Tract No. 90 by Mr. Newman was especially famous, its object being to show that one might believe the decrees of the Council of Trent and subscribe to the 39 articles of the Church of England. Dr. Pusey's connection with these Tracts gave rise to the names "Puseyism" and "Puseyites," to indicate the system and the advocates of it. From the special attention paid to peculiar rites and ceremonies, came the names "Ritualism" and "Ritualists." Other distinctive names are "Tractarianism," the "Oxford movement," &c.

self being evidently one of them; and certainly he cannot expect to strengthen his argument, or to illustrate his philosophy of conversion, by counting them twice. Dr. O. A. Brownson cannot be named as an exception. That remarkable man never had any clerical standing or title among Protestants, except as a Universalist preacher. He, after working his way through Universalism into a more avowed and consistent scheme of unbelief, and finding in his philosophy no satisfaction for his restless soul, bowed at last to the pretended infallibility of the Church of Rome, hoping, it would seem, to gain in that way the rest of an assured belief. . . . "

As to the conversions from Protestantism to Roman Catholicism, Protestants who have had an opportunity of judging, believe that they are not as numerous as the editor of "The Catholic World" represents, and far less numerous than the conversions from Romanism to Protestantism. Dr. Bacon in 1867 supposed the numbers of those who have gone into the Roman Catholic church from without and of those who have gone out of it into Protestantism or into infidelity or irreligion to be in the ratio of 3 to 5; and the personal investigations of the author of this volume tend to show that this supposition is by no means extravagant. Dr. Mattison in the fall of 1868 expressed his belief that the conversions from among non-Catholics had not amounted to 1000 a year for the previous 20 years. The late Roman Catholic bishop of Charleston (John England, D. D.) wrote in 1836 to the central council, at Lyons in France, of the Association for the Propagation of the Faith (see Chap. X.), giving certain estimates and conclusions respecting Roman Catholic immigration to this country and the great loss to the Church from the defections of these immigrants, and expressing himself thus in view of his facts and figures:

"If I say upon the foregoing data that we ought, if there were no loss, to have five millions of Catholics in the United States, and that we have less than one million and a quarter, there must have been a loss of three millions and three quarters at least; and the persons so lost are found among the various sects to the amount of thrice the number of the Catholic population of the whole country."

The bishop doubtless was guilty of exaggeration in his statements; but the exaggeration only shows the great facts more strongly. In the fall of 1851 Rev. Robert Mullen, an intelligent Roman Catholic priest, was sent to the United States to collect funds for a projected Roman Catholic University at Thurles in Ireland. He traveled extensively in the United States, visited many of the principal cities, carefully surveyed the state and prospects of his church, and was charged with messages from several of the bishops to keep the Irish Catholics from emigrating to America on account of their spiritual danger in this country. Thus the bishop of Charleston (Ignatius A. Reynolds, D. D., bishop 1844–55), after giving his approval of the object of his visit to America, said to him: "You will serve religion still more by proceeding on your return to Ireland, from parish to parish, telling the people not to lose their immortal souls by coming here." And archbishop Hughes said to him: "The people at home [Ireland] do not fully understand the position of the emigrants—thousands being lost in the large cities, whilst in the country the faith has died out in multitudes." Mr. Mullen published a letter in the Tablet, a Roman Catholic newspaper of Dublin, from which the following statistics of Roman Catholicism in the United States were taken and published in "The American and Foreign Christian Union" for August, 1852:

Catholic emigrants from Ireland, 1835 to 1844,	800,000
" " " " 1844 to 1852,	1,200,000
" " " other countries,	250,000
American Catholic population 12 years ago [1840],	1,200,000
Increase by births since,	500,000
Number of converts,	20,000
Number who ought to be Catholics,	3,970,000
" " are "	1,980,000
Number lost to the Catholic Church in the U. S.,	1,990,000

Still further, archbishop Purcell of Cincinnati was reported in the newspapers of Dec., 1870, as complaining "that the Catholic church is losing hundreds of German members who

prefer Protestant preaching in German to the Catholic preaching in English, and who also want to belong to more societies than the Church provides."

A few instances of conversions to Protestantism may be here noted. Let us begin with the 1000 (more or less) from Madeira now settled in Illinois (see Chap. XII.), and with the 5000 French Canadians also in Illinois, who were reported to have become Protestants in 4 years in connection with Father Chiniquy and others (see Chap. XXI.). The author can specify single German Protestant churches in different cities, that had received to the communion more persons than all the Roman Catholic churches in those particular cities had together received of converts from Protestantism. As long ago as 1850 the American and Foreign Christian Union reported "several churches composed mainly of converted Romanists, that have Lutheran, German Reformed, Presbyterian, Dutch Reformed, Baptist, and Methodist ministers as their preachers or pastors." About the same time 5 Irishmen, all converted Roman Catholics, were laboring in the city of New York as evangelists and colporteurs in the service of the American and Foreign Christian Union, which in 1851 reported 78 missionaries in its service in the United States, many of them being converted Romanists. Many converted Roman Catholics and some converted priests are or have been numbered among the earnest and useful Protestant ministers of this country: but Protestants do not make of them a separate class, nor ordinarily take any pains to give special publicity to their former position or their present labors, and their ministerial associates as well as the people generally may often be unacquainted with the fact that they ever were Roman Catholics. It would not, indeed, at least in some cases, be wise or prudent to draw to them the particular attention of bigoted Roman Catholics (see Chap. XXVII.). One of them attained in his life-time a special prominence through his widely disseminated controversial writings—the late Rev. Nicholas Murray, D. D., better known to many as the author of "Kirwan's Letters"—once a poor Irish Cath-

olic boy, but for more than 30 years a Presbyterian pastor at Wilkesbarre, Pa., and Elizabethtown, N. J., and in 1849 moderator of the General Assembly of the (Old School) Presbyterian Church in the United States.

Enough has been said to give, at least, probability to the Protestant claim that more Roman Catholics in this country are lost to their church than are gained to it by proselytism, though the renunciation of fellowship with that church usually —especially among the Irish—brings with it and after it bitter opposition and persecution. Yet many who were once counted as Protestants have become and are becoming Roman Catholics. "The Catholic World" specifies the Episcopalians and the Unitarians as the two sects, and the cities of New York and Boston as the two places, which furnish the most converts to the Roman Catholic church. Probably the Roman Catholic educational establishments (see Chs. VIII. and XXIV.) have more influence than any other single instrumentality in winning Protestant youth to that church. According to M. Rameur and other Roman Catholics, these "are resorted to by numbers of Protestant youth of both sexes. No compulsion is used to make them Catholics, no undue influence is exerted; but facts and doctrines speak for themselves;" and as a result, seven-tenths of the Protestants thus educated become Roman Catholics. In one convent nearly 20 Protestant girls renounced Protestantism and were baptized by the priest in three months. Of 40 Protestant girls sent at one time to a nunnery in Montreal, it is said that 38 became Roman Catholics. And these baptisms or conversions may take place without the parents' knowledge. Dr. Mattison has pertinently asked:

"Will Protestants ever take warning, and keep their children from these proselyting institutions?"

In the ways already specified Roman Catholics are increasing in number in this country; and number is one element of power. But Roman Catholics have a great deal of sagacity or worldly wisdom, and they avail themselves of all the elements

of power within their reach. The late Rev. Hiram Mattison, D.D., of the Methodist Episcopal church, whose pamphlet on "Romanism," written in 1868, condenses much valuable matter into a small compass, specifies 9 "new expedients" as adopted by them in this country. We transfer to these pages his leading ideas and facts thus:

"1. Special efforts are being made, and will still be made, to make converts from the leading families of the nation. Romanism . . . will compass sea and land to make a proselyte from the family of a senator, or governor, or judge, or one high in military command.[1]. . .

"2. Special efforts are being made to amass great wealth, in the form of costly churches, convents, and other real estate. The evidences of this are seen on every hand. And to carry out the plan the poor subjects of the hierarchy are taxed almost to poverty. In most of the cities every servant-girl is obliged to pay $5 to $15 a year for these purposes alone. In one village in New England every servant-girl is taxed $125 to build a church, payable in 5 annual installments. This was not so 20 years ago. . . . The masses are so priest-ridden that they can save nothing, and when sickness or age overtakes them must be supported in our public institutions, and by taxes paid mainly by Protestants[2] . . . .

"3. Special efforts are being made to draw the children of Protestants into Roman Catholic schools, to pervert them to Romanism. In one country town we found that the 'Sisters' have visited many Protestant families who had girls to be educated, to assure their parents that they had nothing to do with their religion, &c. In other cases they will take Protestant children at half-price, and even gratuitously. In still another case, we were told that a carriage was provided to take the Protestant girls to and from the Sisters' school daily. And all this,

[1] The daughter of the late Gen. Winfield Scott was educated in a convent, and consequently turned Roman Catholic; and the son of the late Chancellor Walworth is now a R. C. priest in Albany, N. Y. Rev. T. S. Preston of New York, who is said to have the care of 4000 or 5000 souls in his parish, "has especially devoted himself to the drawing of converts into the Catholic fold."

[2] See Chapters VIII., XX., XXI., XXV., &c. Protestants are solicited and often prevailed on by various motives to contribute to their church-building, and kindred objects; but do Roman Catholics follow the example of Protestants and contribute to build Protestant churches, &c.? If not, why not?

while hundreds of Catholic girls were growing up in the same village without learning even to read and write. And so it is in other places.[1]

. . . .

"4. The establishing of parochial schools in connection with every church, is another of their chosen lines of policy. These are not so much to proselyte the children of Protestants, as to isolate their own children from all Protestant influences. . . They are rearing a race in our midst as a generation of foreigners—a class that will never assimilate to American ideas, and can but become a most dangerous element in society.[2]

"5. A desperate effort is being made all over the land to break up our American public school system, and induce the various state legislatures to support the Roman Catholic schools, with all their sectarian charities.[3] . . .

"6. The Catholic priesthood design to use the votes of their deluded subjects as a corruption-fund, to buy up common councils and legislatures, and thus secure appropriations from the public funds of every chief city and state in the Union. This species of public robbery is already in successful operation in various sections.[4] . . . In our large cities, where Romanism bears sway, the same policy is pursued. The politicians want votes, to get into position to plunder the city treasury, and the Romish priests have votes at command, and want money. Hence a bargain is easily struck. And hence tens of thousands are every year at least, wrung from the pockets of the Protestant tax-payers of the city of New York, by an infamous city government, and given to the Roman Catholics in return for their political support. In 1867–68 the state of New York appropriated $25,000 to the 'House of the Good Shepherd,' a Roman Catholic Bastile, where persons who embrace Protestantism are locked up, and starved, and threatened into

[1] See Chapters VIII., XXIV., XXV. The declaration of their non-interference with the religion of the pupils is common; but there is evidence that all are required to attend Roman Catholic worship and to bow to images, pictures, &c. (see Chs. XIV, XV.), that frequent and systematic instruction in the Catholic doctrines is given, and that the regulations make it almost impossible to read the Bible (except the Douay) and practice secret prayer. Coercion is not used; but such influences are used that, as stated on p. 675, the majority become Roman Catholics.

[2] See Chapters XXII—XXVII. [3] See Chapter XXIV, &c.

[4] Dr. Mattison here instances the State of New York, the educational legislation of which is described in Chapter XXIV.

submission to Popery. After the abduction of Miss Mary Ann Smith [see Chap. VIII.], and her imprisonment in that nunnery, and while the suit for her release was still pending in the courts, the supervisors of the city and county of New York appropriated $15,000 more to the same institution as a defiance to the Protestant sentiment of the city, and to concentrate the Catholic vote of the city upon Seymour and Hoffman[1]. . . .

"7. Special efforts are being made to place Roman Catholics in office everywhere, and to the greatest possible extent. This requisition upon 'the faithful' first emanated from Rome itself, and was promulgated in this country by the great Catholic council recently held in Baltimore [1866]. . . In many of our principal cities most of the offices are held by Romanists.[2] The same is true in many counties in the rural districts, especially in the mining regions of Pennsylvania, and wherever the Romanists are in the majority. In this way Romanism hopes to get the whole country under its control; first, the larger cities; then, state after state; and finally, the general government. And at the rate they have been getting into places of power for the last 10 years, it will not be 10 years before one-half of all the offices

[1] For instances of clerical politicians and of intermeddling with politics by Roman Catholic bishops, &c., see Chapters XVIII., XXI., XXIII., XXIV., &c.

[2] The following list of Irish office-holders in New York city at the end of 1868, from Putnam's Magazine for July, 1869, will fairly exhibit the Roman Catholic office-holders at that time, the non-Catholic Irish being more than counterbalanced by non-Irish Catholics: Sheriff, Register, Comptroller, City Chamberlain, Corporation Counsel, Police Commissioner, President of the Croton Board, Acting Mayor and President of the Board of Aldermen, President of the Board of Councilmen, Clerk of the Common Council, Clerk of the Board of Councilmen, President of the Board of Supervisors, 5 Justices of the Courts of Record, all the Civil Justices, all but two of the Police Justices, all the Police Court Clerks, 3 out of 4 Coroners, 2 Members of Congress, 3 out of 5 State Senators, 18 out of 21 Members of Assembly, 14-19ths of the Common Council, and 8-10ths of the Supervisors. Besides these, the Magazine notices non-Catholic officers or candidates, "who find it to their interest to be liberal contributors to Catholic charities or building-funds, or promptly-paying pew-owners in one or more Catholic churches." Of the 4 leaders of the notorious "Tammany ring" in New York, two (Peter B. Sweeney and R. B. Connolly) are well known to be Roman Catholics; the other two (Wm. M. Tweed and A. Oakey Hall) are supposed to call themselves something else.

in the land from school-trustee to the Chief Justice, Lieutenant-General, and the President, will be filled by Roman Catholics.[1] . .

"8. Special efforts are being put forth to secure the freedmen of the Southern States to the Papal church. To this end over 30 'Christian Brothers'—the teaching *corps* of Romanism—were recently landed at New Orleans; and over a thousand 'sisters,' or nuns of various orders, have gone into these states within a year. And $600,000 in gold has been sent from the treasury of the Propaganda to aid in the accomplishment of this great object.[2] . .

"9. Romanism is seeking to prevent apostasies by persecuting all who embrace the true faith of Christ, and thus striking terror through all ranks of their unhappy subjects. This policy is being vigorously pushed in this country, and is potent for evil. If persons formerly Catholics embrace Christ, and join a Protestant church, they are in many places in danger of being murdered outright by the Catholics. In other cases they are kidnaped and locked up in convents; and by poor fare, hard labor, and threats, reduced to submission, after the manner of the Inquisition elsewhere. Witness the case of Mary Ann Smith, a young girl of Newark, N. J., who for joining the Methodist Episcopal church was forcibly abducted from the Methodist family in which she was living, and has been confined in a convent in New York city for months [see Chap. VIII.]. And such things are common throughout the country. Wherever we go, almost, we hear either of the sudden disappearance of persons who have professed conversion to Christ and renounced Romanism, or of their violent persecution. In one case in New York a mother tore the hair from the head of her daughter, knocked her down, and stamped upon and cursed her. In another instance a mother beat her daughter till she became a cripple for life. We saw and conversed with the poor victim of this outrage, and she is still faithful to her Savior. At Ogdensburg, N. Y., a young lad, whose parents were Romanists, who had joined the Methodist Episcopal church, was seized by a Roman Catholic constable without any legal process whatever, and not only locked up for 3 days, but actually put in irons, and was only released upon a writ of *habeas corpus*.

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[1] Dr. Mattison added the note (fall of 1868): "It is said that nearly every prominent officer in the army, except Gen. Grant, is a Roman Catholic."

[2] See Chapters VIII., X., XXIV.

And Miss Smith testifies that there are other girls confined in the nunnery where she is imprisoned for the same cause that she is, namely, for 'changing their religion.' . . . A minister goes forth and preaches Christ to Romanists; some are convinced, and turn away from the follies of Popery; whereupon they are either murdered, or seized and locked up in a dungeon. And that this last is done is openly declared in their churches as a warning to others. A friend in the West who is well informed upon the subject, writes us that but for this terrorism in the Romish church there are thousands who would renounce and abandon Romanism forever. . . . So far as Romanism has power to prevent it, there is no religious freedom in the land.[1] . . ."

There is no doubt that Roman Catholics have increased and are still increasing in the United States in political and social power. The prophecy of Father Hecker and others that the Roman Catholics in this country will be more numerous and stronger than the Protestants during the present generation or before the year 1900, is well known. The Roman Catholics undoubtedly expect to control both our country and Great Britain in the not very distant future; and they are using their utmost exertions to bring about that (to them) glorious result. We have noted their progress in this country; let us now glance at their prospects in the land that has long been the stronghold of Protestantism in Europe.

In 1780, the Roman Catholic population in England appeared, from a return made to the House of Lords, to be about 70,000 with 359 priests. 8 peers, 19 baronets, and about 150 gentlemen [= those who, like the nobility, had their coats of arms, and ranked above the common people, but, unlike the nobility, were without a title] were then Roman Catholics. The whole population of England and Wales then is estimated at about 7,815,000, the Roman Catholics being thus a little less than 1 per cent. In 1857 the Roman Catholics had in England and Wales 985 priests, more than 20 peers, more than 40 baronets and more than 40 members of Parliament. The next year (1858) the number of church-going Ro-

[1] See Chapter XXVII.

man Catholics was returned to the House of Lords as 670,786 or 3½ per cent. of the whole population. The present Roman Catholic population of England and Wales is estimated at 1,000,000 or 5 per cent. of the whole population. The "Oxford movement," already spoken of as somewhat affecting the Protestant Episcopal church in this country, has much more seriously affected the established church of England. It is estimated that 200 Roman Catholic priests in England (⅛ of the whole) were once clergymen of the church of England; and among the leading laity is a like proportion of those who once belonged to the established church. Roman Catholic papers in England reported about 2100 or 2200 converts to their faith in England in 1868, about one-half of them in London, most of them in the upper, middle and professional classes, a majority of them males, including 2 peers, 19 clergy of the church of England, 7 or 8 university graduates, &c. The London Register (Roman Catholic) in its review of 1869 estimated the number of converts to Roman Catholicism in London alone at about 2,000, and said: "From every Ritualistic congregation there is a constant stream of converts drifting towards us. In various parts of the country different Anglican clergymen have been received to the number of some ten or a dozen, and at least as many ladies connected with various Anglican sisterhoods." Among the notable converts of former years are Rev. John H. Newman, D.D. (1845; superior of the Oratory [see Chap. VIII.]), Henry E. Manning, D.D. (1851; now R. C. archbishop of Westminister, as successor to cardinal Wiseman), Rev. Frederic Wm. Faber, D. D. (1845; also an Oratorian), Rev. Henry and Robert Isaac Wilberforce (sons of Wm. Wilberforce, the philanthropist), Hon. and Rev. G. Spencer (better known as "Father Ignatius," the Passionist), Mr. Edmund S. Ffoulkes (since returned to the church of England), the earl of Gainsborough, &c. Many influences combine to promote the increase of Roman Catholicism in England as in the United States, such as the immigration from Ireland, the worldliness and formalism connected with the estab-

lished church, and the social and political influence which the Roman Catholic church has gained within the past score or two of years. A speech of the late cardinal Wiseman in the Roman Catholic assembly at Malines (= Mechlin) in Belgium in 1863 is said in "The Christian World" of January, 1864, to have contained these statements :

In London, since 1829, the Roman Catholic churches have increased from 29 to 102 ; nunneries from 1 to 25 ; monasteries from 0 to 15.

"You are aware that when the Catholic hierarchy was reëstablished in England in 1850, a violent storm of public opinion burst upon us... But I hasten to add that our fellow-countrymen have since that time made reparation to us so completely, that all recollection of those unhappy days is now entirely effaced from our memory. It has required ten years to obtain the remedy of our principal grievances ; ten years of efforts and struggles. At last we have succeeded. And by what means have we succeeded? I will tell you. Observe, first, that we have not chosen the government under which we live, but we have considered it to be our duty to draw from it every aid possible. We have used the means which Providence placed at our disposal to ameliorate our condition. We have recognized two persons in the State, the Crown and the nation. We do not acknowledge any third power between these and us. Being thus placed, the principal object of our efforts has been to gain the necessary support in Parliament. But we are only a small group, a family, so to speak ; and how were we to procure a majority in Parliament? All [Catholic?] England only sends one member to the House of Commons. Yet we did not despair. Catholics observed that the electors were divided between two parties, and they found that by combining their strength, and then bringing it to bear in favor of one side or the other, they could cause that side to succeed which appeared the more disposed to do them justice. Thus we have taught the two parties in the state to count the power of the Catholics as something."

In accordance with the above is the language of "The Catholic World" for July, 1870, in its leading article entitled "The Catholic of the 19th century :"

"The Catholic, like the church, is one and the same in all ages and all times... The most obvious, interesting, and important view of the Catholic in his relations to the century is that of voting.... We do not hesitate to affirm that in performing our duties as citizens, electors, and public officers, we should always and under all circumstances act simply as Catholics; that we should be governed and directed by the immutable principles of our religion, and should take dogmatic faith and the conclusions drawn from it, as expressed and defined in Catholic philosophy, theology, and morality, as the only rule of our private, public and political conduct. Those things which are condemned by Catholic justice we should condemn; those things which are affirmed, we should affirm...."

Protestants will naturally understand by such language that Roman Catholics in England and America are expected to renounce the right of private judgment which their church has condemned, to accept the decrees of their church and of their infallible pope as the law binding their consciences and determining their whole course, "always and under all circumstances [to] act simply as Catholics," and as therefore bound to aim first and mainly to provide for the interests of their church and to be "governed and directed by the immutable principles" of their religion, which involve complete and unhesitating obedience to their spiritual guides in voting and "performing [all] duties as citizens, electors, and public officers" (see Chs. II., VII., XVIII., XXII., XXIII., XXVII., &c.).

But there is another view to be taken of this matter in respect to Great Britain also. While the number of Roman Catholics has been increasing in England and Scotland (the number in Scotland being estimated at 250,000, or about $\frac{1}{12}$ of the population), there has been a great falling off in Ireland. In 1834 there were in Ireland, according to the returns of the Commissioners of Public Instruction, 6,431,008 Roman Catholics, and 1,523,094 Protestants, or nearly $4\frac{1}{4}$ Roman Catholics to 1 Protestant; but the most recent account (1869) makes the number of Roman Catholics in Ireland only 4,490,583, while the Protestants number 1,273,960, or $3\frac{1}{2}$ Roman Catholics to 1 Prot-

estant. The Roman Catholics in Ireland have been diminished both by emigration (see Chap. XXV.) and by conversions to Protestantism. They probably lost from 1841 to 1861 about 2½ millions in population. The (Protestant) bishop of Tuam confirmed 400 converted Irish Romanists in 1849; and stated in 1851 that in a year not less than 10,000 had forsaken the Roman Catholic communion in his diocese alone. Two Roman Catholic papers of Dublin may here be quoted. Said the "Tablet," Nov. 8, 1851: "It is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city [Dublin] in which we live." Said the "Nation" of Nov. 20, 1852: "There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the Catholic church have been deserted by thousands born and baptized in the ancient faith of Ireland." Rev. Dr. Baird in 1855 estimated that 40,000 Romanists had been converted in the 7 or 8 years previous. There were hundreds, if not thousands, of conversions among the Roman Catholics in the revival of 1858. In one month, within a year or two, 5 Roman Catholic priests entered one Protestant church in Dublin. Cardinal Cullen declared 3 or 4 years ago, that 18 institutions were then "found in Dublin, with the impious design of destroying the faith and morals of the poor Catholics;" that "at least 5000 a year succumb to their influence;" and that these 18 institutions made up apparently "but a third or fourth part of the organization formed for the same purpose." Prof. A. J. Schem, in the American Year-Book for 1869, estimated the Roman Catholic population of Great Britain and Ireland at 6,100,000, about 330,000 less than the Roman Catholic population of Ireland alone in 1834. The *Civilta Cattolica* (the Jesuit magazine at Rome), as quoted in "The Catholic World" for January, 1866, reckoned the Roman Catholics in Great Britain and Ireland at 7,500,000; but this estimate is doubtless made up in the same way as those in the United States, and is, like them,

largely conjectural and probably exaggerated. In spite, therefore, of their increase in England and Scotland, the Roman Catholics appear to have lost rather than gained in numbers in Great Britain and Ireland, taken together, in the last 35 years.

That the Roman Catholic church has suffered losses on the continent of Europe in respect to numbers and to both social and political influence, appears plain. The progress of civil and religious liberty in Italy, Spain, Portugal, and Austria, within the last 5 years has been in direct opposition to the strenuous efforts and anathemas of the church-authorities (see Chap. XXVII.). Austria, which had been for ages one of the main supports of the papal power, has been driven out of Italy, defeated by Protestant Prussia in the great battle of Sadowa, and excluded from Germany; France, the other main support of the papal power, has been defeated more completely even than Austria by the same Prussia, and the Prussian king is now the German emperor; and the temporal power of the pope has now been overthrown. Since 1866 Protestant Europe has been politically stronger than Catholic Europe; and Protestantism can claim legal rights at this day throughout Europe. In Spain a few hundreds had secretly become Protestants before the revolution of 1868; but since that event flourishing Protestant theological schools have been established; Protestant churches and preaching-stations are located in Seville, Madrid, Cadiz, Malaga, Valladolid, and other cities, and some of them are crowded with hearers of the gospel; Sunday-schools are started; public free-schools are opened or opening in all parts of the kingdom; many copies of the Bible have been sold; 60 priests at Madrid are reported to have left the Roman Catholic church, and formed a new free church. In Italy, also, a Protestant theological school has existed for several years at Milan; numerous Protestant missionaries are laboring efficiently and successfully; many Protestant schools have been established; churches have been formed here and there, 2 large ones in Milan, and some of the others with more than 100 members each; and,

said Rev. Wm. Clark, Missionary Director of the American and Foreign Christian Union at Milan, in 1869: "In no land, heathen or Catholic, have visible fruits been more abundant for the comparative smallness of the culture." In the General Assembly of the Free Churches of Italy, held at Milan in June, 1870, 33 churches were reported, and a declaration of fundamental principles was unanimously adopted, the first of which is—"God, the Father, Son, and Holy Spirit, has manifested His will in revelation, which is the Bible, the only perfect and immutable rule of faith and conduct." There are also Waldensian churches in Italy. The year 1871 finds Protestant preachers and preaching (Free-church and Waldensian) in 4 or 5 different places in Rome itself, the eloquent Gavazzi, once a Roman Catholic priest, being one of these Free-church preachers, and the constantly increasing attendance giving great encouragement. In France thousands of Roman Catholics have been converted. In Lyons and its vicinity alone 900 Roman Catholics were converted from 1825 to 1850. To contain these converts and others in other parts of the country the Protestants of France from 1825 to 1868 opened 150 new chapels or places of worship. The number of these in Paris increased during this time from 2 to 40; and 20 Protestant newspapers and periodicals were also reported in 1868 in the place of the none in 1802. In Bohemia, Hungary, and other parts of Austria many conversions to Protestantism have taken place within 25 years, notwithstanding the discouragements and disabilities attending the profession of Protestantism. Now the Austrian prime minister himself, Count Von Beust, is a Protestant. In Belgium it was estimated by Rev. Dr. Baird in 1855 that as many as 6,000 or 8,000 Roman Catholics had been converted within a few years, and the number has since been much increased. Of Germany, the *Univers*, a leading Roman Catholic newspaper of Paris, said, as quoted by Dr. Mattison in 1868: "In all the Catholic cities of Germany the statistical returns make it apparent that the number of Protestants is increasing in a

fearful manner." Many things, indeed, in Germany seem now more favorable to Protestantism than to Roman Catholicism. The accomplishment of German unity under a Protestant sovereign, the fact that his prime minister has interfered in other countries for the protection and furtherance of civil and religious liberty, the sympathy which the excommunicated Döllinger (see Chap. XXII is receiving not only in Bavaria, but throughout Germany, in Austria, and even in Rome itself, from Roman Catholic priests and professors, from civil and ecclesiastical dignitaries, and from influential laymen and from the people generally, as well as the progress of evangelical religion, all betoken a loss rather than a gain to the Roman Catholic church in Germany. "Taking Europe as a whole," said Dr. Mattison, "Romanism is rapidly declining, and especially in her ancient strongholds and former seats of power." It is undeniable that when the Pilgrims landed at Plymouth in 1620, the great leading nations of the world—Germany, Spain, France, Italy, Portugal, Poland—were all Roman Catholic; now not one of the 4 leading nations (Great Britain, Germany, the United States, and Russia) is Roman Catholic, but 3 of the 4 are Protestant, while Russia sympathizes more with them than with Roman Catholics.

In the New World, Protestantism has accomplished a preparatory work and has its converts and churches in Chili; it has made a beginning in Colombia; it is advancing so rapidly in Mexico, that a Mexican recently said, "Beyond a doubt, Mexico hastens to throw herself into the arms of Jesus Christ." The dominion of Canada, originally settled by Roman Catholics and long controlled by them, has been subject to Great Britain since 1763, and is now divided between the Roman Catholics and Protestants. A document was published in the Montreal Witness of Aug. 27, 1870, in which 120 French Roman Catholics formally announced to M. Rousselot, parish priest of Montreal, their renunciation of Romanism, and their decision to follow Jesus Christ alone.

While the Roman Catholic power in the world is far less rel-

atively than it was 250 years ago or even 20 years ago, it is unquestionably increasing in some parts, especially in England and the United States. Says "The Catholic World" for January, 1870;

"We have certainly gained ground in Protestant nations, but probably not much more than we have lost in old Catholic nations."

And we may here also quote a somewhat boastful saying of "The Catholic World" in Oct., 1869, and compare it with the facts and conclusions set forth in this and the tenth chapters:

"All historians agree that the triumphs of Protestantism closed with the first 50 years of its existence."

We will conclude this chapter with a summary of recent statistics from Roman Catholic and Protestant authorities. The former are from an article (which may be considered semi-official) in the *Civilta Cattolica* of Rome, translated and published in "The Catholic World" for January, 1866; the latter are from "The New York Observer Year-Book and Almanac, 1871."

Country.	Roman Catholics by *Civilta Cattolica*.	Roman Catholics by Obs. Year-Book.	No. Protestants by Obs. Year-Book.	Total Population by Obs. Year-Book.
United States,	5,000,000	5,000,000	33,500,000	40,000,000[1]
Mexico,	8,500,000	8,200,000	5,000	8,218,080
Central American Republics,	2,900,000	2,660,000	5,000	2,665,000
U. S. of Colombia, or New Granada,	3,100,000	2,890,000	10,000	2,920,473
Venezuela,	2,000,000	2,200,000		2,200,000
Ecuador,	1,500,000	1,250,000		1,300,000
Peru,	2,800,000	2,400,000	2,000	2,500,000
Bolivia,	2,200,000	1,750,000		1,987,352
Chili,	1,800,000	1,950,000	20,000	2,084,960
Brazil,	8,500,000	11,100,000	100,000	11,780,000
Argentine Rep.,	1,500,000	1,340,000	20,000	1,465,000
Paraguay,	1,600,000	1,337,000		1,337,431
Uraguay,	360,000	237,000	3,000	350,000
Hayti,	800,000	560,000	10,000	572,000
San Domingo,		135,000	1,000	136,500
British N. America,	1,560,000	1,700,000	2,100,000	3,880,000[2]

[1]This includes 10,000 of the Eastern or Greek Church in Alaska. The census of 1870 makes the total population of the United States 38,549,534, according to the latest correction, May 1, 1871.

[2]This includes the Dominion of Canada, Prince Edward island, Newfoundland, British Columbia, the Red River Colony, and the Bermudas.

Country.	Rom. Cath. by *Civilta Cattolica.*	Rom. Cath. by Obs. Year-Book.	Protestants by Obs. Year-Book.	Total Pop. by Obs. Year-Book.
British W. Indies & Guiana,	210,000	150,000	600,000	1,130,910
Danish Possessions (Greenland, St. Thos., St. John, St. Cruz),	34,000	9,200	38,000	48, 231
French Guiana & W. Indies,	306,000	314,000	1,000	315,677
Cuba, Porto Rico, &c. (Spanish),	2,260,000	1,977,000	2,000	1,979,838
Dutch Guiana & W. Indies,	40,000	32,000	40,000	92,521
St. Bartholomew, W. I. (Swedish),		800	2,000	2,898
Patagonia & Terra del Fuego,				30,000
All America,	46,970,000	47,192,000	36,459,000	86,996,871[1]
Portugal,	4,300,000	4,340,000	7,000	4,351,519[2]
Spain,	17,000,000	16,280,000	10,000	16,302,625
Andorra (between France & Spain),	12,000	12,000		12,000
France,	36,000,000	36,000,000	1,600,000	38,192,094
Germany,	13,311,000(?)	12,810,000	24,033,000	38,521,900
Austria,	30,000,000	27,000,000	3,600,000	35,553,000
Italy,	23,530,000	24,717,500	6,000	25,099,495[3]
Switzerland,	1,120,000	1,023,000	1,482,000	2,510,494
Holland,	1,509,000	1,450,000	2,200,000	3,752,623[4]
Belgium,	4,800,000	4,850,000	25,000	4,984,451
Great Britain,	7,500,000	6,100,000	23,400,000	29,484,971[5]
Denmark,	5,000	1,000	1,675,000	1,684,004[6]
Sweden,	7,000	5,000	5,760,000	5,771,539[7]
Turkey,	1,130,000	700,000	50,000	18,683,367[8]
Greece,	100,000	60,000	3,000	1,348,522[9]
Russia,	7,000,000(?)	6,769,000	4,122,000	67,260,431
,All Europe	,147,394,000	142,117,500	68,028,000	293,513,035[10]

[1]This includes the 10,000 of the Greek Church in Alaska, besides Pagans, &c.
[2]This includes 363,658 for the Azores and Madeira isles.
[3]This includes 5,700 for the republic of San Marino and 1887 for Monaco.
[4]Including 199,958 for Luxemburg.
[5]Including 163,683 for Heligoland, Gibraltar, and Malta.
[6]Including 75,909 for Faroe islands and Iceland.
[7]Including 1,701,478 for Norway.
[8]Including 3,864,848 for Roumania (=Wallachia and Moldavia), 1,078,281 for Servia, and 196,238 for Montenegro.
[9]Including 251,712 in the Ionian islands.
[10]Of these the Greek, Armenian and other Eastern churches have 2000 in Germany, 3,200,000 in Austria, 12,500,000 in Turkey, 52,810,000 in Russia, 1,270,000 in Greece, and 69,782,000 in all Europe. 130,000 are added for Moldavia and Wallachia in the *Civilta Cattolica* column, as this placed them in Asia.

Country.	Rom. Cath. by *Civilta Cattolica.*	Rom. Cath. by Obs. Year-Book.	Protestants by Obs. Year-Book.	Total Pop. by Obs. Year-Book.
Asiatic Russia,	100,000(?)	25,000	10,000	9,748,017
Asiatic Turkey,	600,000(?)	260,000	10,000	16,463,000
Arabia,				4,000,000
Persia,	120,000(?)	10,000	2,000	5,000,000
Affghanistan and Herat,				4,000,000
Beloochistan,				2,000,000
Turkistan,				7,870,000
China & dependencies,	1,000,000	700,000	20,000	477,500,000
Japan,		100,000	1,000	35,000,000
East Indies,	7,216,000[1]	3,600,000	670,000	243,838,891[2]
All Asia & Asiatic islands,	9,036,000	4,695,000	713,000	805,419,477[3]
Australasia,	470,000[4]	252,397[5]	1,300,000	
Sandwich Islands, &c.,	30,000	22,000	150,000[6]	
All Oceanica,	500,000	350,000[7]	1,450,000	4,192,000[8]

[1]The *Civilta Cattolica* reckons 1,100,000 Catholics in British India; 25,000 in Netherland India; 170,000 in French India; 546,000 in Portuguese India, Islands, and Macao; 4,750,000 in Spanish India and Philippine Islands; 600,000 in Anam; 25,000 in Siam.

[2]The Observer Year-Book reckons 193,340,414 in East India (=Hindoostan) and British Burmah; 2,049,728 in Ceylon; 20,769,945 in Farther India; 27,678,804 in the East India islands. It makes the no. of Roman Catholics in the East India islands to be 2,000,000, and of Protestants there 170,000; the number of Roman Catholics in the rest of the East Indies 1,600,000, and of Protestants in the same 500,000.

[3]Of these there belong to the Greek and other Eastern churches 4,885,000 in Asiatic Russia, 3,000,000 in Asiatic Turkey; 300,000 in Persia; 1,000 in China and its dependencies; 300,000 in the East Indies; making 8,486,000 in Asia and the Asiatic islands.

[4]Australasia =Australia or New Holland, Tasmania or Van Diemen's Land, New Caledonia, New Zealand, &c. The *Civilta Cattolica* reckons 300,000 Roman Catholics in New Holland; 40,000 in Tasmania; 60,000 in New Zealand; 70,000 in New Caledonia and adjoining islands.

[5]The Observer Year-Book makes the number of Roman Catholics in New South Wales 99,193, in South Australia, 15,594; in Victoria, 107,610; in New Zealand, about 30,000. New South Wales, S. Australia, and Victoria are all in Australia or New Holland.

[6]This is the Observer Year-Book's estimate for "the Sandwich, Fiji, and other islands."

[7]This apparently allows about 75,000 for the parts of Australasia and Polynesia not specially named, as Tasmania, New Caledonia, Society islands, &c.

[8]The Observer Year-Book says: "The total population of Australia according to the latest census was 1,313,946; the population of the islands is estimated at 2,823,925; total, 4,192,000."

Country.	Rom. Cath. by *Civilta Cattolica.*	Rom. Cath. by Obs. Year-Book.	Protestants by Obs. Year-Book.	Total Pop. by Obs. Year-Book.
British Africa,[1]	180,000	140,000	500,000	
French " [2]	430,000	133,000		
Portuguese" [3]	950,000	439,000		
Spanish " [4]	285,000	12,000		
Angola, Benguela, Mozambique,		100,000		
Algeria,		190,000	10,000	
Egypt,	172,000	50,000	10,000	
Abyssinia,	2,000,000	30,000		
Liberia,	4,000		40,000	
Morocco & Fez,	30,000	200		
Tunis & Tripoli,		10,000		
Madagascar,	10,000	2,000	50,000	
Orange Free State,			15,000	
Transvaal Republic,			30,000	
Kaffraria, Basutos,			30,000	
Gallas,	10,000			
All Africa,	4,071,000	1,106,200	685,000	190,950,000[5]
All the world,	207,801,000	195,460,200	107,335,000	1,380,880,423[6]

The inhabitants of the world are thus classified in the N. Y. Observer Year-Book for 1871:

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[1]The *Civilta Cattolica* puts the Roman Catholics of the British Possessions on the African continent (Sierra Leone, Cape and Natal colonies, &c.) at 30,000, and of Mauritius and other islands at 150,000.

[2]The *Civilta Cattolica* puts the Roman Catholics of Reunion (=Bourbon) and other French islands at 180,000, and of the continental possessions (in Senegambia, &c.) at 250,000.

[3]The *Civilta Cattolica* puts the Catholics of Madeira and other Portuguese islands at 260,000, and of other possessions in Africa at 690,000. The Observer Year-Book reckons the Azores and Madeira islands with Portugal.

[4]The *Civilta Cattolica* puts the Catholics of the Canaries at 260,000, and of other Spanish possessions at 25,000.

[5]Among these are reckoned 3,200,000 Copts, Abyssinians, and other Eastern Christians, viz., 200,000 in Egypt, and 3,000,000 in Abyssinia.

[6]This includes a population of 81,478,000 for the Eastern churches, viz., the Greek, Armenian, Nestorian, Jacobite, Coptic, and Abyssinian churches. These are found mostly in Russia, Turkey, and the neighboring countries. The *Civilta Cattolica* puts the total population at 840,000,000, the Eastern churches at 70,000,000, and Protestants at 66,000,000.

Christians,	388,600,000	Pagans,	200,000,000
Buddhists,	360,000,000	Mohammedans,	165,000,000
Other Asiatic Religions,	260,000,000	Jews,	7,000,000

They are thus classified in the *Civilta Cattolica* :

Christianity,	344,000,000	Buddhism,	180,000,000
Judaism,	4,000,000	Worship of Confucius, Sinto, of Spirits, &c.,	152,000,000
Islamism,	100,000,000		
Brahminism,	60,000,000		
		Total,	840,000,000

It will be noticed that the Observer Year-Book makes the whole population of the world 1,380,880,423 ; while the *Civilta Cattolica* makes it only 840,000,000. The former gives to the Eastern churches not in communion with the Roman Catholic church, a population of 81,478,000, and to Protestantism 107,335,000 ; while the latter gives to the Eastern Churches 70,000,000, and to Protestantism only 66,000,000. There are, indeed, great differences in the accuracy and reliability of statistics and other statements as published by Protestants and even by infidels ; but the statistics of population and estimates of the influence of the Roman Catholic Church by Roman Catholics, whether priests or laymen, whether put forth officially or semi-officially at Rome, or published with or without authority in New York or Providence or anywhere else, are, in the author's opinion, uniformly to be regarded and treated as nothing more than approximations to the truth, or, in less courteous phrase, as more or less successful conjectures. Yet it seems desirable and eminently proper that Roman Catholics as well as Protestants should, in this respect as well as in others, have full opportunity to tell their own story in their own way. Truth will never suffer from careful comparison and from candid and earnest investigation. Only error and falsehood have cause to dread the light. Truth has power, because God is with it and for it. The ancient prophecy is surely advancing towards its complete fulfillment :

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7 : 27).

CHAPTER XXIX.

CONCLUSION.

We now close our survey of the Roman Catholic system. We have studied its origin and development, its principles and aims, its tendencies and relations, its professions and its actual workings. We have seen it at Rome and away from Rome, under absolute governments and in lands of law and liberty, in alliance with the state and in separation from the state, among civilized and barbarous nations, in all latitudes and climates and conditions, in Europe, Asia, Africa, America, and the islands of the sea. We have heard both sides, giving its friends a fair opportunity to speak for it and its enemies an equally fair opportunity to speak against it. We have taken its decrees and canons of councils, its encyclical letters and bulls and briefs and rescripts of popes, its Missal and Breviary, its Ritual and Pontifical, and other standard authorities, and had them faithfully translated from the original Latin of editions which bore the official sanction of its dignitaries; we have quoted from its approved publications in English, its Ceremonial and catechisms, its pastoral letters and periodicals, its controversial and devotional works; we have cited the most accurate and impartial writers of history and statistics, and the best qualified observers of facts; we have allowed those converted to Roman Catholicism and those converted from it to tell us plainly what they knew and what they thought; we have gathered from all accessible sources statements, arguments, illustrations, and the materials for these, and have had them all so arranged and spread out before us that we could take a view of them at once; we have earnestly

sought the light and the truth without any fear as Protestants of being led astray from God and right if we were only honest and candid and careful and prayerful. Well said that sturdy Protestant, John Milton, in defending the liberty of the press more than two centuries ago:

"Though all the winds of doctrine were let loose to play upon the earth, so Truth be in the field, we do injuriously . . . to misdoubt her strength. Let her and falsehood grapple; who ever knew Truth put to the worse in a free and open encounter? . . . . For who knows not that Truth is strong, next to the Almighty? She needs no policies, nor stratagems, nor licensings, to make her victorious; those are the shifts and the defenses that error uses against her power; give her but room, and do not bind her when she sleeps."

The famous tract "Is it honest?" published by "The Catholic Publication Society," enforces its plea to "examine the doctrines of the Catholic Church," and to "read the works of Catholics" by an apparent agreement with our principle of dealing candidly and fairly with all, thus:

"See both sides. Examine, and be fair, for Americans love fair play."

"Looking," therefore, "unto Jesus, the author and finisher of our faith" (Heb. 12:2), and having confidence that the Spirit of truth, whom he sends, is both able and willing to guide us into all truth (John 16:13) and to give to his kingdom of truth its promised and glorious triumph (John 18:37. Rev. 11:15). we can afford to let Roman Catholics as well as Protestants make their own statements and bring forth their strongest and most plausible arguments in defense of their system. What there is of God's truth and workmanship in their church will stand and ought to stand, and whatever there is in it of error and of human or Satanic workmanship must fall and be brought to naught.

From the survey which we have now taken, it is evident that the Roman Catholic church not only has been, but is now, a mighty power in this world. Nor is it difficult to see some of its sources of strength.

There is that skillfully compacted and efficient organization, centralized in the pope as the reputed vicegerent of God upon earth and the infallible vicar of Jesus Christ, making every archbishop and bishop throughout the world—isolated and self-devoted as he may be—directly dependent upon the pope for office and authority and binding each by a most solemn oath to render obedience to him, reaching through its priests—who are dissevered from the ties of family and country, and canonically subject to their bishops—the hearts and consciences of its 200 million members and controlling them at the confessional and by its sacraments and its terrors of excommunication and purgatory and its various powers and appliances suited to every case, having also a disciplined and well-officered army in its religious orders and congregations which are likewise separated from the rest of the community and bound to obey their respective heads and those heads in direct communication with the central power in Rome—this wonderfully-contrived and compacted organization, embracing from one-fourth to one-seventh of the earth's population, and directed in all its parts and through all its extent of operation by a single will, is surely capable of accomplishing great results by sagaciously using its resources and concentrating its efforts upon any given point or points as it may seem desirable or needful (see Chs. II., III., VII., VIII., IX., XIV., XVII., XXI., &c.).

Look too at the known antiquity of the Roman Catholic church—an antiquity which naturally challenges respect, reverence, homage. For 18 centuries it has been an organized church. It can point to its martyrs and confessors, its fathers and primitive Christians, its multitudes of holy men and women whose names have been famous from age to age. It stands up by the side of those who dissent from it and question its claims, as a venerable ancient by the side of some impertinent and conceited youngsters who cannot or will not appreciate the superiority of "holy mother church," and who ought therefore to be checked, restrained, censured, punished. The principle that, other things being equal, the old are wiser than the young, may

be used to defend and strengthen the Roman Catholic church. But see Chapters II., III., XXVI., &c.

This church has another advantage in its assumed apostolical preëminence as the sole authorized channel of Divine grace to saints and sinners. It is never weary of ringing the changes upon "St. Peter and the church—St. Peter, the prince of the apostles—St. Peter, the rock on which the church is built—St. Peter, the founder and first bishop of the church of Rome—St. Peter, from whom, through a regular and unbroken line of his canonically consecrated successors, has come down to the present pope the undoubted supremacy of the church of Christ on earth—the church, which has the guardianship of Divine truth—the church, out of which there is no salvation—the church, against which the gates of hell shall not prevail" (see Chs. II., III., &c.).

The long-continued greatness and glory of Rome adds another element of strength for the Roman Catholic church. Rome was for ages the acknowledged mistress of the world; and it became natural to look to Rome as the source of authority. The temporal supremacy of Rome opened the way for her spiritual supremacy, and helped to perpetuate the latter, when it was once established (see Chap. I.).

Another and an important element of strength to the Roman Catholic church is found in its large endowments and accumulated wealth. It holds its church-edifices and monasteries and educational and charitable establishments by such a tenure as to be independent of contemporary fear or favor (see Chs. VII., VIII., XXI., XXIV.). By the skillful use of the political and social influence (see Ch. XXVIII.) connected with its wealth and numbers and centralized organization it has facilities for advancing to honor and otherwise repaying those who sustain and honor it, and for hindering or preventing the prosperity and advancement of those who oppose it. It has made and does make alliances with politicians and others for the furtherance of its own ends. The picture which was drawn

of a western city (Columbus, O.) a few years ago, is true of others also:

The Roman Catholics "hold the power, and have for years. And hence we have never been able, within my knowledge, and it is safe to say, perhaps, within the knowledge of the 'oldest inhabitant,' to elect a municipal officer who has not, either in the outset or the issue, both drunk and gambled, and been notoriously profligate besides. We can hardly elect a sheriff who is not a disgrace to the name of honesty, or a county attorney who is not a libel on law. And in some of the wards of our city, in our hotly contested elections, it is almost worth a man's life to vote any other than the Irishman's ticket. And to-day, because of this element and the power it wields, hard upon a thousand 'doggeries' [= grog-shops] openly defy the law; gambling-dens keep open doors upon our most public streets, while to keep such an establishment is a penitentiary offense; and we cannot get a grand jury in the county that will find a bill of indictment against either the proprietor of a faro-bank, a liquor-saloon, or a brothel!"

Roman Catholicism has also an element of great power in its grandeur and showy magnificence. It has its grand cathedrals and churches in the most desirable situations: it has its gorgeous ceremonies and pompous processions with all the adjuncts of unrivaled music and artistic splendor; it appropriates to itself all the fine arts in their most fascinating and impressive forms; it makes use of every device to affect the senses and through them to influence the feelings. And it will specially attract those who love a pretentious or dreamy religion, the self-righteous and those who are fond of parade, those who love and seek great things for themselves (see Chs. XIV. and XX.).

The Roman Catholic church has certainly an element of strength in its admitted reception and advocacy of Scriptural truth (see Chap. II.). It claims as its own every doctrine revealed in the Bible, every duty therein enjoined, every truth and every practice of holiness. No Christian, however much opposed to the Roman Catholic church, can deny that the Roman Catholics receive and maintain much truth; but it is

this mixture of truth with error which makes the combination defensible and plausible and hence dangerous. The nutritious sugar or refreshing water may be the vehicle for introducing into the stomach the most deadly poison.

The Roman Catholic church is no absurd and meaningless bugbear, but a living and active organism, formidable in its strength and efficiency. Those who know little of its power may make themselves merry over its pretensions; but many a Protestant can echo the sentiment uttered by the late Rev. Richard Cecil of the Church of England:

"Popery was the masterpiece of Satan."

And a Roman Catholic, the noted Father Ignatius of England, has adopted this sentiment in a measure, by saying to Rev. Dr. Cumming:

"Sir, if the church of Rome be not the church of Christ, it is the masterpiece of the Devil."

And strongly does Dr. Cumming enforce this idea:

"So said Father Ignatius. So say I. I believe there was immense meaning in his words. It is the one or the other. And I believe that one great danger to which Protestants are subject is the constant habit of supposing that Rome is a coarse and vulgar imposture, unfit for the light of the 19th century; instead of feeling that it is the gigantic conspiracy of Satan, worked out by the archangel's wickedness and will. Antichrist, with his people, constituting the church of Rome; CHRIST, in the midst of his, constituting its correlative, the church of the living GOD. Despise it, it will overwhelm you; tamper with it, it will ensnare and captive you; resist it in the name of GOD, and like its author the Devil, it will instantly flee from you. It is the masterpiece of Satan beyond dispute, and only by viewing it in that light will you be enabled rightly to estimate your danger and its inherent element of progress and power."

But the Protestant sees also elements of weakness in the Roman Catholic system. These have been dwelt upon in the various chapters of the present volume. We have seen that its main arguments rest on assumption, pretension and show;

that it is externally strong and apparently united, but internally weak. Its Jesuitism and Jansenism (see Chs. III., IV., IX.), its many contentions in and between and about religious orders (see Chap. VIII.), its Ultramontanism and Gallicanism and Liberalism (see Chs. II., III., IV., VI., XXII., XXIII.), its fluctuations and contradictions between "infallible" popes and "infallible" councils (see Chs. III., IV., VI., &c.), its constitutional and ineradicable hostility to liberty and progress (see Chs. IV., XXVII., &c.), and its absolute inability to retain control of many who are classed among its members (see Chs. XXII., XXIII., XXIV., XXVII., XXVIII.), are all signs of something besides Divine power in it. Corruption and tyranny and selfishness and sin have flourished and do now flourish in it and through it; it cramps and debases the intellect; it sensualizes the affections; it perverts the judgment and conscience; it domineers over the ignorant and allows them to remain in their ignorance; it opposes the appeal to individual responsibility, and the attempt to raise mankind to a higher level of Christian intelligence and civilization and righteousness; it has, through its highest authorities, sanctioned and protected violence and fraud and treachery and murder; it has furnished an open door for every sin and a dungeon for every virtue; it has put itself out of sympathy with the friends of Christian liberty and love and of the pure Gospel of Christ and of the open Bible; its affiliations and friendships are with those that love darkness rather than light because their deeds are evil. The evidence of all this is seen in every chapter of this volume, and would fill a thousand volumes. Roman Catholicism, claiming infallibility, can not repudiate the errors of the past*—can not change for the better (see

* In an article on the "Apostasy of Dr. Döllinger" (see Chap. XXII.), "The Catholic World" for June, 1871, speaks thus:

"... The law is clear and plain. All dogmatic decrees of the pope, made with or without his general council, are infallible and irreformable. Once made, no pope or council can reverse them... The church can never change, never reform her faith, never retract her decisions, never dispense her children from an obligation she has once imposed on them of receiving a definition as the true expression of a dogma contained in the divine revelation. To do so, would be to destroy

Chap. II.). "Always and everywhere the same" (in Latin, "*semper et ubique eadem*") is its motto. It may be apparently modified in some respects, while its spirit and tendency and aims remain unaltered. It may conceal its odious features and plausibly explain its obnoxious actions; it may have in its communion many true friends of both God and man; yet as a system it is perpetually at war with American institutions and with the prosperity and safety of the American people. It has more and plainer marks of the "synagogue of Satan" than of the Church of God.

It was a saying of that noble Frenchman who periled his life and fortune to establish American liberty—a saying which has been controverted, but is fully authenticated by Prof. S. F. B. Morse:

"If ever the liberty of the United States is destroyed, it will be by Romish priests."

Lafayette is claimed as a Catholic; but he was a Gallican Catholic (see Chap. XXIII., &c.), a liberal Catholic, or he would never have uttered this warning to the American people. Many other Catholics have been true friends of liberty; but the Roman Catholic system is irreconcilably hostile to true liberty. The two great principles of that system—(1) you must believe as the church decrees—and (2) there is no salvation outside of the church—bind every Roman Catholic, and tend to make him both a subject and a tool of despotism.

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herself, and fall down to the level of the sects. The idle talk of writers for the secular press, whether they pretend to call themselves Catholics or not, about the church conforming herself to liberal principles and the spirit of the age, is simply worthy of laughter and derision. No Catholic who has a grain of sense will pay any heed to opinions or monitions coming from such an incompetent source. The church is the only judge of the nature and extent of her own powers, and of the proper mode of exercising them. The pontiffs, prelates, pastors, priests, and theologians of the church, are her authorized expositors and interpreters, her advocates and defenders. Those who desire to be her worthy members, and those who wish to learn what she really is, will seek from them, and from them only, or from authors and writings which they have sanctioned, instruction in the true Catholic doctrine. . . "

The Duke of Richmond, who was governor of Canada half a century ago, and had conversed with many of the sovereigns and princes of Europe, was considered as uttering remarkable language when he spoke thus of the United States in 1819, and declared that he was expressing the unanimous opinion of those sovereigns and princes:

"The church of Rome has a design upon that country, and it will, in time, be the established religion, and will aid in the destruction of that republic."

But this language does not appear so remarkable now. Look at the progress and altered demeanor of Roman Catholicism in this country. It came into the land a fugitive and an exile; it was pitied and sheltered and warmed and fed; it has become great and mighty; it now grasps all the reins of power, and demands as its right the possession and control of every privilege and of every advantage. "My right of conscience is the law for the state," says "The Catholic World." "My conscience is my church, the Catholic church," it continues; "and any restriction of her freedom, or any act in violation of her rights, violates or abridges my right or freedom of conscience." All, therefore, that the Roman Catholic church has ever enacted or demanded; all her educational and ecclesiastical system, her exemption of the priesthood from civil jurisdiction, her assumptions of entire supremacy, her persecuting decrees, her whole canon law, may become American law, just as soon as it shall seem expedient to demand and become possible to secure their enforcement; and there are politicians and tradesmen who are ready for selfish ends to do all they can to help forward this grand consummation. Even now we can begin to see the applicability of La Fontaine's fable, which has been thus rendered into English verse:

"A houseless dog with a small litter
To whom the cold was very bitter,
Another kindly dog approached,
And all her household sorrows broached;

In short, got leave herself to shut
Within the other's friendly hut.
At proper time the lender came
Her borrowed premises to claim.
Mama crawled feebly to the door
And humbly begged a fortnight more;
'Her little pups could hardly walk.'
The lender yielded to her talk.
Another fortnight passed away,
The pups grew stronger every day;
And when again the friend did come
To ask for her own house and home,
The dog, as if she would have bit her,
Replied, 'I'm ready with my litter
To go when you can turn me out.
My pups are now grown fierce and stout;
And if for your old house you fight,
You'll find that they can scratch and bite.'

"MORAL.

"If in your house the foe steps his one foot,
He'll surely put the other in—to boot."

But what can and should American Protestants do in respect to Roman Catholics and the Roman Catholic church?

1. Draw a broad line of distinction, and put the Roman Catholic church and system on the one side of it, and the individuals who are connected with that church and system on the other. Let it be remembered that Roman Catholics may be better than their system, more enlightened than their church. Some members of a family may have little or no share in the stupidities, the follies, the vices that characterize the rest. And it is one of the blessed inconsistencies of mankind, that often they do not see or do not adopt all the logical consequences of their own theories. At any rate, the Roman Catholics of our land are now our countrymen and our fellow-immortals; and it is our duty to regard and treat them as such. We may abhor the church and the system by which they are held in subjection, while we have compassion on the poor victims of error and delusion.

2. Do not shrink from looking the threatening dangers

full in the face. The Roman Catholic church has an efficient organization, and a numerous and devoted membership; it is admirably fitted to win and control multitudes; its leaders are well-informed, wide-awake, sagacious, energetic, and often self-sacrificing for their church, quick to detect all weak points and to make the most of all advantages, observant of men and of measures, ready to avail themselves—whenever it is expedient—of Protestant weapons, able to command the services of Protestant helpers, united in their plans and movements, animated by their view of the past and the present, and jubilant in their confident expectation of speedy and complete supremacy throughout this whole land.

3. Do not patronize or help Roman Catholic churches, schools, convents, hospitals, or any of their institutions. The tendency and influence of all these institutions is preëminently denominational, as has been already shown (Chs. VII., VIII., XX., XXI., XXIV., &c.). Every thing is under the control of the hierarchy for the purposes and objects of the Roman Catholic church. Every dollar and every scholar is a contribution to be made the most of for the church. Every Roman Catholic priest and monk and nun, whether in a school or seminary or hospital or elsewhere, is specially bound to make every day's work tell for the advantage of "holy mother church." Take a very recent illustration. In consideration of valuable services rendered by the Sisters of Mercy at Charleston, S. C., to sick and wounded Union officers and soldiers, Congress in April, 1871, made an appropriation to these Sisters of $20,000 for the purpose of rebuilding their orphan asylum which was destroyed during the war. To meet an objection respecting the danger that the money appropriated might be diverted to other uses, the bishop of Charleston is said to have written a letter to assure Congress that the Sisters of Mercy there were a corporate body, and that no priest could even handle the money. The appropriation was warmly urged, and was voted unanimously by the House of Representatives. The same month the Lady Superior and a companion went to

Washington to get the money; but a Roman Catholic priest from Charleston peremptorily ordered them away, and they obeyed; then the priest went to the Treasury department, and as the representative of the Sisters obtained the warrant for the money. It is not necessary to inquire further into the fate of the appropriation, for by Roman Catholic ecclesiastical law (see Chs. VIII. and XXI.) it is subject to the control of the bishop. That which is given for one object may, at the discretion of the bishop, be appropriated to another and different object; and there is no remedy, except through the bishop's ecclesiastical superiors. Yet Protestants give money, land, building-material, assistance in one way and another, any thing that is wanted, to erect, endow and support Roman Catholic institutions, and thus to aid in establishing and perpetuating the mighty power of the Roman Catholic hierarchy. This is not the way to "be wise as serpents and harmless as doves" (Matt. 10 : 16), or to be "good stewards" of that which God has graciously bestowed upon us (1 Pet. 4 : 10), or even to be "faithful in that which is least" (Luke 16 : 10).

4. Make it a matter of conscience to understand and oppose the Roman Catholic system in all its characteristic forms and schemes. If, as Protestants fully believe, it is the grand foe, here and everywhere, of evangelical religion, of civil and religious liberty, of popular enlightenment and national prosperity, of the temporal and spiritual well-being of mankind; then it certainly ought to be—must be—brought to the light, and kept in the light, and annihilated by the blaze of light and the weapons of truth. There can be no compromise—no middle course. The alternative is simply—We must destroy its power, or it will destroy us and all we hold dear.

5. Show to Roman Catholics a better way and a better religion than theirs. By precept and by example, by every excellence of earnest Christian life and effort, American Protestants should prove the heavenly superiority of true faith and love. Well has that veteran controversialist, Rev. Leonard Bacon, D.D., spoken upon this point:

"... We can never do any good to our Roman Catholic neighbors without treating them courteously and kindly. Let us testify against their errors constantly and intelligibly, but always courteously. Let us treat them as well as we can. If to us they are heretics, far astray from the simplicity of the Gospel, let us remember that to them we are heretics, self-excluded from that church in which alone there is salvation: and 'putting ourselves in their place,' let us treat them as we would that they should treat us."

Says another Christian minister, Rev. T. DeWitt Talmage.

"... Let me venture the statement that bitter denunciation and caricature on the part of good, but mistaken men, never pulled down one Roman Catholic church, but has built five hundred. Whatever a man takes as his religion he holds as sacred and not to be laughed at... There is only one way to make a man give up his religion, and that is by showing him a better.... Violence of Christian denunciation only rouses up opposition. Depend upon it, if we use worldly weapons and a worldly policy, Romanism will beat us. They are more than a match for us in anathema.[1] ..We cannot compete in bitterness with a church that burned John Oldcastle,[2] and scattered the ashes of Wickliffe,[3] and massacred the Waldenses, and exterminated the Albigenses,[4] and dug the Inquisition,[5] and roasted over slow fires Nicholas Ridley,[6] and had medals struck in honor of St. Bartholomew's massacre,[7] and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails

[1] See Chapters IV. and XVIII.

[2] Sir John Oldcastle, called "the good," was the first martyr and the first author among the nobility of England. He married the heiress of Lord Cobham, and thus obtained that title. He was an able and learned man, and a leading reformer. He was excommunicated, charged with being the leader of a pretended conspiracy of the Lollards or Wickliffites, apprehended, summarily tried and condemned as a rebel and heretic, and then hung in chains on a gallows in St. Giles's Fields, London, with a fire kindled under him by which he was roasted to death, in December, 1417.

[3] See pp. 211, 417. [4] See Chapter XII. [5] See Chapter XI.

[6] Nicholas Ridley, bishop of London, distinguished among the English Reformers for his piety, learning, and solid judgment, was burned at the stake with the faithful and honest Hugh Latimer, bishop of Worcester, at Oxford, Oct. 16, 1555.

[7] The Bartholomew massacre is described on pp. 401–3. A fac-simile of the medal is given on p. 403.

with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the wine-press of its wrath threw the red clusters of a million human hearts till under the trampling of their feet the blood foamed to the lip of their impearled chalices.[1]

"The weapons of *our* warfare are not carnal, but spiritual and mighty through God to the pulling down of strongholds. . . To the penances, the costly indulgences, and fatiguing genuflections of Romanism, we will oppose a broad-armed Gospel that without money, and without price, and without penances, and without crossings, invites a world to be saved—a free Bible—a free salvation—a free heaven![2] . . . Against the bedwarfed Roman Catholic literature, we will bring the battering-ram of a Christian printing-press.[3] . . . To the celibacy of the Romish priesthood I oppose the happy households of the Christian ministry.[4] . . To the Roman Catholic schools and colleges, . . . we will oppose free schools.[5] . . In opposition to the Latinized service of Romish churches,[6] we set plain prayers that all may follow, and plain preaching that all can understand. . . . . In opposition to Romish cathedrals dark, damp, and fetid,[7] we will set cheerful churches, with fresh air and plenty of light. . . In opposition to the artistic chanting in Romish cathedrals, I set congregational singing. . . . In opposition to the bigotry of the Romish church, I set the broad platform of Christian brotherhood. All outside their church are cursed as heretics. We oppose that procedure by offering our blessing to all who believe in the Lord Jesus Christ, be they Protestant or Roman Catholic, Calvinist or Arminian, sprinkled or immersed: one Lord—one faith—one baptism—one cross—one Holy Ghost—one judgment-seat—one doxology—one heaven!"

There is room for all who love their country and their race to lend a helping-hand towards this good work. Let honesty and uprightness and Christian kindness be our rule in business and in politics as well as in religion; let every one, whether superior or equal or inferior, employer or neighbor or dependent, recognize his or her own peculiar opportunities and obligations

[1] See Chs. XI., XII. [2] See Chs. XIII., XIV., XVIII., XIX. [3] See Chap. XXV. [4] See Chs. VII., VIII. [5] See Chap. XXIV. [6] See Chap. XIV [7] See Chap. XX.

to benefit the needy and the stranger, the widow and the fatherless ; let the church and the Sunday-school and the free-school and the family have room and help for each to do its own appropriate and beneficent work ; let Christian ministers and Christian people, like their Master, seek to save the lost, not officially or in set ways merely, but by all the devices of warm-hearted heavenly love ; and when, through Christian faithfulness or neighborly kindness or in any other mode, the way has been opened to a child's or a parent's heart, and prejudices have been partially overcome, and hopeful progress has been made in the direction of light and truth and righteousness, let not Pharisaic horror, or aristocratic exclusiveness, or mean-spirited envy, or sectarian jealousy, or an itching to say and do smart things, or vain-glorious boasting, or uncharitable accusation or insinuation or taunt, or any other earthly and unworthy feeling or influence or course, rekindle the fierce old fires of prejudice and hatred—which may be dormant and for a time invisible without being quenched—and thus destroy—perhaps forever—all the good accomplished or intended for the poor exile. Every American, who prizes the blessings of intelligence and freedom and true Christianity, may aid more or less directly and efficiently towards making the Roman Catholics of our land partakers of these same blessings. And,

6. We may be encouraged to believe that the Roman Catholic system shall be brought to naught and those who are now Roman Catholics themselves become real, earnest, faithful Christians. Some of the signs of the times are noticed in Chapters XXIV., XXVIII., &c. Many of our Roman Catholic neighbors have already found out that public schools—American schools—are far superior to their parochial schools in all that qualifies for success and usefulness in life ; and others are finding it out day by day ; and many of them will have for their children that which they themselves see and know is best for them. They have found that this is a land of liberty ; and that, as one consequence of this, the priest cannot domineer over them as in the old country. They are learning to think and act for

themselves in one way and another. Even Fenianism, which has flourished in spite of priestly opposition and churchly anathema (Chs. XI., XXI., XXII.), may be in this way a blessing in disguise. And the lamentation, which comes to us, of immense losses to the Roman Catholic church in this country (see Chap. XXVIII.), is another encouragement to American Protestants to labor in hope. Many of the first generation, and more of the second, among the Roman Catholics of Irish or German or other foreign origin, pass entirely beyond the control of the Roman Catholic church. Many of them have become and are becoming enlightened Protestant Christians. And through the power of social and Christian influence these changes prepare the way for other and still greater changes to follow them. But still further, our fathers' God and our God is with us, and will be with us, if we are faithful to honor him; and "if God be for us, who can be against us" (Rom. 8:31)? His dealings with our nation in the past are an earnest of what he will do with us hereafter. He has brought us safely through terrible dangers; he has brought these Roman Catholics to our very doors and into our houses to give us the opportunity and make us feel the necessity of trying to save them in order to save ourselves and our children from ruin. And the victory or defeat here is a victory or defeat for the world. The relations of our country to the rest of this continent, to Europe and Asia and Africa and the isles of the sea, to the whole population of the globe, are such that a victory here for liberty and truth and righteousness and heavenly love is a victory for them everywhere, and a defeat here will tend to the triumph of darkness and death everywhere. But God knows all this, and is interested in all this. His church is a living church among Protestants in this land; it is built, not upon Peter alone, but "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;" it shall be "a holy temple in the Lord;" "and the gates of hell shall not prevail against it" (Eph. 2:20, 21. Matt. 16:18). The promises of God are of no doubtful sig-

nificance; but they belong only to those who fulfill the conditions on which they are based. Egypt and Assyria and Babylon and Persia as well as Greece and Rome and other names of ancient power and renown attest the truth of the ancient prophet's declaration; "The nation and kingdom that will not serve thee [= Jerusalem, or Zion, the seat and representative of God's church or people] shall perish; yea, those nations shall be utterly wasted" (Is. 60 : 12). No false and corrupt church—no Christless people—can have the blessings which God has pledged himself to bestow on his true and living church and Christ's own people. The assumptions and pretensions which may deceive men, do not deceive God or prevail with him. It is "in Christ Jesus"—not in the Virgin Mary, or the apostle Peter, or other departed saints, or in any pretended saints, living or dead, but in Christ Jesus—that "all the promises of God are yea and amen" (2 Cor. 1 : 20). Every thing of real and permanent value to our nation, including the continuance of temporal prosperity and of republican institutions, as well as the bestowment of spiritual blessings, depends upon the existence and exercise of Christian love and faithfulness, or upon a vital union with the Lord Jesus Christ. The past history and present condition of unhappy France may teach us that a long-lived republic must have virtue and religion for its basis. No substitute for these can be found in glory or magnificence or wealth or power or fashion or ingenuity or learning or wisdom or any other department or species of worldly preëminence.

American Protestants, we glory not in Peter or Paul or Mary; but—whatever foes may assail or threaten us—if we are Christ's, then the victory over them is ours, and whatever we need before this victory or after it or with it is also ours, infallibly and irresistibly and unendingly; for the inspired apostle has spoken distinctly and expressly:

"Let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas [= Peter], or the world, or life, or death,

or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3: 21–23).

And the beloved disciple has thus recorded his vision of the yet future victory in which all the truly faithful shall have a part:

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11: 15).

Let a New England Protestant (Rev. Timothy Dwight, D. D., President of Yale College, 1795–1817) express for us the spirit of a multitude of these Scriptural promises:

"Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

And yet, let it never be forgotten for a moment that the consummation of all these bright hopes involves work, *present*, *earnest*, *diligent*, *whole-souled* WORK, for all and for each of those who would either share in the triumph personally or would have our nation blessed. God's plans and promises will never fail; but, as in the case of the apostle Paul and his companions who had to save themselves from imminent death after God had assured them there should be no loss of life among them (Acts 27: 22–44), so now the realization of the predicted future triumphs of Zion demands of men the use of the appropriate means. The deep-laid plots of the Roman Catholics to gain the supreme control in our land must be understood and defeated; all good citizens must unite to preserve order and sustain law and give to wisdom and virtue the first place in the government and in society as well as in the family and in the church. The Roman Catholic church is the same in America as in Ireland and in Spain and in Rome; its modes of action may be greatly modified here and now, and its whole outward appearance may be chang-

ed, but *it never changes* (see pp. 699, 700); in it not the intelligent people, but the pope and the cardinals and the bishops and the priests bear rule; and, while its animating spirit is the same now as when the 4th Lateran council was held (see pp. 391, 578–9) or the Inquisition (see Chap. XI.) was at the height of its power, the misunderstanding and hatred of Protestantism which prevail among its members and the bigoted fury of the Catholic populace are the same now as when the massacres of the Waldenses or of the Huguenots* or of the Irish Protestants† were perpetrated.

Overweening confidence in our "manifest destiny" as the great American nation has well nigh been our destruction. The great conflict of 1861–5 came upon us while we were reposing in fancied security; and the signs of another impending conflict are neither few nor small. The Roman Catholic church is rapidly gaining the power in our land. Its multitudes of adherents work and pray and talk and vote as a unit under the direction of keen-sighted and quick witted leaders; while Protestants, disunited, eager perhaps for the success of this or that party, or busy here and there in plans and labors for themselves and their families, pay little attention to the dangers which threaten our liberties and our welfare. Irish Catholic mobs, like those of 1863‡

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* For the massacres of the Waldenses and of the Huguenots, see Chapter XII.

† In the Irish massacres, which began Oct. 23, 1641, and did not entirely cease till Sept., 1643, at least 40,000 to 50,000 Protestants were murdered. The brutality of the Irish Catholics was frightful. Clarendon says of the Protestants who "escaped best," that they "were robbed of all they had, to their very shirts, and so turned naked to endure the sharpness of the season; and by that means, and for want of relief, many thousands of them perished by hunger and cold."

‡ In the New York riots of July 13–15, 1863 (see p. 586), the fury of the mob, at first directed against the officers and buildings connected with the draft for filling up the armies of the national government, was soon attracted towards the negroes, who were chased about, dragged forth from their hiding-places, maltreated, murdered by beating or shooting or hanging or burning with the most awful cruelty. A colored orphan-asylum (Protestant, of course) was burned to the ground, and the lives of the helpless inmates were saved only by the daring interposition of a few determined friends. Many other most shameful outrages were

and 1871* in New York city, are liable to occur in other places and at other times, and must be put down by the civil authorities or by the military or by armed citizens at a terrible sacrifice of property and of life; but most American Protestants shut their eyes to these and other signs of the times, and trust that all will be well without any special exertion of theirs. The salvation of America depends, under God, on the faithfulness of his friends in America, and on the actual and manifest existence here of a virtuous and intelligent Christian people, a nation who shall be—each and all—workers of righteousness and laborers together with God.

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committed in various parts of the city, before the civil and military authorities succeeded in quelling the riots.

*The New York riot of July 12, 1871, was connected with the celebration of the battle of the Boyne, which took place July 1 (old style), 1690, about 30 miles N. W. of Dublin in Ireland, and in which the English army under king William III. of England (prince of Orange, whence the name "Orangemen" assumed by lodges of Irish Protestants in 1795) gained a decisive victory over the Irish and French under the ex-king James II. (uncle and father-in-law and predecessor of William on the English throne), who was both a Roman Catholic and a tyrant. The Orangemen of New York, Jersey City, &c., proposed to celebrate this battle, as heretofore, by processions, &c. The procession in Jersey City, under the resolute protection of the civil and military power, was unmolested. The Orangemen of New York had been mobbed and a large number killed and wounded at a picnic in Elm Park, July 12, 1870; and in consequence of the bitter opposition and threats of the Irish Catholics, Mayor Hall and Police-Superintendent Kelso prohibited the marching of the Orangemen in procession in 1871. Governor Hoffman, however, countermanded this prohibition, and declared that the Orangemen had a right to parade, and should be supported, if necessary, by the whole police and military force of the State. Accordingly, the Orangemen marched in an orderly procession a short distance, but they and their protectors were attacked by the mob, and the procession was broken up. The mob was fired upon and finally put down; but about 40 persons (soldiers, policemen, rioters, and spectators) were killed, and from 100 to 200 wounded, some of them fatally. The fiendish rage of the rabble was shown in the murderous use of pistols and other weapons by Irish Catholic women as well as men against the Orangemen and those who sympathized with them, in the savage threats against Gov. Hoffman, in the wanton killing of a little girl (Mary York) who wore an orange-colored scarf, &c.

INTRODUCTORY NOTE TO THE APPENDIX.

Many important events and developments in regard to the Roman Catholic church are now to be added to those which have been noticed in the previous pages of this work. The same Pope remains for a little while longer; but his associates, his situation, and his relations in many respects, have greatly changed. The influence of the *Syllabus* and of the decrees of the Vatican Council is becoming more and more apparent both in Europe and in America; the antagonism between the Ultramontane view of the Roman Catholic system and the fundamental ideas either of Protestantism or of modern society is everywhere becoming more sharply defined and more evidently irreconcilable; and the relative position and power of the opposing forces are, or should be, of intense interest to every Christian, every philanthropist, and every patriot. The brief statistics, which are here presented, fitly supplement the more detailed statements already given, and form, by comparison with them, the basis of a comprehensive and definite knowledge of the whole field. The collection and arrangement and condensation of the voluminous materials which the author needed to consult and use for the illustration of the last 5 years of Roman Catholic history, and of the many exciting topics involved in this history, have required an unexpectedly large amount of labor, and, in connection with the almost daily occurrence of events demanding more or less notice, have delayed the appearance of the work with its new matter far beyond the anticipated period of publication; but it is hoped that the results of this labor as exhibited in this appendix, in addition to what is contained in the body of the work, will make the readers wise to understand the signs of the times, and will continue to meet the want, which this volume has confessedly met as no other single book has hitherto met it, of "A STANDARD WORK in its department—a work which may be appealed to with confidence by every one who prizes truth and loves his country, as containing facts and views and arguments which he needs to know—a reliable and faithful 'Exposition of the Roman Catholic System for the Use of the American People.'"

NEW HAVEN, *July* 4, 1877.

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APPENDIX.

PART I. THE POPE AND CARDINALS.

Pius IX has now been pope longer than any of his predecessors, having completed the 30th year of his pontificate June 16, 1876, and the 84th year of his life the month previous (see p. 138, &c.). May 21, 1877, marks the 50th anniversary of his being consecrated bishop. He has lost his temporal dominion, and the French protectorate was formally terminated in 1874 when the frigate Orénoque was withdrawn from Civita Vecchia. But the Italian government has, by the law of May 13, 1871, declared the pope's person as sacred as the king's; given him precedence even of the king on public occasions; settled on him the Vatican[1] palace and its dependencies (= the Leonine city), the Lateran palace, and the villa or palace at Castel Gandolfo, with an annual appropriation of $622,500 to support the palaces, cardinals, &c.; guaranteed to him and his cardinals and councils personal liberty and protection from violence; exempted his papers and correspondence from search or seizure, and insured to them free transmission through the Italian mails; in short, has secured to him his honor and state, his ecclesiastical authority and the regulation of his household, with provision for paying all the expenses. He has, however, refused the Italian appropriation, his income from Peter's pence,[2] &c., rendering this unnecessary (see p. 726).

Comparing the list of cardinals in Sadliers' Catholic Directory for 1877 with that for 1870 (see pp. 191–4), we find 60 in the former and 55[3] in the latter;

[1] King Victor Emanuel took possession of the Quirinal palace after the Italians occupied Rome.

[2] The "Catholic Review" for Sept. 20th, 1873, estimated the amount of Peter's pence "since 1870" at about 125,000,000 francs (= about $25,000,000) or over $9,000,000 a year. In the summer of 1875 he received about $6,000,000 by the will of the ex-emperor Ferdinand of Austria. May 6, 1876, the Roman correspondent of "At Home and Abroad" (English; quoted in the "Christian World" for Aug., 1876) wrote: "May and June will see a greater concourse of visitors in the capital of Italy than have flocked hither since the fall of the temporal power [1870]. As usual, the gifts to the pope are extraordinarily large; . . . a single donor from South America brings no less than 1,000,000 francs" [= about $200,000]. Among the "large donations received of late," he mentions $50,000 annual interest from the estate of the late duke of Modena; $100,000 bequeathed by Signora Gismondi; $160,000 bequeathed by Signor Agostini Quinti; $40,000 from the diocese of Ghent (see p. 726); $14,000 from the Italian pilgrimage and other sources one morning, &c.

[3] 13 new cardinals (7 Italian, 2 French, 3 Spanish, 1 English) are announced; 2 for April 3, 1876 (Bp. d'Avanza, Franzelin [Jesuit]); 11 for March 12, 1877 (Nina, Sbaretti, Bp. Serafina, Bp. di Canossa, Abp. Apuzzo, Abp. Coverot, de Falloux du Coudray, Patriarch Benavides, Abp. Garcia-Gil [Dominican], Abp. Paya y Rico, Abp. Howard). Total 65, others being dead.

1 cardinal bishop of 1870 (Louis Amat di S. Filippo e Sorzo) remains; 4 others, cardinal priests in 1870 (di Pietro, Sacconi, Guidi, Biglio), are now cardinal bishops; 22 or 24 (de Angelis, Casoni, Prince Schwartzenberg, Asquini, de Traetto, Sforza [inserted in 1871; see p. 190], Donnet, Morichini, Pecci, Antonucci, Panebianco, Trevisanto, de Luca, Bizzarri, la Sastra y Cuesta, Pitra, Bonnechose [inserted in 1871; see p. 190], Cullen, Hohenlohe, Bonaparte, Ferrieri, Berardi, Moreno, la Valletta) are, as in 1870, cardinal priests; 5 (Caterini, Mertel, Consolini [printed as priest in 1870, as deacon afterwards; see p. 191], Borromeo, Capalti) remain cardinal deacons. Further, 1 cardinal bishop (Patrizi died Dec. 1, 1876), 21 cardinal priests, and 4 cardinal deacons (Antonelli died Nov. 6, 1876, aged 70; see pp. 194–7), who were on the list of 1870, now disappear as dead; 18 appear now as cardinal priests, and 3 (besides Consolini) as cardinal deacons, who were not on the list of 1870. Of the 18 new cardinal priests, 9 were appointed Dec. 22, 1873 (Ignatius do Nascimento Moraes Cardoso, abp. of Lisbon, born at Mure', Portugal, Dec. 20, 1811; René Francis Regnier, abp. of Cambray, born at St. Quentin July 17, 1794; Maximilian von Tarnoczy, abp. of Salzburg, born at Schwatz Oct. 24, 1806; Flavius Chigi, abp. of Mira *in partibus infidelium*, born in Rome May 31, 1810; Alessander Franchi, abp. of Thessalonica *in partibus*, prefect of the Propaganda, born in Rome June 25, 1819; Joseph Hippolyte Guibert, abp. of Paris, born at Aix Dec. 13, 1802; Mariano Falcinelli Antoniacci, O. S. B., born at Assisi Nov. 10, 1806; Louis Oreglia di Santo Stefano, abp. of Damietta *in partibus*, born at Bene July 9, 1828; John Simor, abp. of Gran, Hungary, born at Alba Reale Aug. 22, 1813); 5 were appointed March 15, 1875 (Peter Gianelli, abp. of Sardia, secretary of the Congregation of the Council, born Aug. 11, 1807; Mieceslaus Ledochowski, abp. of Gnesen and Posen, born at Gork Oct. 29, 1822; John McCloskey,[1]

[1] Abp. McCloskey, the first U. S. cardinal (portrait, p. 764), studied 11 years at Mt. St. Mary's College and Theological Seminary, Emmettsburg, Md.; was ordained priest Jan. 12, 1834; studied at Rome 1835–7; was consecrated bp. of Axiere *in partibus* and coadjutor to the bp. of N. Y. March 10, 1844; became bp. of Albany May 21, 1847, and abp. of N. Y. May 6, 1864. He derives his title as cardinal priest from the church of *Santa Maria sopra Minerva* (see pp. 64, 279). He is understood to be a member of the Congregations of the Index, of Bishops and Regulars, and of Rites (see pp. 199–201). The famous *Index Expurgatorius* or *Index Librorum Expurgandorum* [= expurgatory index, or list of books to be expurgated, that is, cleared of certain offensive passages] and *Index Prohibitorius* or *Index Librorum Prohibitorum* [= prohibitory index, or index of prohibited books, that is, of books forbidden to be read as heretical and injurious to faith and morals] are under the control of the Congregation of the Index, which takes cognizance of all books and publications (including newspapers, placards, &c.) and of authors and editors, wherever there is a R. C. bishop or priest. While Rome was under the pope's temporal power, the censorship of the press exercised there under this body was very rigid (see pp. 87–8, 145, &c.). Even now, a Roman Catholic, whose book or publication is prohibited, must be dealt with, that is, punished by excommunication, if not by corporal punishment. If his book is ordered to be expurgated, he must express his contrition, conform the next edition to the order, and pay the fee (about $25 for expurgating a quarto volume, $20 for an octavo, &c.), before the book receives any permission to be printed. Other fees must also be paid for a final permission, approbation, &c. The *Index Prohibitorius* in 1869 contained 27,596

abp. of New York, born in Brooklyn, N. Y., March 10, 1810; Henry Edward Manning, abp. of Westminster, born at Totteridge July 15, 1808 [see pp. 681, 719]; Victor Augustus Isidore Deschamps, C. SS. R. [= of the Congregation of the Most Sacred Redeemer, or Redemptorist], abp. of Mechlin, born at Mella Dec. 6, 1810); 4 were appointed Sept. 17, 1875 (Thomas Mary Martinelli, O. S. A., born at Lucca Feb. 23, 1827, appointed cardinal deacon Dec. 22, 1873; Roger Louis E. Antici Mattei, patriarch of Constantinople, auditor general of the Apostolic Chamber, born in Rome March 23, 1811, created cardinal *in petto* [= in the breast, or in secret] March 15, 1875; John Simeoni,[1] abp. of Chalcedonia *in partibus*, born in Pagliano Dec. 27, 1816; Godefroy Broussais St. Marc, abp. of Rennes, born in Rennes Feb. 4, 1803). The 3 new cardinal deacons, all appointed Sept. 17, 1875, are Lorenzo Hilarion Randi, vice-chamberlain to the Holy Roman Church, born at Bagnacavallo July 12, 1818, reserved *in petto* [= in secret] March 15, 1875; Bartolomeo [= Bartholomew] Pacca, major-domo to His Holiness, born at Benevento Feb. 25, 1817, reserved *in petto* March 15, 1875; Dominic Bartolini, born at Rome May 16, 1813. 48 of these cardinals, who may elect the next pope, were appointed by the present pope; the other 7 were appointed by Gregory XVI. 37 of them (including Cardinal Bonaparte) appear to be Italians; 6 are French; the remaining 12 are of nearly as many different countries (see note[3], p. 715).

PART II. STATISTICS.

The Catholic Family Almanac for 1876 calculates the Roman Catholics in the world to be 211,123,158; those in America (N. and S., with the West Indies) to be 48,308,236; those in the United States to be 6,000,000 (see pp. 688–92, 765–7).

Sadliers' Catholic Directory for 1877 contains a "list of all the patriarchs, archbishops, and bishops in the Catholic church throughout the world." It gives the names of 12 patriarchs and 870 archbishops and bishops, leaving more than 80 blanks, but including a large number of merely titular dignitaries. According to the same authority, the Roman Catholics have, in Great Britain, 21 archbishops and bishops, 2024 clergy of all grades, and 1294 churches, chapels, and stations; in Ireland, 30 archbishops and bishops (besides 3 without local jurisdiction), 1084 parishes, 986 parish priests, and probably about 3440 priests of all sorts; in the British Possessions in North America, 4 archbishops, 25 bishops, 1645 priests, 1363 churches, 434 chapels

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condemned works, including Protestant Bibles and books of devotion, the works of Lord Bacon, Copernicus, Galileo, Erasmus, John Locke, Shakspeare, Milton, Dante, Cervantes, Sir Isaac Newton, Vattel, Humboldt, Wm. E. Channing, J. L. Motley, &c., &c. A fee of $60 may purchase a license for 6 months to read prohibited books (see the Christian World for April, 1872, pp. 115–19, and Nov., 1875, pp. 331–3).

[1] Abp. Simeoni was nuncio to Madrid in 1875 (see p. 740), and succeeded Antonelli as secretary of state Dec., 1876.

and stations, 18 theological seminaries, 443 ecclesiastical students, 44 colleges, 189 academies and select schools, 3139 parish-schools, 47 asylums, 46 hospitals, and a population of 1,882,000; in the British West Indies, Honduras, and Guiana, 1 archbishop, 2 bishops, 66 priests, 39 churches, 1 college, 3 academies, 5 parish schools, 2 asylums, and 1 hospital.

Robenstein's Denominational Statistics (quoted in Christian World for March, 1876) make the present R. C. population of England and Wales about 973,000; of Great Britain and Ireland "little more than 5½ millions," or 18 per cent. of the population (nearly 31½ millions), their increase in the United Kingdom since 1801 being 28 per cent., that of Protestants being 120 per cent. (see p. 689).

For R. C. ecclesiastical and religious statistics of the U. S. in detail, see pp. 764–71.

PART III. VATICANISM, ULTRAMONTANISM, &C.

§ 1. **Definitions and Statements.** "Vaticanism" denotes the characteristic spirit and principles of the Vatican court and council (see pp. 227–53, &c.). "Curialism" [from *curia*=court] and "Ultramontanism" [=the doctrine of those beyond the mountains or south of the Alps] express substantially the same idea. The decree of the Vatican council declaring the supremacy and infallibility of the pope (see pp. 111–18) is understood by the pope and the dominant party in the Roman Catholic church (who are hence called Infallibilists) and by Protestants generally to maintain the pretensions respecting the pope's prerogatives which were put forth by the popes of the middle ages (see pp. 128–30). Pope Boniface VIII, in the bull *Unam Sanctam* (the Latin words with which it begins, = "one holy Catholic church," &c.) issued Nov. 18, 1302, declared that in Peter's power there are two swords, the spiritual and the temporal; and added, "Assuredly, he who denies that the temporal sword is in the power of Peter, gives ill heed to the word of the Lord, saying, 'Put up again thy sword into the sheath' (Matt. xxvi, 52). Each, therefore, namely, the spiritual and the material sword, is in the power of the Church. But the latter is to be wielded for the Church; the former by the Church: the former by the hand of the priest, the latter by the hand of kings and soldiers, but at the suggestion and sufferance of the priest. However, one sword ought to be under the other, and the temporal authority ought to be subject to the spiritual; for when the apostle says, 'There is no power but from God: and those that are, are ordained of God' (Rom. xiii, 1), yet they would not have been ordained, unless one sword were under the other, and as if inferior were brought up by the other to the highest exaltation. . . . Whosoever therefore resists this power so ordained by God, resists the ordinance of God (Rom. xiii, 2), unless like Manichæus he feign that there are two principles: which we judge false and heretical: because, as Moses witnesses, not in the beginnings, but in the beginning God created heaven and

HIS EMINENCE HENRY EDWARD CARDINAL MANNING.

earth (Gen. i, 1). Moreover, we declare, affirm, define, and pronounce it to be altogether necessary to salvation for every human creature to be subject to the Roman pontiff."

In consonance with this, the *Syllabus* of Dec. 8, 1864, marks as errors the propositions (24, 23, 25, 55, 77, 80) given on pp. 578 and 641, also the following:

"41. An indirect negative power over religious affairs belongs to the civil power even when exercised by an unbelieving ruler; to it therefore belongs not only the right which they call *exequatur*, but also the right of appeal (as they term it) from abuse." "42. In a conflict of laws between the two powers, the civil right prevails."

March 6, 1873, the pope taught thus officially in a brief (as given by Prof. J. A. Dorner, D.D., before the Evangelical Alliance in N. Y.): "It is a religious duty, and the will of God, that they [Roman Catholics] should devote themselves necessarily and absolutely to the wishes and monitions of the holy throne [= the pope speaking from his throne], and that all wisdom for believers consists in absolute obedience and ready constant dependence upon the throne of St. Peter."

Abp. Manning[1], in his "Cæsarism and Ultramontanism," published in 1874, maintained the right of the spiritual power (the Church) to define the borderline between itself and the civil power (the State), and hence its supremacy over the latter; and declared this to be "the doctrine of the bull *Unam Sanctam*, and of the Syllabus, and of the Vatican council," and, "in fact, Ultramontanism." He says: "The spiritual power knows, with divine certainty, the limits of its own jurisdiction: and it knows, therefore, the limits and the competence of the civil power. It is thereby, in matters of religion and conscience, supreme. . . . . Any power which is independent, and can alone fix the limits of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is, *ipso facto* [= by this very fact], supreme. But the Church of Jesus Christ, within the sphere of revelation, of faith and morals, is all this, or is nothing, or worse than nothing, an imposture and a usurpation—that is, it is Christ or Antichrist." In 1872 he said, in the introduction to his Sermons on Ecclesiastical Subjects; "The Holy See is Ultramontane, the Vatican

[1] Henry Edward Manning, D.D., cardinal (see p. 717), archbishop of Westminster, and metropolitan or official head of the R. C. church in England, born July 15, 1808; graduated at Balliol college, Oxford, 1830, afterwards fellow of Merton college, vicar of Lavington, and archdeacon of Chichester in the Church of England; became a Roman Catholic in 1851; resided some time in Rome; afterwards became provost of the chapter of Westminster, founded a congregation of the Oblates of St. Charles, and, after the death of cardinal Wiseman in 1865, was appointed abp. of Westminster; was made cardinal March 15, 1875, and took possession of his titular church (St. Gregory's) at Rome March 30, 1875. He has published "Sermons on Ecclesiastical Subjects" (3 vols.), and various other works, doctrinal, controversial, &c. He and the late Rev. Samuel Wilberforce (D.D.; son of Wm. Wilberforce [see p. 681]; bp. of Oxford 1845-69; bp. of Winchester 1869-73) married daughters of Rev. J. Sargent, of Petworth; but the sisters both died young, before their husbands gained much prominence. See portrait opposite.

council was Ultramontane, the whole episcopate is Ultramontane, the whole priesthood, the whole body of the faithful throughout all nations, excepting only a handful here and there of rationalistic or liberal Catholics, all are Ultramontane. Ultramontanism is Popery, and Popery is Catholicism."

As the R. C. church claims to be "the mother and mistress of all churches," so the pope is set forth as entitled to obedience from all baptized persons, including heretics. Thus, pope Benedict XIV formally declared, that "he who receives baptism from a heretic becomes, by virtue thereof, a member of the Catholic church." The council of Trent (canons 4, 8, 13, 14, on baptism) anathematized those who deny that heretics, as baptized persons (see p. 449), are bound to obedience to the Church, and pope Pius IX, in his letter of Aug. 7, 1873 to the Emperor William of Germany, says, "every one who has been baptized belongs in some way or other, which to define more precisely would be here out of place, belongs, I say, to the Pope."

The R. C. system as represented by the Pope and his court, in other words, official Romanism, or "Vaticanism," sets itself, in the view of Protestants, against personal freedom, national authority and security, and modern civilization; undermines the foundations of civil and religious liberty; sets at naught the welfare of the citizen; interferes with his domestic and spiritual relations, and with his allegiance to his government; and blocks up the path of all intelligent and permanent social or Christian development. Hence in many countries there have been great conflicts since 1870.

§ 2. **The "Gladstone controversy"**[1] began thus. In the "Contemporary Review" for Oct., 1874, Mr. Gladstone, "speaking of the question whether a handful of the clergy are or are not engaged in an utterly hopeless and visionary effort to Romanize the Church and people of England," said: "At no time since the bloody reign of Mary has such a scheme been possible. But if it had been possible in the 17th or 18th centuries, it would still have become impossible in the 19th: when Rome has substituted for the proud boast of *semper eadem* [= always the same; see p. 700] a policy of violence and change in faith; when she has refurbished and paraded anew every rusty tool she was fondly thought to have disused; when no one can become her convert without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another; and when she has equally repudiated modern thought and ancient history."

[1] So named from Rt. Hon. Wm. E. Gladstone, one of the ablest of British statesmen, a strenuous high-churchman and long a leader of the liberal party; who was born in Liverpool, Eng., Dec. 29, 1809; graduated in 1831 with the highest honors of Oxford university; has been member of parliament from 1832 onward (for Oxford university 1847-65); a junior lord of the treasury 1834-5; under secretary for colonial affairs 2 months in 1835; member of the privy council from 1841; vice-president of the board of trade and master of the mint 1841-3; president of the board of trade 1843-5; secretary for the colonies 1845-6; chancellor of the exchequer 1852-5; lord high commissioner extraordinary to the Ionian islands 1858-9; chancellor of the exchequer again 1859-66; first lord of the treasury and prime minister Dec., 1868—Feb. 17, 1874. Between his entrance into the Cabinet in 1841 and his resignation in 1874, he was about 20 years a member of the Cabinet. The articles and pamphlets in the "Gladstone controversy" were published in the latter part of 1874 and the beginning of 1875. See portrait, opposite p. 729.

Some of Mr. Gladstone's friends who had become Roman Catholics made this passage the subject of expostulation. Mr. Gladstone then published "The Vatican Decrees in their Bearing on Civil Allegiance; a Political Expostulation:" in which he defended his positions from the Vatican decrees (see pp. 114–18), the Syllabus and Encyclical of 1864 (see pp. 230, 718–19, &c.), and maintained "that the Head of their Church, so supported as undoubtedly to speak with its highest authority, claims from Roman Catholics a plenary obedience to whatever he may desire in relation . . to faith, . . morals, and . . . all that concerns the government and discipline of the church: that, of this, much lies within the domain of the State; that to obviate all misapprehension, the Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents as to warrant any and every invasion of the civil sphere; and that this new version of the principles of the Papal church inexorably binds its members to the admission of these exorbitant claims, without any refuge or reservation on behalf of their duty to the crown."

Mr. Gladstone's "tract" elicited more than 20 replies, the most noticeable being from Cardinal Abp. Manning and Dr. Newman.

Abp. Manning's reply, "The Vatican Decrees in their bearing on Civil Allegiance," has 5 chapters on the propositions: "1. That the Vatican decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance." He argues that "the pope had at all times the power to rule the whole church not only in faith and morals, but also in all things which pertain to discipline and government;" that "it was never lawful to Catholics to deny the infallibility of a Pontifical act *ex cathedra;*" that "Gallicanism was the only formal interruption of the universal belief of the Church in the infallibility of the pope," and this was extinguished by the Vatican council; and "that the civil allegiance of Catholics is as undivided as that of all Christians, and of all men who recognize a divine or natural moral law." "2. That the relations of the Catholic church to the civil powers of the world have been immutably fixed from the beginning, inasmuch as they arise out of the Divine constitution of the Church, and out of civil society of the natural order." Here he reaffirms the independency and supremacy of the church (see p. 719), and affirms its authority from God to judge of a ruler's deviation from the law of God, "and by all its powers to enforce the correction of that departure from justice." He distinguishes *temporal* and *spiritual*, *direct* and *indirect* authority. He gives the bull *Unam Sanctam* (see p. 718) in English and in Latin, with the interpretations of it, and says, "It is only when nations and kingdoms become socially subject to the supreme doctrinal and judicial authority of the Church that the conditions of its exercise are verified." "3. That any collisions now existing have been brought on by changes, not on the part of the Catholic church, much less of the Vatican council, but on the part of the civil powers, and that by reason of a systematic conspiracy against the Holy See." This refers to the conflict in Germany, the Falk laws, &c. "4. That by these changes and collisions the civil powers of Europe

are destroying their own stability." This refers to Italy, the extension of the Italian power over Rome, &c. "5. That the motive of the Vatican council in defining the infallibility of the Roman pontiff was not any temporal policy, nor was it for any temporal end; but that it defined that truth in the face of all temporal dangers, in order to guard the Divine deposit of Christianity, and to vindicate the Divine certainty of faith." Under this he gives 15 reasons for defining the doctrine, and comments on the definition itself.

Dr. Newman's[1] reply, dated Dec. 27, 1874, entitled, "A Letter addressed to His Grace the Duke of Norfolk on occasion of Mr. Gladstone's recent Expostulation," consists of 10 sections; (1) Introductory Remarks; (2) The Ancient Church; (3) The Papal Church; (4) Divided Allegiance; (5) Conscience; (6) The Encyclical of 1864; (7) The Syllabus; (8) The Vatican Council; (9) The Vatican Definition; (10) Conclusion. Dr. N. claims that the concentration of power in the Pope in the middle ages was not the Pope's work, but "necessary for the civilization of Europe," and "limited to the ages of faith;" affirms that the weight of the Pope's "hand upon us as private men is absolutely unappreciable;" acknowledges—and quotes the 4th Lateran council, &c., to show—"extreme cases in which conscience may come into collision with the word of a Pope, and is to be followed in spite of that word;" argues that the "liberty of conscience" condemned by the encyclical of 1864" is the liberty of *every* one to give *public* utterance, in *every* possible shape, by *every* possible channel, without *any* let or hindrance from God or man, to *all* his notions whatsoever;"[2] asserts that "the Syllabus has no dogmatic force," differs from "the original and authoritative documents [allocutions, &c.] to which the Syllabus pointedly refers," is to be obeyed by having recourse to them, and can be understood only by understanding scientific theology; declares his own constant reception of the pope's infallibility, though he formerly disbelieved that the dogma would be defined; alleges that pope Honorius did not teach heresy *ex cathedrâ;* limits the Pope's infallibility to "the direct answer to the special question which he happens to be considering;" allows exceptions to all dogmas (except such as relate to persons) in their actual application; denies that Mr. Gladstone has proved his main point of an irreversible change in the political attitude of the Church by the Vatican decree of the pope's supremacy and infallibility; and avers that a Roman Cath-

[1] John Henry Newman, D. D., superior of the Congregation of the Oratory (see p. 310), whom Mr. Gladstone calls "the first living theologian now within the Roman communion," born in London, Feb. 21, 1801; graduated (1822?) at Trinity college, Oxford; afterwards more than twenty years at Oxford as fellow and tutor of Oriel college, vice-principal and tutor of St. Alban's hall, public examiner of the university, and vicar of the church of St. Mary the Virgin (1828-43); originator and principal writer of the "Tracts for the Times" (1833-41; see p. 671); admitted to the Roman Catholic church Oct. 9, 1845; called by Dr. (afterwards cardinal) Wiseman to St. Mary's college, Oscott; went thence to Rome, where he was ordained priest; established the Congregation of the Oratory 1848, and soon opened its first house at Birmingham; rector of the Catholic university in Ireland, 1852, &c.; afterwards again at Birmingham.

[2] But see the pope's interpretation in condemning Austrian laws (p. 653).

olic has and maintains his own opinion and his private judgment just as much as a Protestant, "whenever, and so far as, the church, the oracle of Revelation, does not speak."

Mr. Gladstone's rejoinder, "Vaticanism: An Answer to Reproofs and Replies," has 9 sections or parts, as follows: § 1 claims that not one of his antagonists has apprehended or stated with accuracy his principal charge, which was not against Roman Catholics [see pp. 622, 702], but against "Rome," that is, "the Papal chair, and its advisers and abettors," "that system, political rather than religious, which in Germany is well termed Vaticanism, . . . its contrivers and conscious promoters." "The Vatican decrees do, in the strictest sense, establish for the Pope a supreme command over loyalty and civil duty. To the vast majority of Roman Catholics they are, and in all likelihood will long in their carefully enveloped meaning remain, practically unknown. Of that small minority who have spoken or fitted themselves to speak, a portion reject them. Another portion receive them with an express reserve, to me perfectly satisfactory, against all their civil consequences. Another portion seem to suspend their judgment. . . . A very large class, as it seems to me, think they receive these decrees, and do not. They are involved in inconsistency, and that inconsistency is dangerous. . . ." § 2 examines the Syllabus, and shows its high authority and claim to obedience. §§ 3, 4, treat of the Vatican council and the infallibility of the Pope in their breach with history, as shown (1) from the eminently loyal and thoroughly anti-Ultramontane opinions and declarations of the Roman Catholics of Great Britain and Ireland for two centuries (especially in 1757, 1788–9, 1810[1], 1825–6), and (2) from the history of the council of Constance (see pp. 210–15). § 5, "the Vatican council and obedience to the Pope," shows the insufficiency of abp. Manning's proofs of the previous authorization of the claim to unconditional obedience, and of Dr. Newman's "exceptions to this precept of obedience." § 6 treats of "the revived claims of the papal chair: (1) the deposing power; (2) the use of force." Mr. G. describes the growth of the Pope's power in the middle ages (see pp. 127–30), the claim of power from God over the nations and kingdoms, &c. (see pp. 576–87, 718–19), the unsatisfactory disavowals now of a universal monarchy or direct temporal power, &c. Pope Pius IX describes the deposing power as "a right which the popes exercised in virtue of their authority when the general good demanded it." Abp. Manning's assurance that the members of his communion would not use force if they were able, is met with Innocent III's famous brief *Novit* [= he knew], which, in a passage omitted by Abp. Manning, maintains that "we *are able and also bound to coerce*," and quotes in proof Jer. i, 10. Dr. Newman's limitation of the use of force is offset by article 24th in the Jesuit Schrader's list of affirmative propositions answering to the Syllabus and approved by the Pope: "The Church has the power to apply external coercion: she has also a temporal

[1] He quotes from Abp. P. R. Kenrick's undelivered speech before the Vatican council (now published in English by the American Tract Society, N. Y., as edited by Rev. Leonard W. Bacon).

authority direct and indirect;" the remark being appended, "Not souls alone are subject to her authority." Mr. G. discusses (§ 7) the "warrant of allegiance according to the Vatican," and finds that the popes enforce the duty of obedience only to those rulers who "do right, Rome being the measure of right;" that the pope is an irresponsible foreigner, deriving the larger part of his power from foreign sources, acting on masses at each point (if he pleases) of their contact with the laws of their country, ruling consciences and actually declaring civil laws null and void (see pp. 166–8, 534–5, 788–90), &c. § 8 is "on the intrinsic nature and conditions of the Papal infallibility decreed in the Vatican Council. . . . The priests are absolute over the people; the bishops over both; the pope over all. . . ." Mr. G. claims that the Pope may now alter the already defined doctrines of the faith, or the utterances of any other pope, his followers being helpless if he only says he does not alter them; that his pleasure is supreme over the interpretation of these as of the Scriptures, over the canon or written law of the Church, over all law, as he can annul it or dispense with it. Thus, under the concordat with Napoleon the French sees were abolished, and their bishops were deposed. He is infallible in faith and morals when he speaks *ex cathedrâ*, and he himself is the final judge which of his utterances shall be utterances *ex cathedrâ*. The declaration of papal inspiration—already claimed and ascribed by some—is no more impossible than was that of papal infallibility, in which the Council of the Vatican authoritatively falsified the assurance given to the British government in 1810 by the whole synod of Irish prelates.—Mr. G. also questions the origin and application of the limitation of the pope's infallibility to his speaking *ex cathedrâ*; and claims that, since "decrees *ex cathedrâ* are infallible, but determinations what decrees are *ex cathedrâ* are fallible, . . . the private person [R. C. layman], after he has with all docility handed over his mind and its freedom to the *Schola Theologorum* [= school of theologians], can never certainly know with 'divine faith,' when he is on the rock of infallibility, when on the shifting quicksands of a merely human persuasion."—In conclusion, Mr. G. holds that he has proved his positions; notices a protest raised by Abp. Manning and Mgr. Capel against this discussion in the name of peace; and rejoins, "that now, and in great part since the Vatican decrees, the church of Rome, through the court of Rome and its head, the Pope, is in direct feud with Portugal, with Spain, with Germany, with Switzerland, with Austria, with Russia, with Brazil, and with most of South America; in short, with the far larger part of Christendom. The particulars may be found in, nay, they almost fill the Speeches, Letters, Allocutions of the Pope himself.[1] He renews his

[1] Mr. Gladstone published, in the Quarterly Review for January, 1875 (reprinted in pamphlet form), an article on the "Speeches of Pope Pius IX." These speeches, numbering 290 and filling two volumes of 1100 pages in all, were uttered by the Pope between Oct. 20, 1870, and Sept. 18, 1873, collected (most of them fully reported) and published at Rome as alone authentic and complete by Rev. Don Pasquale de Franciscis, apparently printed at the Papal press, and openly sold at the bookshop of the Propaganda. "Out of these 290 speeches," says Mr. G., "about 280 seem to be addressed to the great political

"charge of an intention, on the part of Vaticanism, to promote the restoration of the temporal sovereignty of the Pope, on the first favorable opportunity, by foreign arms, and without reference to the wishes of those who were once his people. From Abp. Manning downward, not so much as one of those who have answered me from the standing-ground of Vaticanism has disavowed this project: many of them have openly professed that they adopt it, and glory in it. Thus my main practical accusation is admitted; and the main motive which prompted me is justified. . . . ."

Under the date of Feb. 26, 1875, Dr. Newman sent out his "Postscript to a Letter addressed to His Grace the Duke of Norfolk, on occasion of Mr. Gladstone's recent Expostulation, and in answer to his 'Vaticanism.'" This pamphlet—the last in the series—is brief (28 pp.), and reaffirms his former positions, with some additional quotations and explanations. The most important addition respects marriages. Mr. Gladstone claimed that English non-Roman marriages are in the eye of the Pope purely civil marriages, though generally made under the sanctions of religion, and are not regarded as "filthy concubinages" simply because the disciplinary decrees of the council of Trent are not canonically in force in England. Dr. N. thinks Mr. G. obscure or incorrect, and says: "It is also a *religious* marriage, if the parties, without a priest, by a mutual act of consent, as in the presence of God, marry themselves; and such a vow of each to other is, according to our theology, really the constituting act, the matter and form, the sacrament of marriage:" . . . and he quotes St. Alfonso Liguori and Abp. Kenrick's moral theology as authorities declaring the validity of marriages among heretics, &c. (but see p. 745). He also says: "If Protestants are to speculate about our future, they should be impartial enough to recollect, that if, on the one hand, we believe that a Pope can add to our articles of faith, so, on the other, we hold also that a heretical Pope, *ipso facto*, ceases to be Pope by reason of his heresy[1]."

The Congregational Quarterly for Jan., 1876, notices a recent volume ("Results of the Expostulation"), which sets forth the present phases of Roman Catholicism under 4 heads: (1) the Ultramontane faith (see p. 718), held by Abp. Manning, Mgr. Capel, the Jesuits, &c.; (2) the Minimizing faith, which makes endless exceptions to the general rule, and allows ultimately the right of private judgment, held by Dr. Newman, Bp. Fessler, &c.; (3) the Gallican faith, which denies the pope's power over princes in temporal matters, subordinates the pope to a general council, maintains the ancient liberties of the church, denies the pope's infallibility, was held by Dr. Doyle (bp. of Kildare

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purpose which is now the main aim of all Papal effort—that of the triumph and liberation of the Church in Rome itself, and the re-establishment of peace. When the Pope speaks of the liberation of the Church, he means merely this, that it is to set its foot on the neck of every other power; and when he speaks of peace in Italy, he means the overthrow of the established order."

[1] Was not Honorius I (see pp. 158, 206-7) pope until he died? And is he not recognized now as pope during his whole life? And would not Dr. Newman or any one else be excommunicated for refusing to recognize an actually reigning pope—heretic or not? How can a heretical pope be got rid of?

in Ireland 1819–34) and the Irish and English hierarchies from 1790 to 1826, and is now held by Lords Acton and Camoys; (4) the Gallico-Ultramontane faith, which admits papal infallibility as a dogma declared by a general council, and is held by most of the R. C. bishops, priests, and laity. "The weakness of the Roman hierarchy is seen in its being obliged to tolerate such discordant elements. Its strength is seen in the fact that it holds such elements together. The effect of Mr. Gladstone's expostulation is seen in its drawing out replies and defenses which evince the existence of these parties in the church of Rome."

An American work published at the close of 1876 ("The Papacy and the Civil Power," by Hon. Richard W. Thompson, appointed Secretary of the Navy, March, 1877) presents in its 750 pages an elaborate and able discussion of this part of our great subject; while another recent work by a Canadian Episcopalian ("Roman Catholicism, Old and New, from the Standpoint of the Infallibility Doctrine, by John Schulte, D.D., Ph.D., Rector of Port Burwell, Ontario"), formerly a R. C. priest and professor of divinity, with courteous and convincing argument disproves the infallibility of either Church or Pope, and thus subverts the very foundations of Vaticanism.

PART IV. ROMANISM IN FOREIGN COUNTRIES.

§ 1. **Italy.** Though the Pope still has 3 palaces, a large income and troops of servants, with perfect freedom of motion and of communication (he received about 6,200 visitors June 16, 1871, and 100,000 letters June 16, 1874), he calls himself and is called "the prisoner of the Vatican" or "the poor prisoner of the Vatican[1]" (see p. 715). He has excommunicated the Italian government, and declared reconciliation with it impossible. His discourses, published openly at Rome (see p. 724), style the Italian government and its followers "wolves," "impious," "children of Satan," "enemies of God," "monsters of hell," &c.; and describe Rome as "holy" under his dominion (see pp. 86–9, 627), but now a sink of corruption, with devils walking through its streets. On the other hand, the Italian law of 1866 abolishing religious corporations (monasteries, &c.; see p. 335) was in 1873 extended to the province and city of Rome; the costly houses of the Jesuits, &c., were sold to the highest bidder[2], and the avails have been devoted mostly to the cause of public education; some parishes near Mantua have been allowed to elect their own pastors and control their own parsonages and revenues. While the R.

[1] In 1874 straw said by priests to be from the Pope's dungeon was sold in Savoy, at Antwerp, &c.; also, thousands of photographs representing the Pope in chains under guard, looking out between iron bars from a dismal cell, were sold at Ghent in Belgium. It was said that one-half of the money from these sales went to the Vatican. Who invented these deceptions, is not stated.

[2] The sales of ecclesiastical property up to the end of Sept., 1876, according to the Italian official journal, amounted to 514,118,000 francs or about $100,000,000, and still continue to bring in $150,000 to $200,000 monthly.

C. religion is still the religion of the state and, nominally at least, of the vast majority of the population of Italy, the observance of most of the week-day church-festivals has been made voluntary rather than obligatory upon the people; pilgrimages and religious processions (except carrying the host, without sound of bell, to the sick and dying) have been prohibited as really political in their character, though ostensibly religious; Protestantism is tolerated by law; more than 150 Protestant churches and preaching stations existed in Rome and in other parts of Italy in 1874, with some thousands of Protestant church-members (Waldensians, Free Church of Italy, Methodists, Baptists, Episcopalians, &c.); there are also numerous Protestant Sunday-schools and week-day schools, besides Protestant theological schools, colporteurs, periodicals, &c. In the Quarterly Review for January, 1875, Mr. Gladstone spoke thus of the condition of Rome since 1870: "After taking some pains to make inquiry from impartial sources, we are able to state that the police of the national Rome is superior to that of Papal Rome, that order is well maintained, crime energetically dealt with. It is known that at the time of the forcible occupation in 1870 a number of bad characters streamed into the city; but by energetic action on the part of the government, ill-supported we fear by the clergy, they were by degrees got rid of, and soon ceased to form a noticeable feature in the condition of the place. For ostensible morality the streets will compare favorably with the Boulevards of Paris, and for security they may generally challenge the thoroughfares of London. . . . 'The city is clean and well kept. There are not half the number of priests or friars in the streets, and mendicancy is not a tenth part of what it was formerly.' . . . It has been our care to obtain from Rome itself some figures, on which reliance may be placed. They indicate the comparative state of Roman crime in the 2 last full years of the Papal rule (1868, 1869), and the 3 full years (1871, 1872, 1873) of the Italian rule:

	1868	1869	1871	1872	1873
Highway robberies,	236	123	103	85	26
Thefts,	802	714	785	859	698
Crimes of violence,	938	886	972	861	603
	1976	1723	1860	1805	1327

"In 1870, which was a mixed year, and does not assist the comparison, and which was also a year of crisis, the total was 2118, and the crimes of violence were no less than 1175. . . . The two first of the Italian years were affected by the cause to which we have referred. . . . The average of the 3 years is 1665, against 1723 in the last Papal year. The year 1873, in which alone we may consider that the special cause of disturbance had ceased to operate, shows a reduction of 391, or more than 22 per cent., on the last year of the Pope. Yet more remarkable is the comparison if we strike out the category of thefts, the least serious of the three in kind. We then obtain the following figures: For the last Papal year, 1869, 1009; for 1873, 634; or a diminution

of nearly 40 per cent." But Vaticanism aims at restoring the Pope's temporal government (see pp. 50, 147–50, 724–5).

§ 2. **Germany.** The new German empire, whose emperor (Wm. I, king of Prussia from 1861) was crowned at Versailles, January 18, 1871, and whose constitution is dated April 16, 1871, has no established religion; provisions in respect to established or privileged churches, religious institutions, creeds, &c., are left to the constitutions and laws of the states of the empire[1]. Yet the creation of this empire, with Protestant Prussia at its head,[2] became the occasion of a most violent controversy and of new and important ecclesiastical laws. Its fundamental law, laid down by the German national parliament at Frankfort in 1848, thus recognizes religious freedom (Art. 3, § 14): "Every religious society manages its own affairs, but remains subject to the general laws of the State." The Prussian constitution, adopting this principle, January 31, 1850, more fully than any other German state or European country had adopted it, said (Art. 15): "The Evangelical and the Roman Catholic church,[3] as well as every other religious society, arranges and conducts its affairs independently,[4] and remains in the possession and enjoyment of institutions, foundations, and moneys devoted to the maintenance of its worship, or to its several educational and benevolent purposes." Also (Art. 18): "The right of nominating, proposing, electing, or confirming candidates to any office in the church, so far as that right attaches to the State and is not derived from patronage or other specific legal title, is abandoned, except in respect to the appointment of chaplains for the army and public institutions."

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[1] According to the Statesman's Year-Book for 1875, the 26 States of the empire have 59 members in the *Bundesrath* [= federal council, answering to the U. S. senate], and are popularly represented by 397 deputies in the *Reichstag* [= diet of the realm, answering to the U. S. house of representatives]. The population of the empire, by the census of Dec. 1, 1871, was 41,060,695; and of Prussia (including Lauenburg) was 24,689,252.

[2] The wars of 1866 with Austria and of 1870 with France were not for religion, but for German nationality—to secure freedom from foreign domination and to unite all the German states into one nation. There is now a German nation in the heart of Europe, able to protect itself and restrain its neighbors.

[3] The "Evangelical church" (formed by uniting the Lutheran and Reformed churches in 1817) and the Roman Catholic church, are the only bodies legally called "churches" in the old provinces of Prussia, and embrace 99-100 of the population. The R. C. church has 2 archbishops (Gnesen-Posen and Cologne), and 10 bishops in Prussia (Culm, Ermeland, Breslau, Münster, Paderborn, Treves, Osnabrück, Hildesheim, Fulda, and Limburg). Moravians, Old Lutherans, Wesleyans, Anglicans, Baptists, &c., are not legally styled "churches," though some of these religious bodies have corporate rights.

[4] The General German law formerly gave to the State authorities a direction in the internal affairs of the churches, the decision (to some extent) of sacramental questions and an oversight of the churches according to their arbitrary discretion. This system of guardianship is now surrendered; but the rights of legislation and of general oversight remain, and the exercise of these is regulated—not extended—by the Falk laws (see p. 730, &c.). The R. C. church is now independent within its sphere more truly than ever before in Prussia; but the State determines by its laws and responsible officers the limits of the church's independence, and takes measures to prevent the church (or those that exercise authority in it) from transgressing those limits to the harm of the State or of its law-abiding citizens.

Rt. Hon. W E. GLADSTONE, M. P.

PRINCE BISMARCK.

In 1873, the Prussian parliament added to Art. 15 the clause, "but remains subject to the laws of the State and to the oversight of the State, as determined by the law;" and to Art. 18 the sentence, "Further, the law regulates the powers of the State, with respect to the preparatory training, the institution, and the deposition of clergymen and religious officers, and fixes the limits of church discipline."

Prince Bismarck[1] is regarded as the father of German unity. "The key to Bismarck's politics," says Rev. Dr. J. P. Thompson, "is given in these words—devotion to the unity of Germany as the supreme good of Germany herself, and as the best guarantee of the peace and prosperity of Europe." In 1870-1 the French clergy tried to give a religious character to the Franco-Prussian war; Bismarck complained of this to Cardinal Antonelli, who declined to interfere. Afterwards the Pope sought the intervention of Germany to restore to him his lost temporal power; but the emperor and chancellor and parliament all declined to interfere. Soon afterwards, the Ultramontane party in the parliament took a position against the subjection of the Church to the laws of the State as laid down in the Frankfort constitution of 1848 (see above). July 8, 1871, the Catholic department in the Prussian Ministry of Public Worship was abolished. About this time the bp. of Ermeland suspended Dr. Wollmann, long a teacher of religion at the gymnasium of Braunsberg, for refusing to submit to the dogma of the Pope's infallibility, demanded his removal from office, and afterwards excommunicated him and Prof. Michelis, also of Braunsberg (see p. 737); but, as they had violated no law, the Prussian government continued them in their positions. The German parliament passed a law Nov., 1871, against the misuse of the pulpit for disturbing the public peace. In March, 1872, a Prussian law declared the supervision of all the schools to belong to the State, and forbade all other supervision. July 4, 1872, the emperor approved a national law for suppressing the Jesuits,[2] &c., which is thus given in the Catholic World for Oct., 1872:

"1. The Order of the Company of Jesus, orders akin to it, and congregations of a similar character, are excluded from the German territory. The establishment of residences for these orders is prohibited. The establishments actually in existence must be suppressed within a period to be determined by

[1] Otto Edward Leopold von Bismarck-Schönhausen, was born at Schönhausen, April 1, 1815; studied jurisprudence at Göttingen, and Berlin; was admitted to the bar June, 1835; married Johanna Frederica Charlotte Dorothea Eleonore von Putkammer July 28, 1847; member of the United Diet of Prussia, 1847-8; conservative leader in the 2d chamber 1849-51; ambassador to the German Diet at Frankfort 1851-8; ambassador to Russia 1859-62, and to France 1862; appointed Minister of Foreign Affairs and President of the Council of Ministers of Prussia Sept. 23, 1862; also Chancellor of the German Empire January 19, 1871; resigned the presidency of the Council of Ministers Dec. 20, 1872, and was re-appointed Nov. 9, 1873. He was created a Count Sept. 20, 1865, and Prince in 1871. He combines a keen sagacity in regard to events and men with an unflinching will and rare executive ability. Attempts to assassinate him were made by Blind in May, 1866, and by Kullmann in July, 1874; but he is still Prime Minister of the Kingdom of Prussia and Chancellor of the German Empire. See portrait opposite.

[2] According to the Catholic World, the Jesuits in Germany then numbered 708 men.

the Federal Council, but which shall not exceed 6 months. 2. The members of the Company of Jesus, of orders akin to it, and of congregations of a similar character, may be expelled the Federal territory, if they are foreigners. If natives, residences within fixed limits may be forbidden them, or imposed upon them. The measures necessary for the execution of this law, and for the certainty of this execution, shall be adopted by the Federal Council."

January 23, 1872, Dr. Falk[1] became the Prussian Minister of Public Instruction and Ecclesiastical Affairs. In January, 1873, he brought forward the "Falk laws," which in May became laws of Prussia. Here follow the most important parts of these 4 laws, as translated by John Brown Paton, and published in the (English) Fortnightly Review for May 1, 1874, a few verbal changes being made. The notes are largely from Mr. Paton's articles in the Fortnightly Review, 1874–5.

I. "A law concerning the limits of the right to exercise the means of discipline and punishment that belong to a Church.

"§ 1. No church or religious society is authorized to threaten, execute, or officially publish any other punishment or discipline than that which belongs strictly to the domain of religion, or which involves either the withdrawal of some right that is esteemed and is influential within the church or religious society, or exclusion from the church or religious society. No punishment or discipline which affects the person, or property, or freedom, or which is defamatory, is allowed.

"§ 2. No penalty or kind of discipline allowed in § 1 may be inflicted or denounced against a member of a church or religious society on either of these grounds: (*a*) Because he has done that which the laws of the State, or the lawful ordinances of the civil authorities, have enjoined; (*b*) Because he has or has not voted, in public elections, in a certain manner.

"§ 3. In like manner, no such penalty or discipline shall be threatened, inflicted, or denounced in order either—(*a*) To cause any one to discontinue that which the laws of the State or the lawful ordinances of the civil authorities have enjoined; or (*b*) To induce any one to vote or not to vote, in a certain manner, in a public election.

"§ 4. The infliction of the penalties and kind of discipline allowed by this law must not be made known to the public, but may be communicated to the members of the community. Further, such penalties and kinds of discipline are neither to be inflicted nor denounced in an opprobrious manner."[2]

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[1] Born Aug. 10, 1827; studied jurisprudence at Breslau 1844–7; deputy to the 2d chamber of Prussia 1858–70; member of the German diet of the realm 1870–1.

[2] This law guards the rights of laymen and obedient subjects against ecclesiastical tyranny, as against excommunication for sending children to the public schools, performing military service, voting for a disapproved candidate, &c. It allows the minor excommunication, but forbids the oft-used major excommunication and anathema (see pp. 521–4) of the R. C. Church, the Jewish ban, and the rigid Mennonite excommunication, which cut off the offender from all social intercourse, and may reduce him to beggary or starvation. When the bp. of Ermeland excommunicated Dr. Wollman and Prof. Michelis (see p. 729), the faithful were adjured in a diocesan journal to have no intercourse with them, not to visit, salute, give them information, &c.

II. "A law concerning secession from a Church.[1]

"§ 1. Secession from a Church takes place and has civil recognition after a declaration has been made by the person seceding before a judge of his district. In the case of those who leave one Church for another, the existing law remains in force. If any one, passing over to another Church, wishes to be freed from the taxes attached to his former communion, he must observe the forms prescribed in this law."[2]

§ 2 requires formal notice of such a declaration to be made in writing beforehand.

"§ 3. The declaration of secession liberates the seceder from the obligations which arise from personal connection with a Church or parochial community. This exemption takes effect from the end of the calendar year following that in which the declaration was made. In the case of any extraordinary expenditure for building, which has been declared to be necessary previous to the close of that calendar year in which the secession was declared, the seceder must contribute, till the end of the 2d year following his secession, the same amount as if he had not seceded. Those obligations are not affected by this act of secession, which do not arise from personal connection with a Church or parochial community, especially obligations which are attached, by virtue of their legal title, to certain real estates, or which rest either on all real estates, or real estates of a certain description, in a district irrespective of their ownership.

"§ 5. Any claim for surplice fees, and other payments for particular official services, can only be exacted by a clergyman from such persons as do not belong to the Church, when such services have been undertaken by him at their request.

"§ 8. The regulations laid down in the preceding sections, concerning Churches, apply likewise to all religious bodies which have corporate rights."

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[1] This law applies to Evangelical and R. C. Churches, Old Lutherans and Moravians in the old provinces of Prussia; to Mennonites in East Friesland and Schleswig, Netherland Reformers in Elberfeld, and in Schleswig to Anglicans and Baptists and Reformed and the Jansenist church at Nordstrand; but not to unincorporated religious societies, the rights of whose members are determined by their own rules or by the law of private rights.

[2] The civil rights of the Prussians were largely entrusted to the Evangelical and R. C. clergy, who officially registered the births, baptisms, confirmations, marriages and deaths, besides deciding, or helping to decide, all cases of divorce. No child could leave school or be apprenticed until he had received confirmation. One could indeed pass from one Church to another, by regularly participating in the services of the latter, receiving its sacraments, or giving formal notice of the change; but to pass out of either Church without joining the other, was difficult, and gave no relief or exemption from Church dues. The present law remedies the latter grievances; the law of civil marriage and the law that the clergy of the State-churches shall not be *ex officio* school-inspectors, also favor liberty. Church-members and non-church-members now have equal rights and burdens as citizens. Christianity is in a measure separated from odious police regulations and unavoidable assessments. It was stated in June, 1875, that during the previous year 16,700 Catholics in Prussia embraced Protestantism.

III. "Law concerning the training [§§ 1–14] and installation [§ 15, &c.] of the Clergy.[1]

"§§ 1, 2, 3. A pastoral office in one of the Christian Churches can be held only by a German, whose literary training has satisfied the requirements of the law, and against whose appointment the State has raised no protest. This regulation applies indifferently to temporary or permanent appointments, to assistants and substitutes, and to every change of office in the future.

"§ 4. To enter upon the clerical office, it is requisite to have passed the final examination at a German gymnasium, to have completed a 3 years' theological course at a German university, and to have passed a literary examination appointed by the State.

"§§ 6 & 7. The theological course can be pursued in those Church seminaries which are now in existence, intended for the scientific training of theological students, if the Minister of Ecclesiastical Affairs considers that their course is equal to that of the university. This regulation, however, applies only to the seminaries in those places in which there is no theological faculty, and avails only for those students who belong to the diocese for which

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[1] This law requires for young R. C. and "Evangelical" ecclesiastics the same training which the State system of education requires for other Prussian youth, interferes with no special and subsequent preparations for the clerical office, but maintains the right of the laity to the ministrations of an educated clergy, and endeavors to guard the State against the anti-national influence of a priesthood educated from childhood in semi-monastic seminaries managed solely by their Church-authorities. The students who follow the prescribed university course of 3 years, need not attend any lectures which wound their faith; for many German universities have a R. C. theological faculty (usually with an Ultramontane majority of professors), and the students are not confined either to particular classes and instructors or to one university for their whole course. For years the Prussian law had required that all who entered the Evangelical or R. C. ministry should have passed not only through the gymnasium and 3 years' university course, but also through a trial examination on knowledge and character, conducted for the Evangelical candidates by the consistory for each province, and for the R. C. by the bishop and the governor of the district, and all must be approved by the government and take an oath of fealty. Those who brought certificates from foreign universities and seminaries were to be examined in literary culture by the governor. But this law, which continued in force in the Evangelical church, had been, since 1848, especially since 1855, disregarded in the R. C. church, the bishops alone determining and rapidly degrading the amount and character of clerical education, and the theological institutions controlled by them becoming much more numerous. The State—which creates church-parishes with their bounds, provides for collecting church-dues generally, gives to bishopries and institutions connected with them (seminaries, &c.,) annual endowments amounting to $306,600, pays to R. C. incumbents or their substitutes in the Rhenish provinces and in poor or new communities more than $365,000 a year, secures compulsory education of the children (except a few) in the faith of the State-churches, authorizes and protects within certain limits (see Law II above) ecclesiastical discipline and jurisdiction, makes clergymen important officers of the State (school-inspectors [though not now *ex-officio*], almoners for poor, registrars of births, confirmations, marriages [recently modified], &c.), confers on them civil rank and special immunities (as exemption from military service and taxes on incomes)—claims the right of prescribing qualifications for their holding this position of high trust and influence. Bavaria, Baden, Würtemberg, also prescribe qualifications—some of them more rigorous than Prussia's—for priests' obtaining benefices.

the seminary is erected. During the prescribed university course, students must not belong to a Church seminary.

"§ 8. The State examination is only open to those who have fulfilled the requirements of the law concerning their education at the gymnasium and their theological university course. The examination is public, and shall test whether the candidate has the general scientific culture necessary for his vocation, especially in the departments of philosophy, history, and German literature.

"§ 9. All Church institutions for the training of the clergy—boys' seminaries, clerical seminaries, preachers' and priests' seminaries, pensions [= boarding-schools] or halls [= colleges]—are subject to the oversight of the State, ... and are amenable to inspection by commissioners whom the chief President [= governor] of the province nominates.

"§ 11. For an appointment in a boys' seminary or pension, the same qualifications are necessary as for the corresponding position in a Prussian gymnasium; for an appointment in a theological institution, the same qualifications as for teaching in theology at the German university; and for an appointment in an institution devoted to training in practical theology, the same qualifications as are prescribed for the clergy in this law.

"§ 13. If the prescription contained in §§ 9–11, or the regulations made by the State authorities be not observed, then the Minister of Ecclesiastical Affairs is empowered to reserve the State allowance to the institution, or to close it till they be observed. (An appeal, however, is allowed to the Royal Tribunal for Ecclesiastical Affairs.)

"§ 14. No more boys' seminaries or pensions are to be erected, and no new scholars are to be received into those now existing.

"§ 15. Ecclesiastical superiors are required, when appointing any one to a clerical office, to communicate both his name and the office to the chief President. The same must be done when a clergyman is moved from one post to another, or when a temporary appointment becomes permanent. Within 30 days after receiving such communication, the chief President can enter a protest against the appointment.

"§ 16. The protest is allowable on the following grounds: (*a*) If the legal requirements for assuming the clerical office are wanting. (*b*) If the presentee has been condemned, or is under trial, for a crime or misdemeanor which the law visits with imprisonment, with forfeiture of civil rights, or with degradation from public office. (*c*) If there are patent facts which justify the assumption that he will oppose the laws of the State or the legal ordinances of the authorities, or will disturb the public peace. The facts which sustain the protest must be communicated along with it. An appeal likewise lies against this protest.

"§ 18. Every parochial living must be *permanently* filled within a year from the date of its vacancy. This interval may be prolonged, in case of necessity, by the chief President, who is empowered, after the expiration of the interval allowed, to compel the refilling of the vacancy, by a fine not ex-

ceeding $730; and this penalty may be repeated till the law is obeyed. Further, the Minister of Ecclesiastical Affairs is empowered to reserve, until the law is obeyed, the State endowment both of the living and of the ecclesiastical superior, who has to collate or institute to the living.

"§ 19. The prescriptions of § 18 apply to the so-called succursal districts or parishes of the French law.

"§ 21. Imprisonment, the forfeiture of civil rights, and the disqualification to hold public office, involves to a clergyman the deprivation of his office, the inability to discharge clerical duties, and the loss of his official income.

"§§ 22, 23. This law is made effective by punishments in fines, which may amount, in the case of clergymen to $73, in the case of ecclesiastical superiors to $730; further,

"§ 28. The law has no force in cases where the State, either on the ground of patronage or other legal title, coöperates in the filling up of ecclesiastical offices."[1]

IV. "Law concerning the disciplinary power with which the Church is armed, and the creation of a royal tribunal for Church affairs."[2]

"§ 1. Church discipline over ministers of the Church can only be exercised by German Church-courts.

"§ 2. Ecclesiastical penalties which affect personal freedom or property, can only be inflicted after the accused has been allowed a hearing in his defense. Removal from office, deposition, exchange, suspension, involuntary banishment to a 'retreat,' must always follow a proper judicial inquiry, and in all cases the judgment must be given in writing, with a statement of its grounds.

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[1] The 2d part of this law [§§ 15–28] is designed chiefly to guarantee to the clergy suitable permanence in their livings and comparative freedom in their pastoral office. The French law introduced into France, Belgium, Rhenish Prussia, &c., an order of secular priests called *desservants* appointed by the bishop and removable at his pleasure in numerous "succursal" [= dependent] districts. Thus the archbishopric of Cologne has 57 ordinary parishes and 582 "succursal" districts. An incumbent regularly inducted into his benefice becomes legal proprietor of its revenues; but of late years a bishop often appointed a temporary occupant, removable at his will, and thus secured the revenues of the benefice for other church uses. The present law curtails the bishop's power in both of the above cases, and gives—or rather restores—to the clergy the common rights of citizens. The R. C. canon law, which had been evaded in Prussia for 20 years, regards the incumbent as legal owner of the revenues of his benefice, insists on his right to the permanent possession of it, subject to judicial deposition by the lawful Church authorities, and even limits the right and facilities of resignation. It also requires the bishop, or his vicar-general, to institute a clergyman in a vacant parish within 6 months after it has been vacated. According to the general civil law of Prussia, benefices themselves and church-property belong—not to the priest or bishop—but to the commune or society or association of the inhabitants of the parish, in short, to the laity. Admission to a benefice is obtained only by presentation from a patron, the number of benefices to which a bishop may collate being usually fixed either by a concordat or by a law of the State. Church-government and discipline have been accepted and allowed in the law by the State, which here acts—and for 1000 years has acted—as the representative of the laity. See Law IV and notes, below.

[2] This law applies only to the two State-churches. It provides for the legal security of the clergy.

"§ 3. All corporal punishment is forbidden as a means of disciplinary correction.

"§ 4. Fines shall not exceed 30 thalers [= about $22], or one month's official income, if that is higher.

"§ 5. Punishment which consists in privation of freedom can only be inflicted by committal to a penitentiary. And confinement there may not exceed 3 months, or be either begun or continued against the will of the prisoner.[1]

"§ 6. These penitentiaries are subject to the inspection of the State.

"§§ 7–9. The carrying out of a disciplinary sentence by the power of 'the Executive,' can only take place when the chief President, after examination, declares it to be proper.

"§ 10. An appeal to State-courts is open: generally for protection under this law; and further,

"§ 11. When deposition from Church-office has been decreed as a disciplinary punishment, or otherwise, against the will of the person sentenced, and the judgment plainly opposes the clear facts of the case, or when it violates the laws of the State, or common civil rights. This appeal (§ 12) is open to any one, after he has tried in vain to obtain a remedy from the superior Church-courts, but must be made by the chief President if there is any public interest involved, and if the Church-courts either refuse a remedy or postpone it beyond a certain interval.

"§ 24. Church-officers who violate the prescriptions of the law, or the regulations of the authorities, in respect to their office and their clerical duties, so injuriously that their continuance in office appears incompatible with public order, can, at the instance of the State authorities, be tried and deposed from their office by a judicial sentence. Such deposition from an office involves legal disqualification for the discharge of its functions, the forfeiture of its income, and its being declared vacant.

"§ 31. Church ministers who perform official functions after their deposition are to be fined to an amount not exceeding $73; in cases of repetition, to amounts not exceeding $730.

"§§ 32–34. These cases of appeal are to be tried by a new court, styled the Royal Tribunal for Ecclesiastical Affairs, which is to be composed of 11 members nominated by the Cabinet and appointed by the King. Of these 11, the President and 5 other members must be State judges. Those who hold any State office belong to this tribunal during their continuance in that office, the others are appointed for life. The decisions of this tribunal are without appeal.[2]

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[1] §§ 4, 5, are a relic of the old feudal power of the bishop; but § 5 modifies this power by forbidding the confinement of a priest who refuses to undergo it. The other sections still further limit the bishop's power and sweep away tyrannous abuses. See Law III and notes, above; note 2 below.

[2] In every modern state that has civil freedom, any man who is wronged in his ecclesiastical relations may appeal to the State. The Code Napoleon allows "an appeal as of abuse," when there is "usurpation or excess" of power, violation of the laws or regulations

"§ 35. The requirements of State sanction to ecclesiastical disciplinary sentences, and the right of recourse to the State against abuse of the disciplinary and penal power of the Church, so far as these are grounded in the law as it has hitherto stood, are no longer of avail."

By an amendment, May, 1874, to the preceding Falk laws, the State can decree the sequestration of the goods of an ecclesiastical post not occupied according to the Falk laws; the Royal Court for Ecclesiastical Affairs may depose a bishop, and then the cathedral chapter is summoned to elect his successor.

Before the close of 1873, Abp. (now Cardinal, see p. 716) Ledochowski of Posen disobeyed the Falk laws in 43 instances; had his annual allowance of $875 from the government taken away, his seminary closed, teachers forbidden to ask his permission to give religious instruction, his furniture seized; and his fines amounted to $15,330. He was imprisoned Feb. 3, 1874, and declared in April incapable of clerical functions; a state official was appointed to take charge of the affairs of the diocese; at the Pope's intercession his imprisonment was shortened 1 year; he was released Feb. 3, 1876.

The Prussian government continued to maintain its laws by fines of the disobedient bishops and clergy, imprisonments, deprivations of pay, depositions from office, &c.; and in the latter part of 1875 it was stated that the R. C. priests were then generally obedient to the civil law. It proceeded in 1875 to enact laws for excluding the R. C. religious orders and congregations[1] (except those engaged in nursing the sick) and for opening Catholic parish churches to Old Catholic[2] congregations, and enabling the latter to claim their

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of the republic, breach of the rules consecrated by the canons received in France, attempt on the liberties, franchises and customs of the Gallican church, or any undertaking or any proceeding which, in the exercise of worship, may compromise the honor of citizens, arbitrarily trouble their conscience, or degenerate into oppression or injury or public scandal against them. But while in France this appeal is to the administration then in power, which may be lax or rigorous towards the church according to its temper or circumstances, this new Prussian law establishes a permanent court, expressly defines the occasions and grounds and methods of appeal to it, giving it no power arbitrarily to determine any point in the doctrine or ritual or discipline of either the R. C. or the Evangelical church, but guarding the equitable or legal rights of Prussian subjects in their relationships with one another in each church. In consequence of the union of Church and State the bishops and clergy are treated (§ 24, &c.) as officers of the State. In Austria, even under the concordat, by the law of May 27, 1852, a priest convicted of crime was to be removed from his benefice and disqualified for taking another without the express consent of the emperor.

[1] These had then about 9,000 members in Prussia, and about 20,000 in all Germany. In 1865 the R. C. church had in Germany and Austria 1607 convents, 19,562 religious of both sexes, and 30,340 priests.

[2] Those who with Döllinger (see p. 574), Hyacinthe (see pp. 572-4), &c., rejected the Vatican decrees and the dogma of immaculate conception, styled themselves, as adhering to the ancient basis, "Old Catholics." Sept. 22, 1871, they determined, in their congress at Munich (Prof. Schulte of Bonn being president), to organize regular congregations for worship. In their congress at Cologne, Sept., 1872, they resolved to disown the authority of the pope and his bishops, and to return to the election of bishops by the clergy and people. At Cologne, June 4, 1873, Dr. Joseph H. Reinkens, professor of theology at Breslau, was elected missionary bishop of the German empire. He was consecrated, Aug. 11th,

proportionate share in the church lands and revenues; and in the fall of 1876 to place under lay direction the orphanages then controlled by R. C. communities.

Of course, these laws and proceedings have been met with great opposition. The bishop of Ermeland, called to account March 11, 1872, by Dr. Falk, for violating Prussian laws in excommunicating Drs. Wollmann and Michelis without special sanction of the State in each case, avowed his obedience to the canonical law wherever it was in conflict with the law of the country. His salary was then withheld. The bishops in their meeting at Fulda in the autumn complained bitterly of the persecution, and the pope, in an allocution Dec. 22, 1872, severely denounced the anti-Catholic legislation. The German government then broke off diplomatic intercourse with the Papal court. The bishops determined not to submit to the laws. From 1849 onward the Ultramontanes had asserted the divine right of sovereignty in the Church; but the State now began again to assert and maintain its own divine right of sovereignty.

Abp. Manning, in his reply to Mr. Gladstone's Expostulation, said in 1875: "The laws resisted now by the bishops and Catholics of Prussia are not the old laws of their country, but innovations, intolerable to conscience, newly introduced, and inflicted upon them by the fine and imprisonment of 5 bishops[1] and 1400, it is even said 1700, clergy."[2]

In an encyclical letter to the archbishops and bishops of Prussia, Feb. 5, 1875, the Pope declared the ecclesiastical laws of Germany, and especially of Prussia, to be "null and void."

An Italian Ultramontane journal, the *Voce della Verità* [= voice of truth], said in November, 1874: "The contest will continue as long as Prussia exists, for its cause lies in the very nature of that state. Prussia must always

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by the Jansenist bp. of Deventer in Holland, and was at once recognized as a Catholic bishop by the Prussian government which paid him a salary as such. Old Catholics favor a federation or union of Christian churches and many important reforms, as the use of the Scriptures by the laity and of the vulgar tongue in church-services, the revocability of monastic vows, the restoration of the cup to the laity, the abolition of indulgences, of Mariolatry, &c. In 1876 there were reported to the Old Catholic Synod in Germany (first held May, 1874, and next in May, 1875) 60 clergy and 118 organized congregations with 49,351 members, of which Prussia had 35 congregations with 20,524 members. To the Old Catholic Synod in Switzerland there were reported in 1876, 50 organized congregations with priests and 25 without priests, having in all 73,380 members. This Synod elected Dr. Edward Herzog, pastor at Berne and professor of Catholic theology in Berne University, to be the "Christian Catholic" bishop of Switzerland. The Old Catholics of Italy organized a national church at Naples, May 1, 1875, and elected Dominico Pancilli, abp. of Lydda, to be bishop.

[1] In the autumn of 1876 only 4 R. C. bishops (Ermeland, Culm, Osnabrück, Limburg), were regularly administering dioceses; others were dead, exiles, or deposed by government.

[2] The new Prussian policy was initiated in Baden in 1860, followed by Würtemberg in 1862, and in 1874 in principle by Austria. The principle of state supremacy was sanctioned by pope Pius VII in a bull (1821), which embodied the relations of the R. C. church and the Prussian government, and according to which the bishops nominated by the pope must be acceptable to the government.

be the chief and deadly enemy of Rome; it is the wall and fortress of Protestant Germany. With Prussia stands or falls the war with the Church in Europe."

§ 3. **Switzerland,** like Prussia, has a union of Church and State. Bp. Eugene Lachat, of Basel,[1] was elected in 1863 in accordance with Leo XII's bull of May 7, 1828, which was sanctioned by the 7 cantons in the diocese (Soleure, Aargau, Thurgau, Zug, Lucerne and the R. C. parishes of Bern and Basel), they then reserving the sovereign rights of their governments and requiring the bishop to swear obedience and fidelity to them. But Bp. Lachat disregarded his oath to the diocesan states, and obeyed the pope and the canon law in collecting Peter's pence, in promulgating the Syllabus and Vatican decrees, in matters of education and marriage, in excommunicating and dismissing anti-infallibilist priests, &c. Representatives from the 7 diocesan states met Jan. 28, 1873, withdrew their consent to Bp. Lachat's taking possession of the see of Basel, declared the diocese vacant, and prohibited his exercising episcopal functions in it. Zug and Lucerne, however, did not sign the decree, and continued to submit to his authority.—In January, 1873, the pope issued a brief appointing M. Gaspar Mermillod (previously R. C. *curé* or pastor of Geneva, and now made bp. of Hebron *in partibus*) to be vicar apostolic of the canton of Geneva. This contravened the express declarations of the federal government, and pope Pius VI's brief of 1819 "forever" placing the Catholics of Geneva under the bp. of Freyburg. Without consulting the civil authority, Bp. Mermillod had the pope's brief read from the pulpits, and was immediately exiled till he should recognize the right of the civil authority. The council of State refused to recognize him as bishop or pastor, requested the bp. of Freyburg to appoint a pastor to the vacant charge, and, on his refusal, authorized the parishes to elect periodically their own pastors. Rev. Charles Loyson[2] (better known as Father Hyacinthe; see pp. 572–4) and 2 other Old Catholics were elected pastors of Geneva; but Mr. Loyson resigned in 1874, as the cantonal government undertook to control the doctrines and internal affairs of the churches; and he then organized in Geneva a "Christian Catholic" church independent of the State.—The new constitution of Switzerland (in force from May 29, 1874) establishes complete liberty of conscience and of creed; free exercise of worship within the limits compatible with public order and proper behavior; liberty of the press and of speech; compulsory civil marriage. It prohibits the creation of bishoprics without approval by the confederation; the reception of the Jesuits and affiliated societies; all clerical and scholastic functions to Jesuits and members of other orders regarded as dangerous or disturbing; and the foundation of new convents or societies. It abolishes the death penalty and corporal punishment. Education is legally

[1] There were 5 bishoprics in Switzerland, viz., Basel, Coire (or Chur), St. Gall, Freyburg, and Sion; and 6,000 R. C. priests.

[2] He rejected the Vatican decrees; married in London, Eng., 1872, Mrs. Emilie J. Merriman, an American lady; preached some time in Geneva, without connection with the government, before his election as pastor in M. Mermillod's place; now (1877) in Paris.

compulsory, but not enforced in R. C. cantons as in Protestant. The pope had, already, in his encyclical of Nov. 21, 1873, severely condemned the measures against the Church; and the Federal council, Dec. 12, 1873, informed the papal nuncio that the confederacy would no longer recognize a Papal diplomatic agent. Here, also, the conflict may be expected to continue.

§ 4. **Austria.** The Emperor, Aug. 11, 1870, declared the concordat of 1855 abolished. Proposed laws for regulating the external affairs of the church in Austria were declared in the pope's encyclical of March 7, 1874, to be, like those of Prussia, ruinous to the church (see p. 585); but they were subsequently enacted as laws. Religious liberty, however, is imperfectly known in this empire.

§ 5. **Belgium.** Here Ultramontanists control the country and the legislature; the Liberals prevail in the large cities. Religious equality, as Leopold I (king 1831–65) was a Protestant, is a fundamental principle in its constitution; but the R. C. priests (appointed by the bishops) and bishops (appointed by the pope) are all paid by the State, manage the public schools, obtain the suppression of schools not subject to the Church, rule the university of Louvain and fill the vacant chairs in other universities, multiply convents and churches and have an immense property, and interfere openly with elections. Thus before the muncipal election in Antwerp in 1875, "it was publicly declared from the altar that to vote for a Liberal would insure excommunication and damnation, and that absolution would be refused to the readers of Liberal papers." The Liberals, however, carried the election by an increased majority.—About the same time the pope entreated Belgian pilgrims to Rome to demand of their government that the sacrament of marriage (see pp. 452–5) should precede civil marriage; but this demand in opposition to religious liberty and the constitution, roused a storm of indignant remonstrance. Elections have been followed by riots; processions ostensibly religious, yet distinctively political in their character, have been attended by serious disturbances and bloodshed in Brussels, Liege, &c.; and some Ultramontanes have publicly threatened the country with "a bath of blood."—Canon Morel of Angers (France), who in his book, "Liberal pranks of some Catholic authors," defended the Spanish inquisition (see Chap. XI), the use of torture, &c., was congratulated by Pius IX in a letter dated Oct. 7, 1874, for his defense of "wholesome doctrine against the pretensions of those who are styled liberal Catholics," and was subsequently, "because of his intelligence and the rectitude of his writings," appointed consulter of the Congregation of the Index (see pp. 199, 716, 743).—Louise Lateau, a young woman born in 1850 in the little village of Bois d'Haine, about 30 miles S. of Brussels, is claimed to have been, since April, 1868, the subject every Friday of bleedings from the 5 wounds of Christ on her hands and feet and side, also from her forehead (see p. 293), and of ecstatic visions every Friday since July 17, 1868; to have been nourished solely, since March, 1871, by the consecrated wafer (which she could distinguish from what was unconsecrated); and to have been wakened from her trances only by the R. C. bishop or some one specially delegated by him

to waken her. These phenomena are claimed to be miraculous. But she has been most of her life a victim of nervous disease, given to the most ardent contemplation of our Savior's sufferings and death. She was reported as dying in 1876. Scientists ascribe her epileptic trances and bleedings to a well-known disease and the equally well known influence of the mind over the body; Prof. Schwann of the university of Liege disproved the exclusive power of the bishop or his special delegate to waken her; and the commission of the Royal Academy of Medicine of Belgium, consisting of 3 R. C. physicians, reported the answer of physiology in her case to be, "she eats," which those who maintain her miraculous abstinence must first disprove.

§ 6. **Spain** has had a continuance of troubles. Amadeus, 2d son of the king of Italy, was elected by the Cortes king of Spain Nov. 16, and accepted Dec. 4, 1870; abdicated Feb. 11, 1873. After him came a republic again till Dec. 31, 1874, when Alfonso XII, son of ex-queen Isabella, was proclaimed king. Alfonso, born Nov. 28, 1857, landed at Barcelona and assumed the government Jan. 9, 1875. The Carlist rebellion which broke out in 1872, ended in the early part of 1876. By decrees of the Cortes in 1835-6 all conventual establishments were suppressed, and their property confiscated for the benefit of the nation; and after a long dispute with the pope, the Spanish government was authorized by the concordat of August, 1859, to sell all ecclesiastical property, except churches and parsonages, in return for an equal amount of untransferable public-debt certificates bearing 3 per cent. interest The concordat of 1851 which provided for the establishment of the R. C. church in Spain to the exclusion of all other churches, worship, and teaching, was set aside by a liberal constitution in 1854-6, and again from 1869 onward (see pp. 650–2).

The 11th article of the new constitution, proposed in 1875 and adopted in 1876, apparently provided, like its predecessors, for religious liberty, but introduced an important restriction, thus: "The Catholic Apostolic Roman religion is the religion of the State. The nation pledges itself to maintain its worship and its ministers. No one shall be molested on Spanish soil for his religious opinions, nor for his particular form of worship, so long as he keeps within the bounds of Christian morality. But no other ceremonies and no other public manifestations than those of the religion of the State shall be permitted."—This measure of toleration was most strenuously opposed from the Vatican. The papal nuncio, Abp. Simeoni (see cardinals, p. 717), issued in the autumn of 1875 a protest, of which the most important portions follow, as translated and published in the Christian World for January, 1876:

"The draft of the Constitution is so drawn up that at the first glance one sees the great difference between what it orders and what is presented by the 1st article of the Concordat. In that article it is said: 'The Catholic Apostolic Roman religion, to the exclusion of any other mode of worship, continuing to be the sole religion of the Spanish nation, shall for ever retain, in the dominions of His Catholic Majesty, all the rights and prerogatives which it ought to enjoy, according to the law of God and the ancient canons.' This

article expressly declares and sanctions, as is evident, the principle of religious unity: it recognizes, moreover, that the sole religion of the State is the Catholic religion, and excludes the profession of any other mode or belief of worship. The 11th article of the new Constitution, on the contrary, does not declare that the Catholic religion is the sole and only religion of the Spanish nation; still less does it express the exclusion of every other mode of worship than the Catholic. And, in going on to order, in its 2d part, that 'no one may be disturbed in Spanish territory, either for religious opinion, or for the exercise of his respective mode of worship, provided that Christian morality be respected,' it explicitly authorizes the public exercise of any mode of worship whatever, guaranteeing thus the liberty of worship, by religious toleration, contrary to the letter and spirit of the aforesaid article of the Concordat. The Catholic religion is, in fact, the sole religion of that nation, to the exclusion of any other mode of worship; and as it is announced expressly with this character in the secondary proposition of the article mentioned, when it is agreed by the principal proposition that this religion shall be for ever maintained, there must also be understood to be admitted, relative to the manner of maintaining it, the exclusion of every other mode of worship; and, in the same manner that this exclusion was in the mind of the high contracting parties, it enters into the reciprocal obligation contracted and expressed in the article. . . . But it is not only article 1st of the Concordat which is struck at by the new Constitution. Article 2d . . . establishes and orders that the teaching in the public and private schools of every kind shall be fully conformed to the doctrine of the Catholic religion; and, to this end, it was equally agreed that the bishops and other diocesan prelates charged, in virtue of their ministry, to watch over the purity of the faith, the morals and religious education of youth, should be free from all let and hindrance in the exercise of this right and this duty.—By article 3d, in order fully to assure to the prelates entire liberty in the use of their property and in the exercise of their pastoral functions, the Catholic Queen and her government promised to the episcopate aid and succor, with all the power of the temporal arm, whenever it had to oppose itself to the malignity of those men who seek to pervert the souls and corrupt the morals of the faithful, or when they would hinder the printing, the introduction, and the circulation of evil books. But, by stating in the 2d paragraph of the 11th article of the new Constitution that 'no one may be disturbed in Spanish territory, either for religious opinions or for the exercise of his religious opinions, provided that Christian morality be respected,' this result is reached, that even the public or private teaching of anti-Catholic doctrines is a matter outside the cognizance of the law, and can not be hindered or repressed, either by the civil or the religious authority; in other words, it is implicitly authorized and positively admitted. Here is certainly a manifest infraction of article 2d of the Concordat, by which it is agreed solemnly and in formal terms that the public and private teaching of schools of every kind shall be fully conformed to the doctrine of the Catholic church."

This protest from the nuncio was followed (Feb., 1876) by a petition from

the abp. of Toledo (who is primate of Spain) and other prelates that the Cortes would "grant religious unity and prohibit any other worship in Spain," and by a protest (March, 1876) from the Vatican against the article of the Constitution sanctioning religious toleration, to which protest King Alfonso replied that the religious liberty clause was not inconsistent with the spirit of the Concordat. However, the proposed 11th article of the Constitution passed both houses of the national legislature, being adopted by the Senate in June, 1876. But the prohibition of "other ceremonies or public manifestations" of other religions, the closing of Protestant schools taught by foreigners, the removal of placards or signs of Protestant chapels and other establishments, the forced resignation of professors in the university at Madrid for refusing to submit their lectures to an ecclesiastical censorship before delivery, the changes in the civil marriage law,[1] &c., plainly indicate a curtailment of the religious liberty which existed in Spain after the banishment of Queen Isabella, and under which Spain had, in 1874, 35 Protestant churches or preaching stations, 43 Protestant schools, and 4 evangelical newspapers (3 published in Madrid).

Intolerance in Spain is thus defended in the N. Y. Tablet of July 22, 1876: ". . . . Intolerance of error is, on the contrary, of the essence of the Catholic church. She knows herself to be in possession of most certain and infallible truth, all outside of which that contradicts it ever so little is fatal error. . . . . It is her obvious duty to labor to prevent the dissemination of error. . . . . In a country like this, where toleration of all religions is an established political principle, and where in point of fact the followers of other religions taken together far outnumber the faithful, were it even possible, it would not only be an imprudence of which the church is incapable, but it would be the height of madness to attempt to give any other expression to her intolerance than that of words; and those words, too, the gentlest and the most charitable. But the case is very different in such a country as Spain. That people have been Catholic ever since they believed—the sovereign, government, people all Catholic [see pp. 385–9.] No doubt, if the propagandists of Protestantism, or of any form of unbelief, were to be allowed to ply their trade, many a weak soul—some from one cause, some from another—would fall under temptation. The Church knows that the most terrible loss any individual can suffer is that of his soul, and that the most precious boon a nation can have is religious unity. . . . She has no desire to molest individuals in their private convictions, however foolish, unintelligent, and eccentric they may be; but she tells the governors of the peoples, with unflinching firmness, that they must not allow error of any kind to be promulgated. She is the divinely-commissioned

[1] By a decree published Feb. 9, 1875, the marriages of the ex-priests and nuns who had been married under the civil marriage law of June 18, 1870, were all at once annulled, though their children born at any time before the end of 300 days after Feb. 9, 1875, were recognized as legitimate. A previous decree, published Jan. 29, 1875, threatened the suspension of periodicals that should "insult religious persons and things." The first act of the new government, before Alfonso landed in Spain, had been to suspend all liberal (including Protestant) newspapers in Madrid; but the suspension was, on personal application, soon terminated.

witness of the truth. Her *raison d'être* [= "reason for being," or "ground of having existence"] is to be intolerant of error; and were she to consent to its dissemination, she would be, what she never can be, a traitor to her Divine Spouse."[1]

That this intolerance (see also pp. 644–5, &c.) is approved by the pope seems clear from his appointing Abp. Simeoni a cardinal in Sept., 1875, and secretary of state in Dec., 1876 [see pp. 194, 717]; and from his canonizing Peter Arbues. This man, born about 1441 at Epila in Aragon, and becoming a monk at Saragossa in 1476, was in 1484–5 a judge of the Inquisition there under Torquemada (see pp. 378, 386), and a most eager persecutor of heretics. It is said that as judge he caused the death of 8,000 persons in 16 months by burning, torture, &c.; and he was therefore styled "the bloodhound of Saragossa." He died Sept. 17, 1485, from being stabbed by emissaries of John de Lavadia (whose sister he had sentenced to death) and John Sperandius (whose father he had imprisoned); miracles were said to have attested his sanctity; Lavadia and Sperandius, who were professed Hebrew Christians, and 200 of their agents and friends, were put to death within a year; Peter Arbues was beatified[2] by pope Alexander VII in 1661, and became St. Peter Arbues in 1867. Such a canonization must appear to a Protestant to be the pope's official sanction of persecution and the Spanish Inquisition. And this conclusion is confirmed by his canonizing in 1869 Abp Kanezewitsch, who in the 16th century by bloody persecution forced the Greek Catholics in Poland to submit to the pope[3] (see p. 739).

§ 7. **France** has passed through great changes. Napoleon III, who began the war of 1870 against the Prussians, was defeated, captured, exiled, and died in England Jan. 9, 1873; and France has been a republic since Sept., 1870. On the resignation of Thiers,[4] May 24, 1873, Marshal MacMahon[5] was chosen his successor; and he was afterwards (Nov. 19, 1873) appointed president for 7 years. Great exertions have been put forth—through the worship of the

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[1] These principles are also avowed by Cardinal Manning in a letter published in the Pall Mall Gazette, London, Sept. 23, 1876.

[2] Beatification—a pope's official declaration that the person named is blessed or received to heaven and therefore to be reverenced—is the first step towards canonization.

[3] It is reported that in January, 1875, 45 parishes of the "United" Greek Catholics in Russian Poland, embracing 26 priests and 50,000 people threw off the pope's supremacy, and were admitted, by permission of the czar, to the Greek church; but Russia tolerates conversions to this church only, and these parishes may be no better now than before.

[4] Louis Adolphe Thiers, an able journalist, historian of France, and statesman; born at Marseilles, April 16, 1797; repeatedly (1832–40 minister of the interior, and minister of foreign affairs and premier under King Louis Philippe; president of the French republic 1871–3.

[5] Marie Edme Patrice Maurice de MacMahon, born at Sully, July 13, 1808, son of a peer of France, of Irish descent; educated at the military school of St. Cyr; entered the army, and distinguished himself in Algeria (1830, &c.), at Sebastopol in the Crimean war (Sept. 8, 1855), and at Magenta in the Italian war (June 4, 1859); became captain in 1833, colonel in 1845, brigadier general in 1848, general of division in 1852, senator of France with the grand cross of the legion of honor in 1855, marshal of France and duke of Magenta in 1859, president in 1873.

Sacred Heart,—through pilgrimages to Paray-le-Monial,[1] La Salette (see pp. 633–4), Lourdes,[2] Rome, &c.,—through new educational institutions, and in other ways,—to promote Ultramontanism in France. But, Jan. 20, 1874, the French government publicly renounced its protectorate of the pope's temporal government; Protestants increase in number and influence for good; in March, 1876, the republicans having carried the elections, Wm. H. Waddington, a French Protestant of English descent and education, becoming Minister of Public Instruction and Worship, announced that no sectarian institutions would be allowed to assume the functions of the national schools and confer degrees equal to those conferred by the State institutions; but the bill for restoring to the State the sole privilege of conferring degrees, though passed (388 to 128) by the Chamber of Deputies, June 7th, was rejected in the Senate (144 to 139) July 21, 1876. France has now (1877) a reaction.

§ 8. **Great Britain and Ireland.** The "Gladstone Controversy" has been noticed (see pp. 720, &c.). Monsignor Capel gives the number of persons[3] received every year into the R. C. church in England as "at least 2000;" says "about 40 of our London Catholic clergy were formerly Protestants;" specifies as converts the abp. of Westminster (Cardinal Manning), 5 "eminent professors of the Catholic University College," various literary and

[1] A town of France, about 180 miles nearly S. E. from Paris. Here, at the convent of the Visitation (see pp., 306–7), about 200 years ago, Marguérite Marie [= Margaret Mary] Alacoque had her alleged visions and revelations of the sacred heart of Jesus. Born July 22, 1647, she early suffered from rheumatism, paralysis, pains in the sides, and ulcerated limbs; at 17 tortured herself with knotted cords, iron chains, needles, potsherds; entered as a novice May 25, 1671; was regarded by the abbess as insane; had most terrible headaches; saw Christ place his crown of thorns on her brow; saw him also take out her heart, plunge it into his own flaming heart, and replace it in her breast, when he revealed to her his purpose of establishing the worship of the Sacred Heart; had in 1674–5 for her confessor the Jesuit La Colombière, who consecrated himself, June 21, 1675, to the new worship; died Oct. 17, 1690. Through the exertions of the Jesuits, the Sisters of the Visitation, Bp. Languet (who wrote her life), &c., the new devotion spread; and though petitions for it were repeatedly (1697, 1727, 1729) rejected by the Congregation of Sacred Rites (see pp. 199, 200), and physiologists regarded her as a victim of nymphomania, Mary Alacoque was beatified by Pius IX Aug. 19, 1864; churches, congregations (Brothers of the Sacred Heart; Ladies of the Sacred Heart), cities, (Marseilles first, Aug. 16, 1720), dioceses, countries, and finally the whole Catholic church (June 16, 1875), have been dedicated to the Sacred Heart of Jesus. Multitudes of pilgrims visit Paray-le-Monial; 20,000 were at the shrine June 4, 1875.

[2] A town of France, near Tarbes, at the foot of the Pyrenees, where in 1858 the Virgin Mary is said to have appeared 18 times (Feb. 11–July 16) in the grotto of Massabielle to Bernadette Soubirous, a poor and ignorant girl of 14, puny and asthmatic; commissioned her to tell the priests to build a chapel there to her honor; directed her to drink and wash at the fountain which then came out from a spot previously dry, and has since flowed freely, many miracles of healing being attributed to its water. A marble statue inscribed with her words in French, "I am the Immaculate Conception," now fills the niche where she appeared; a magnificent church crowns the summit of the rock; half a million of pilgrims have visited the place in a year; and Bernadette became a Sister of Charity at Nevers.

[3] The Marquis of Ripon, grandmaster of the Freemasons in England, became a R. C. in 1874 (see p. 681).

scientific men, the editors of the Dublin Review, Month, Tablet, &c.; and claims "that the work of the Church is making immense and solid progress in England" (see p. 718). This "Rt. Rev. Monsignor Capel, D.D.," is rector, and professor of Christian Doctrine, in the "Catholic University College, Kensington, London, England, founded [in 1874] (for young men above the age of 17) by the Catholic Hierarchy of England, at the suggestion and with the blessing of the Holy Father;" also director of the "Kensington Catholic Public School, London, England, opened in February, 1875, for the sons of Gentlemen, between the ages of 9 and 17 (or 18)." These 2 new institutions are to supply the place, to Roman Catholics, of Oxford and Cambridge universities, and of Eton and other great schools.

The following narrative, condensed from the N. Y. Times of May 3, 1875, illustrates the conflict of ecclesiastical with civil law (see pp. 720, 725): George Gordon and the daughter of a merchant at Rio de Janeiro, both parties being Protestants and British subjects, were married by a clergyman of the Church of England at the house of the British ambassador to Brazil. They lived 25 years as man and wife; and then, Mr. Gordon having become a Roman Catholic, and obtained from the Roman Inquisition a decision that his 1st marriage was null and void, married Baroness von Beulwitz, also a R. C., the ceremony being performed in a R. C. church in Manchester. The next year a child was born to him of this 2d marriage. His 1st wife appealed to the Courts in Edinburgh, where he appears to have previously lived, for the restitution of conjugal rights. He admitted all the facts alleged by her; but pleaded the law of the R. C. church in defence of his conduct, because his first marriage, not having been performed by a R. C. priest, was, according to the decree of the council of Trent, clandestine and void (see p. 794).

Cases in Ireland illustrate the completeness of subordination in the R. C. church. Rev. R. O'Keefe, parish priest of Callan, was suspended from his office in 1872 for bringing an action at law against a fellow-priest; he and most of his parisioners resisted the suspension as arbitrary and uncanonical: they were laid under an interdict by Cardinal Cullen; he thereupon sued the cardinal for libel, and obtained one farthing damages; he was dismissed from a workhouse chaplaincy through the cardinal's influence, and was imprisoned by the cardinal nearly 4 months before Oct. 8, 1875, when he wrote to the English premier (Disraeli) "that the power of life and death which Cardinal Cullen exercised over him had been conferred upon him by the Irish government; that his Eminence had admitted on oath that he possessed no jurisdiction over him, except what he derived from a Papal rescript which the Court of Queen's Bench in Ireland pronounced to be an illegal and invalid document." Afterwards his house was demolished by a mob; and in 1876 he formally submitted to his ecclesiastical superior, to live henceforward in retirement with a small annual allowance.—May 27, 1872, Justice Keogh delivered a decision upon the claims of 2 rivals to a seat in parliament, from which it appeared that many priests in the county of Galway interfered with the freedom of election, by denouncing their political opponents from the altar, threatening

the supporters of the opposing candidate with being regarded as renegades, instigating the peasantry to acts of intimidation and violence, &c. This decision of a R. C. justice, it is also reported, brought upon him much abuse from the partisans of the priests, and endangered his life.—Irish Roman Catholics had long complained of being compelled to contribute to the support of a system of education in which Protestant doctrines were taught; and the Gladstone ministry, desiring to do for Ireland "all that justice could demand in regard to matters of conscience and of civil equality," brought forward the Irish University Bill of February, 1873. This bill proposed to establish a great unsectarian University for Ireland, excluding from its own teaching theology and other branches (as moral philosophy and modern history) with which theology is connected, and inviting every religious sect to teach these subjects to the students of its own communion. But all the R. C. members of the House of Commons voted against this bill, through the influence of the R. C. prelates of Ireland; and the defeat of it (March 12, 1873) was followed by the resignation of the Gladstone ministry in less than a year. The Roman Catholics demanded a R. C. university, endowed by the State, but governed and officered exclusively by Roman Catholics.

§ 9. **South America.** Venezuela, under Pres. Guzman Blanco, is in conflict with Vaticanism. Civil marriage was made obligatory in 1873. By a decree in 1876 for establishing religious liberty, Venezuela suppressed monastic institutions; separated Church and State; prohibited the ingress or egress of ministers of religion considered prejudicial to the public safety or to the sovereignty of the republic, refused to recognize or admit to her territory any archbishop, bishop, ecclesiastical chapter, &c.; declared churches incapable of holding real estate; made it unlawful to publish, circulate, or execute in Venezuelan territory any syllabus, bull, brief, rescript, encyclical, pastoral, or edict from any ecclesiastical authorities; prohibited ministers of any denomination, in discourses, or in documents for publication, from criticising or censuring as contrary to religion the laws, decrees, orders, sentences, or provisions of the legislative, executive, judicial or municipal authority, or in any way provoking to disobedience of the laws; forbade their devoting themselves to public instruction; and assigned to popular instruction the part of the public expenditures heretofore assigned to ecclesiastical purposes. This decree apparently makes the civil authorities supreme over consciences and churches.

In Brazil, the bp. of Olinda (commonly called bp. of Pernambuco), Don Vital Maria Gonzales de Oliveira, attempted in 1873 to carry out the decrees against freemasons (see p. 390), and required the "Brotherhood[1] of the Most Holy Sacrament" to expel them from its fellowship. The Brotherhood, refusing to comply, were excommunicated in a body, and appealed to the emperor for

[1] "Brotherhoods," numerous in Brazil, are religious benefit-societies, having corporate rights, requiring of members entrance-fees and annual subscriptions, supporting them, if sick or poor, providing a funeral and masses for the dead, contributing to the erection and support of churches, often becoming rich from donations and legacies, and exerting great social and religious influence.

redress; the Council of State found that the pope's bulls against freemasons had never received the emperor's assent and were therefore invalid in Brazil, and that the bishop had exceeded his authority in requiring the brotherhoods to expel them, in denying the need of the royal assent to papal decisions, and publicly attacking the legality of an appeal to the emperor, and judged that the appellants should have relief; the emperor approved this decision, and commanded the bishop to carry it into effect within one month from the date (June 12, 1873); the bishop refused and published a pastoral letter containing a brief of Pius IX dated May 29th, confirming previous anathemas against the freemasons, commanding all bishops of Brazil to execute the papal orders against them, and authorizing them to dissolve the infected brotherhoods, and create others in their place; the bishops of Olinda and of Para were tried, condemned to 4 years' imprisonment for obeying the pope's mandates in defiance of the government, and imprisoned, and their vicegerents were prosecuted; in November, 1874, a formidable religious insurrection broke out about 1000 miles N. E. of the capital, but it was soon suppressed and followed by an imperial edict for the expulsion of the Jesuits as its instigators; September 17, 1875, an imperial decree was issued pardoning the imprisoned bishops with the governors and other ecclesiastics of their dioceses, who were involved in the conflict growing out of the interdicts laid on the brotherhoods in those dioceses, and dropping the suits instituted for this cause; and it was telegraphed from Rome Oct. 5th: "In consequence of the amnesty proclaimed by the Brazilian government in the religious question, His Holiness Pope Pius IX has just removed the interdicts fulminated by the bishops of Para and Olinda against the brotherhoods of their dioceses." Thus the great conflict between the R. C. ecclesiastics and the civil government was quieted. Education, religious liberty, and Protestantism have made noticeable progress in the empire.

Chili has its conflict. The first Protestant church-edifice in the country was erected in Valparaiso in 1855, the R. C. clergy unsuccessfully endeavoring to prevent its completion and occupancy for worship. The Chilian laws forbidding mixed marriages (between Roman Catholics and Protestants) and requiring all marriages to be recorded by the parish priest, have been the occasion of much immorality, hypocrisy, and trouble. In 1874-5 measures were taken looking towards the separation of Church and State and the establishment of complete religious liberty; a law was enacted placing ecclesiastics and monastics (previously exempt in person and property from civil jurisdiction) on the same footing with laymen before the ordinary courts of law; the archbishop and bishops then issued a pastoral letter pronouncing the major excommunication upon the president and the members of his government, upon the parliament that voted the new law, and upon all the citizens that should obey it, but the letter and excommunications were publicly burned in Santiago, and the opposition to ecclesiastical domination became more outspoken, vigorous, and general.

Ecuador has distinguished itself by its devotion to the Holy See (see pp.

654–5), its official dedication of the country in 1873 to the Sacred Heart of Jesus, and its appropriation to the pope, in the same year, of 1-10 of its annual revenues during the Italian occupation of Rome. But the president, Don Gabriel Garcia Moreno, who had held his office since 1861, and maintained almost absolute power by the help of the Jesuits, was assassinated Aug. 6, 1875. Pope Pius IX pronounced him (Sept. 18, 1875) "the worthy president;" ascribed his death "to the vengeance of the freemasons;" spoke of him as "happy who lost his life in defense of the Church and in his endeavor to establish in his country an era of peace and justice, the inseparable companions of the Catholic religion;" and declared Ecuador "the model to be imitated by all the states of the new world, not only in things material, but in those which are purely spiritual [?]." But Señor Flores, minister of Ecuador to the U. S., is reported to have characterized him, with greater correctness apparently, as "cold-hearted, relentless, domineering, and often inhumanly cruel," "ruling by impulse, and not by judgment," and moved by "an insane ambition." Intolerance of any other than R. C. worship still prevails in both Ecuador and Peru.

The church-party in Antioquia, Cauca, &c., took up arms against the national government of Colombia (= New Granada) in the summer of 1876, but were soon reported to be defeated and dispersed (see p. 654).

§ 10. **Central America.** March 15, 1873, Señor Rufino Barrios, then lieut. gen. of the army, and provisional head of the government of Guatemala, since (May, 1874) elected president, signed a decree establishing liberty of worship throughout the republic of Guatemala. Previously the R. C. was the established and only worship.

June 20, 1875, at San Miguel the 2d city of the republic of San Salvador, a R. C. priest, Jose Manuel Palacios, preached a violent sermon against the government and the rich. Thereupon a mob liberated the convicts, massacred the garrison with its officers and many honorable citizens, pillaged and fired the city, which was saved from destruction by the arrival of troops from a distance. The R. C. bishop of San Salvador and his clergy had been for some time hostile to the government because it organized public schools on the German plan, taxed R. C. church-property, &c.; and he had issued a pastoral letter which the government suppressed as seditious. After the outbreak the bishop and several of the clergy were banished for instigating it; 50 or more of the rioters were executed; and vigorous measures were taken by the president (Marshal St. Jago Gonzalez) to re-establish and preserve order. The governments of San Salvador, Guatemala, and Honduras exclude from their respective states the religious orders of the R. C. church.

§ 11. **Mexico.** President Juarez (see p. 656) died in office July 18, 1872, and was succeeded, according to law, by Don Sebastian Lerdo de Tejada, the chief justice, who was regularly elected president Nov. 2, 1873. The priestly party have continued resolutely to oppose religious liberty, and have called to their aid secret societies,[1] persecutions, riots, murders, insurrections, and rev-

[1] The "Catholic Society," a semi-secret organization, was extended over the country.

olutions. A few cases only can here be particularized.—On Sunday, Feb. 23, 1873, the first Protestant services were held in the city of Toluca, about 40 miles S. W. of Mexico city, by Rev. Maxwell Phillips (a Presbyterian missionary from the U. S.) and Señor Aguilar (a Mexican convert). The morning services were undisturbed; but at evening a mob of about 200 in the street shouted "Death to the Protestants;" hurled a great stone through the window when the worshipers began to pray; and, but for the arrival of the police guard, would have done further damage. The next Wednesday evening, about 100 Protestants being assembled for worship, a mob of about 60 rushed towards the building, but were repulsed by the police.—The murder of Rev. John L. Stephens[1] at Ahualulco, Western Mexico, March 2, 1874, was incited by a sermon which the *cura* or parish priest preached in the R. C. church on Sunday, March 1st, in which he said "It is necessary to cut down, even to the roots, the tree that bears bad fruit. You may interpret these words as you please." At 1 o'clock, Monday morning, a mob of over 200 men armed with muskets, axes, clubs, and swords, approached Mr. Stephens's house, crying, "Long live the religion! Long live the *Señor cura!* Death to the Protestants!" While this mob were breaking down the front door, Mr. Stephens took refuge in a hay-loft, which was soon entered by a crowd including some soldiers who were acting as guards to the prison and town. Seeing these soldiers, he ran to meet them and exclaimed, "Protect me! Protect me!" They replied, "They come! They come!" At the same time soldiers and others fired upon him, killing him instantly. Then the assailants cut his head to pieces with their swords, robbed the dead body and the house of everything belonging to him, burned in the public square the small English Bible that was in his hand when he died and his other books, and celebrated

[1] Mr. Stephens, born at Swansea, Wales, Oct. 19, 1847, came to the U. S. while a child with his mother and family, his father being drowned in 1850; united with the Congregational church at Petaluma, Cal., 1866; studied 2 1-2 years at Petaluma Baptist College; studied nearly three years and graduated in 1872 with the first class at the Pacific Theological Seminary; was licensed to preach April 9, 1872, and preached for a time to the Congregational church at South Vallejo, Cal.; was ordained to the ministry Sept. 19, 1872; soon after went with his seminary classmate, Rev. David Watkins, and Mrs. Watkins, as missionaries of the American Board of Commissioners for Foreign Missions to Guadalajara or Guadalaxara (275 miles W. N. W. from Mexico city), where they established a mission, and met with much encouragement as well as violent opposition from R. C. priests and their adherents; moved himself to Ahualulco (40 miles from Guadalajara) Dec. 2, 1873; established at once day and night schools, with interesting preaching services twice on the Sabbath and twice during the week; labored there earnestly and successfully in these and other ways to reclaim the people from sin and do them good until at the end of 3 months he was assassinated. He was, according to the testimony of his instructors and associates, amiable and greatly beloved, thoroughly consecrated to his Divine Master, ardent, energetic, and hopeful, a whole-souled and useful Christian. He died in the 27th year of his age; but his usefulness at Ahualulco and elsewhere continues. 40 persons at Ahualulco were received as members of a Protestant church in July, 1876; and the next month 150 Protestant church-members were reported in Guadalajara. The murder of Mr. S. led to the passing of the new Mexican law by which a clergyman or other person who by writing, discourse, or other means incites another to murder or injure any one, or brings the law into contempt, shall be punished as a principal in the offense thus committed.

their deed by entering the church and ringing twice a merry peal of bells. The corpse was secretly buried by 5 of his friends Monday night. One of Mr. Stephens's converts was taken from the house by force and assassinated in the public streets. Another who was with Mr. Stephens at the house escaped to the mountains. It was intended to kill Mr. Watkins also at Guadalajara; but the would-be assassin who went to Mr. W's house Sunday, March 1st, was suspected and failed to accomplish his object. The governor of the state (Jalisco or Guadalajara) sent 300 soldiers to Ahualulco on the day of the murder; the parish priest and 30 or 40 of the mob were arrested and tried; 9 were under sentence of death the next August, awaiting the result of their appeal to the supreme court; the *cura* and others were released; in 1875 five of the murderers were executed; but a new plot for a general attack on the Protestants in Guadalajara Feb. 11, 1875, was providentially frustrated by an unexpected and severe earthquake on that day.—The massacre at Acapulco occurred Jan. 26, 1875. Rev. M. N. Hutchinson, superintendent of American Presbyterian missions in Mexico, had recently organized a church there. On the evening named, while Mr. H. was absent from the meeting on account of illness, a R. C. mob, armed with machetes [= heavy sword-like knives] and rifles, attacked the Protestants in their place of worship, killed 3 men and 1 woman, and wounded 11 men, 2 of them mortally. One of the killed was Henry Morris, an American colored citizen, born in Boston, Mass., but long resident in Acapulco, who went to the door to quiet the assailants. His body was dreadfully mangled, and his head nearly cut off. Mr. Hutchinson took refuge on board an American man-of-war then in the harbor, and subsequently, by advice of the American consul, fled to San Francisco, returning to the city of Mexico through the U. S. Gen. Mejia, commander of the castle, ordered out the troops, and dispersed the mob, of whom 5 were killed and 11 wounded. Capt. Queen of the U. S. frigate Saranac reported to the navy department, after investigating the affair, that a majority of the people of Acapulco approved of the extermination of the Protestants; that a petition had been presented to the governor of the state, asking for the expulsion of the Protestants; that a formal accusation against the R. C. curate [= parish priest] was pending, but, though there was reason to believe the curate's teaching instigated the assault, and he had never in his sermons condemned the outrage, there seemed to be no prospect that either he or the other offenders would be punished, and that any energetic steps to this end on the part of the civil authorities would occasion a fresh outbreak.

Those who commit such offenses as the foregoing claim to be religious, act as Roman Catholics and under the influence of R. C. priests, and, it is confidently asserted by the victims and the most trustworthy witnesses, are often led by a priest in person. The civil authorities have a reverence for the priests which interferes with the punishment of any of them, though manifestly and notoriously guilty, especially if their offenses are against Protestants.

Yet Protestants are more numerous and influential in Mexico now than at any former time. "The Church of Jesus in Mexico," an evangelical organi-

zation started and led by the late Rev. Francisco Aguilar (formerly a R. C. presbyter, who preached faithfully some years, till he died in 1865), Prudencio Hernandez, Rev. Henry Chauncey Riley, D.D. (a Protestant Episcopal minister, born in Chili, S. A.; pastor of a Spanish American church in New York city before he went to Mexico, about January, 1869, to begin the mission of the American and Foreign Christian Union in that city), the late Rev. Manuel Aguas[1], and other earnest Christians, had in its connection, at the close of 1876, over 60 congregations, mostly in Central and Southern Mexico, 5 of them in Mexico city. The American Board of Commissioners for Foreign Missions has its missions in Northern[2] and Western Mexico, with 12 organized churches and over 400 church members in 1876, besides thousands of converts and sympathizers scattered through cities and towns where no organized Protestant church exists. The Presbyterian Board of Foreign Missions employed in Mexico 33 missionaries and assistant missionaries, and reported 2300 communicants in May, 1876. The Southern Presbyterian Board has also a mission in Mexico. The 1st Methodist Episcopal church in Mexico was organized at the capital, Jan. 26, 1873, with 4 members, one of whom, Rev. Ignacio Ramirez, D.D., had been long a leading Dominican priest. In Sept., 1876, the Methodists had in Mexico 16 congregations with 16 native preachers. With all this increase of Protestants within the past 5 years, there has been great progress in knowledge of the Bible, in spiritual life and in practical Christianity.

Sept. 25, 1873, a decree was formally subscribed by the members of the Mexican congress, which (1) declares the separation of church and state, and forbids congress to make laws for establishing or prohibiting any religion; (2) makes marriage a civil contract; (3) incapacitates religious institutions for holding property; (4) substitutes affirmation or promise to speak the truth and fulfill obligation for the religious oath; (5) abrogates contracts or promises which interfere with any one's liberty, whether for education, work, or religious vow. The government required all employed by it "to keep and make keep these laws," or to lose their places. The day these laws were pub-

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[1] Once a Dominican friar, and for years a distinguished preacher in the R. C. cathedral in Mexico, but an earnest and prayerful student of the Bible from 1869, and in 1871-2 an eloquent, laborious and useful Protestant minister in the same city. He often preached 12 times a week; he wrote ably and pungently; and was the leading man among the Mexican Protestants. He fell asleep in Jesus Oct. 18, 1872.

[2] The mission of the A. B. C. F. M. to Northern Mexico was begun by Miss Melinda Rankin, who went as an independent missionary teacher to Texas in 1847; opened a school for Mexican children at Brownsville, Tex., in 1852; built there, with help from U. S. friends, a Protestant Seminary for Mexican girls in 1854; went to Monterey in 1865, and, assisted by friends, built a mission-house there for chapel, schools, and residence; obtained the help of Rev. John Beveridge in 1869; and in 1873 transferred the whole mission with 6 regularly organized churches to the American Board. Her Bible-teaching and religious services in her schools, her distribution of Bibles and religious publications by colporters and others, and her exemplary and active Christian life, were the means of great good. The American and Foreign Christian Union, ladies in Hartford and New Haven, Conn., and other friends, aided her with money and sympathy and prayer.

lished, the R. C. church issued the major excommunication against all who voted for or promise to keep these laws.– Dec. 20, 1874, the Mexican congress forbade the Sisters of Charity to live in community, their houses having been used by friars and Ultramontane conspirators for political meetings. This decree, however, neither expelled them from the country (as has been incorrectly said), nor prohibited the Sisters from individually continuing their works of charity; but the Sisters chose to leave (and did leave) Mexico rather than give up living together.—Other laws passed in 1874 vest in the state the ownership of all church buildings, allowing to Roman Catholics only a certain number in each city, town, &c.; abolish public feast-days; prohibit wearing a religious habit in the streets; forbid the clergy's receiving gifts for services to the sick or dying; recognize no bishops, &c., as church dignitaries, but give all church-members alike the right of petition.—At the end of 1876 a revolution placed Gen. Porfirio Diaz in power, exiled Lerdo de Tejada, who had been formally re-elected president by 7536 electoral votes against 752; and overthrew the assumed authority of Chief Justice Iglesias, who, having declared the election invalid on account of frauds, &c., claimed the presidency as vacant, and called in Diaz to enforce his claim. May 2, 1877, the Mexican congress unanimously declared Gen. Diaz duly elected constitutional president of Mexico, and he was inaugurated May 6th.

§ 12. **Dominion of Canada.** The famous "Guibord case" is connected with *L'Institut Canadien* [= the Canadian Institute], formed in Montreal, Dec. 17, 1844, by some young men "to extend and develop a taste for science, art, and literature," and incorporated in 1852. This Institute established the first French public library and reading-room in Montreal, met weekly for discussing publicly important questions and reading essays, and became very popular and influential. In 1858 the clergy tried unsuccessfully to limit its membership to Roman Catholics; to exclude from its reading-room the Witness[1] and the *Semeur Canadien* [= Canadian Sower], both Protestant newspapers; and to have a list of books made out to be excluded from its library. The Institute voted that its library contained no improper books, and that it was the sole judge of the morality of its library. April 13, 1858, the R. C. bishop of Montreal[2] published a pastoral blaming this action,

[1] The Witness was established in Montreal by John Dougall about 1846. John Dougall and Son now issue the Daily Witness, Montreal Witness (tri-weekly), Weekly Witness, Northern Messenger, and New Dominion Monthly, having an aggregate circulation in 1875 of 70,000 copies. For the important services of the Witness and its proprietors in the cause of civil and religious liberty, godliness, and public morality, a public testimonial was got up in 1876 by leading Canadians. See p. 763.

[2] Ignace [= Ignatius] Bourget, a French Canadian, born Oct. 30, 1799; consecrated bp. of Telmessa *in partibus*, and coadjutor of Bp. Lartigue of Montreal, July 25, 1837; bp. of Montreal April 23, 1840–July 10, 1876; since bp. of Martianopolis. He maintained the highest claims of hierarchical power; introduced into Montreal a canonical chapter, and the rites and practices of the Roman liturgy; brought in the Jesuits and 15 or 20 other religious communities; founded many charitable and educational institutions; failed repeatedly to found there a Jesuit university; attempted to enforce a political declaration ("Catholic programme") as a test to be subscribed by all candidates for parliament,

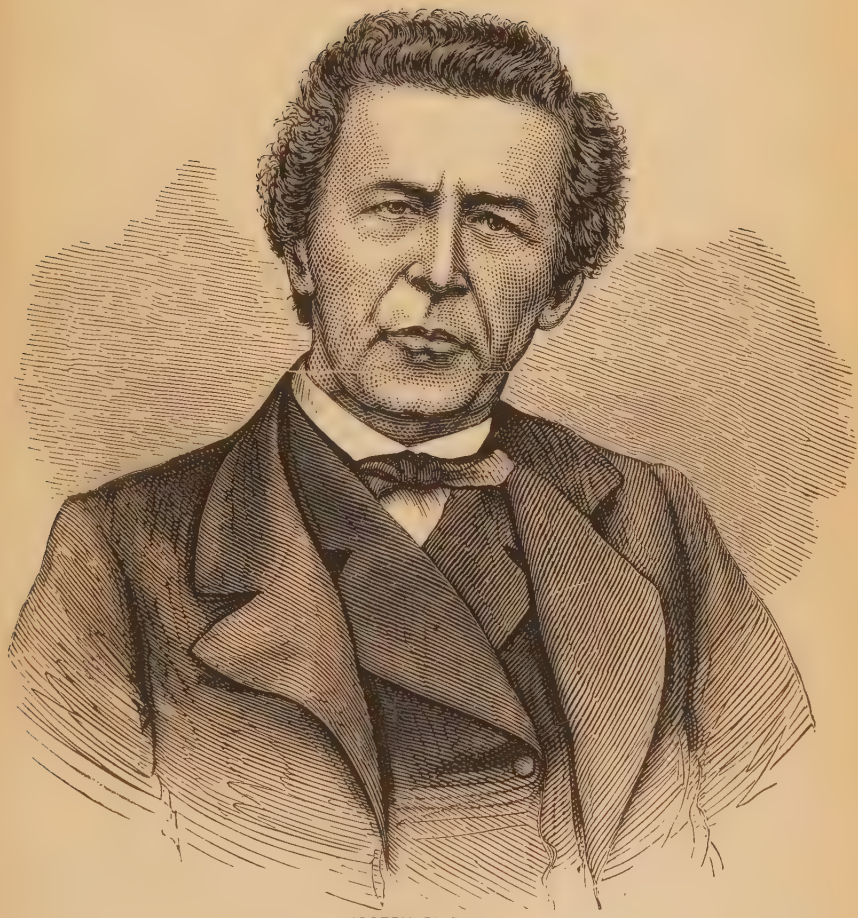
since the council of Trent declared that judging of the morality of books belongs to the bishop, and since also the library contained books that were in the Index at Rome; citing a decision of the council of Trent that those who kept or read heretical books would incur sentence of excommunication, and that any who read or kept books forbidden on other grounds, would be subject to severe punishment; appealing to the Institute to alter its resolution, for otherwise no Catholic would continue to belong to it; and saying, "It is not we who pronounce this terrible excommunication in question, but the Church whose salutary decrees we only publish." The Institute, not rescinding its resolution, sought in vain for years a better understanding with the bishop. In 1865, 17 R. C. members of the Institute appealed to Rome against the bishop's pastoral, but received no answer, though Mr. Gonzalve Doutre went to Rome in 1869 as their representative. But Bp. Bourget sent from Rome a circular dated July 16, 1869, and a pastoral letter Aug., 1869, publishing the sentence of the Holy Office against connection with the Canadian Institute while it taught pernicious doctrine, and the decree of the Congregation of the Index against publishing, keeping, or reading the Institute's Year-Book for 1868,[1] and pointing out that any one who persisted in keeping or reading the Year-Book, or in remaining a member of the Institute, would be deprived of the sacrament, even at the point of death. The Institute met Sept. 23, 1869, and resolved "(1) That the Canadian Institute, founded for a purpose purely literary and scientific, has no sort of doctrinal teaching, and excludes with care all teaching of pernicious doctrines. (2) That the Catholic members of the Canadian Institute, having been informed of the condemnation of the Canadian Institute's Year-Book of 1868 by decree of the Roman authority, declare that they submit purely and simply to this decree." But the bishop's letter from Rome dated Oct. 30, 1869, and received by the Administrator of his diocese at Montreal Nov. 17th, denounced this submission as hypocritical for 5 reasons, the 3d being —"Because this submission forms part of the report of the committee, unanimously approved by the Institute, in which is proclaimed a resolution, kept secret until then, which establishes the principle of religious toleration, which has been the chief ground of the condemnation of the Institute." This "chief ground" is found in no previous document in the case. The bishop's letter concludes—"All will understand that in a matter so grave there is no absolution to give even at the point of death to those who will not renounce the Institute, which has only committed an act of hypocrisy in feigning to submit itself to the Holy See."

Catholics being told that all who refused to subscribe to it were unworthy of their votes and enemies to the church, and priests being exhorted to attend strictly to the political consciences of their parishioners. His offensive interference in political matters, his intolerant Ultramontanism, his reputed partiality towards the French Canadians to the slighting of the English-speaking people, and his unyielding adherence to his own determinations, roused much opposition, and thus probably led to his translation to a nominal see. He still resides in Montreal.

[1] This Year-Book contained addresses for religious tolerance by Hon. L. A. Dessaulles, Hon. Horace Greeley of N. Y., &c. See pp. 199, 200, 716 note.

Of this Canadian Institute Joseph Guibord was 1st vice-president in 1852, and a member from about 1847 till his death at the age of 62, Nov. 18, 1869. He was a French-Canadian R. C. (see portrait), pew-holder in St. Peter's church, member of 2 R. C. societies under priests, devotedly pious, sincerely attached to the doctrines of his church, faithful in his religious observances, amiable, modest, studious, and of irreproachable morals. He was a well-qualified printer, 36 years in one establishment (Louis Perrault, and L. Perrault and Son), and long its foreman. He was highly esteemed by the R. C. clergy and others for ability and trustworthiness. But his steadfast adherence to the Canadian Institute subjected him to the bishop's displeasure. Being dangerously ill about 1863, he sent for a priest, who administered unction to him, but refused to administer the communion, because he would not withdraw from the Institute. He was one of the 17 who appealed to Rome against the bishop in 1865. He died by paralysis too suddenly to send for a priest. Two days after Guibord's death, his widow caused a request to be made to the curate and clerk of the *Fabrique*, to bury him in the cemetery[1], and tendered the usual fees. The curate refused burial in the larger part, but offered it without religious rites in the other part. The offer of the widow's agent to accept burial in the larger part without religious services, was rejected. Sunday, Nov. 21st, about 250 of Guibord's friends met at his late residence to accompany the body to the R. C. cemetery; but, burial except in the smaller part being again refused, the body was placed in a vault at the English cemetery, after short addresses by several friends. Nov. 23d, the widow petitioned the Superior Court for a writ of *mandamus* requiring the curate and wardens of the *Fabrique*, on receipt of the customary fees, to bury Guibord's body in the R. C. parochial cemetery, and to enter such burial in the civil register. Nov. 24th, a judge of the court ordered a writ of *mandamus* to issue; but the writ issued summoned the defendants to show cause why a writ of *mandamus* should not be issued. The defendants petitioned that the writ be annulled for irregularity, traversed the plaintiff's petition, and pleaded (1) as in their petition; (2) that they did not refuse to bury Guibord, but have a right to point out the place for his burial, and are ready to give him such burial as he is entitled to; (3) that the service of the R. C. religion in Canada is free, and the exercise of its religious ceremonies independent of all civil interference or control; that the respondents are legal proprietors of the R. C. parish church of Montreal, and of its parsonage, cemeteries, and other dependencies, all sub-

[1] The R. C. cemetery of *La Côte des Neiges* is controlled by "*La Fabrique de Montréal*" [= the vestry-board of Montreal], consisting of the *curé* [= curate or parish priest] and *marguilliers* [= church-wardens] as managers of the temporalities of the church of *Notre Dame*. It is divided into 2 parts; the smaller for burying unbaptized infants, suicides, &c., dying without the help and sacraments of the church; the larger for the burial of ordinary Roman Catholics with the rites of the church. Neither part was consecrated as a whole, but each grave in the larger part was consecrated separately. The rights and title of *curé* of the parish of Montreal belong to the Seminary of St. Sulpice (see p. 318). Rev. Victor Rousselot has been *curé* of *Notre Dame* (the church and civil parish of Montreal) since April 7, 1866, and thus keeper of the registers and president of the *Fabrique*.



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ject to the exclusive control and management of the respondents and of the superior R. C. ecclesiastical authority; that the respondents by law may point out the precise spot in the cemetery for each burial; that they are also civil officers within certain limits, having certain duties defined by law, and are legally responsible in that capacity and sphere only; that the respondents are thus set over the burial of Roman Catholics dying in the parish of Montreal, and have, according to R. C. custom, assigned one part of the cemetery for the burial of Roman Catholics who are buried with R. C. religious ceremonies, and other part for the burial of those who are deprived of ecclesiastical burial; that Joseph Guibord was a member of the Canadian Institute, and as such notoriously subject to canonical penalties involving deprivation of ecclesiastical burial; that immediately after Guibord's death, the curate of the parish consulted the administrator of the diocese, who replied by a decree declaring that, since Joseph Guibord was a member of the Canadian Institute at the time of his death, ecclesiastical burial could not be granted to him; that the respondents repeatedly informed the plaintiff's agents of the administrator's decree, of the consequent impossibility of granting ecclesiastical burial, and of their readiness as civil officers to bury the remains civilly, and authenticate the death according to law, which offer was never accepted by the plaintiff or her agents; that the plaintiff could not claim more than civil burial, and that under the conditions laid down by the ecclesiastical laws of the R. C. church, which the respondents had never refused; that they had refused nothing but ecclesiastical burial, and were responsible for this only before the religious and not before the civil authority.—The widow answered with demurrers, traverses of the facts alleged, and a statement of the dispute between the Institute, the bishop and the court of Rome.—The defendants repeated that the civil courts were incompetent to question a decision of the ecclesiastical authorities on ecclesiastical matters, or inquire into the grounds of refusing ecclesiastical burial to Guibord; cited the decrees of the council of Trent [see p. 753] and the proceedings relating to the Institute; averred that Guibord at his death was a "public sinner" and liable to canonical penalties including privation of sepulture, that the bishop's judgment imposing this penalty on members of the Institute remained in full force, that the administrator of the diocese had properly issued the decree depriving Guibord of ecclesiastical burial, and that this was a decree by name.—Justice Mondelet in the Superior Court gave judgment for the widow, May 2, 1870, and ordered a peremptory writ of mandamus. The *Fabrique* appealed to the Court of Revision, which, Sept. 10, 1870, reversed this judgment, quashed the writ originally issued, and dismissed the mandamus with costs. The widow then appealed to the Court of Queen's Bench, and presented petitions of recusation [= refusal as partial] against 4 of the 5 judges of this court, as Roman Catholics and bound by the Syllabus of 1864 to deny the State's authority, even indirectly, over matters of religion and to maintain the supremacy of the Roman authority over that of all sovereigns, including Queen Victoria. The court, Dec. 9, 1870, threw out these petitions as charging treason and perjury against the

judges recused, and declared that they could not be sustained. This court, Sept. 7, 1871, affirmed the judgment of the Court of Revision; but the judges disagreed as to the grounds of their decision. Then the widow appealed[1] to Her Majesty's Privy Council, but died[2] before the case was decided, bequeathing her property to the Canadian Institute, which was allowed to continue the appeal. The case came before the Judicial Committee of the Privy Council, June 27, 1874, and they delivered an elaborate decision Nov. 21st. They declared that the writ was in proper form according to the Code of Procedure for Lower Canada; that, though the petition was vague, the court might specify distinctly what the defendants must do according to usage and law (as, bury ecclesiastically, bury in the larger part of the cemetery, register the burial), and peremptorily command this; that the defendants are "*les Curé et Marguilliers*" [= the curate and church-wardens], for the time being, in their corporate capacity as holders of the land and administrators of the cemetery, and that the *curé* in his individual or spiritual capacity is not a party to this suit. As to the merits of the case and the grave questions raised by the 3d plea, they declared these must be determined in accordance with the law of the R. C. church in Lower Canada; that before the cession in 1762 the established church of the province of Quebec, as of France, was the R. C. church, its law being modified by "the liberties of the Gallican church," "the appeal as from abuse" (see p. 735) being to the Superior Council of Canada; that the R. C. church in Canada continued to be recognized by the State, retaining its endowments and certain rights (as about tithes and taxes for parochial cemeteries) enforceable at law, which may give rise to questions between the clergy and laity determinable only by the municipal courts; that the decision of a tribunal constituted by any association for determining questions respecting the violation of its rules by any of its members "will be binding when it has acted within the scope of its authority, has observed such forms as the rules

[1] This appeal to the Privy Council in England involved heavy expense, towards which the Canadian Institute contributed $1,000, and various citizens of Montreal, R. C. and Protestant, made up the remainder. Joseph Doutre, Esq., went to England to represent the Canadian Institute, and participated in the argument before the Privy Council. He was born in 1825; was an early member of the Institute, and president of it in 1852-3, 1867, and 1875; author of a prize essay in 1851 on "the best means of spending time in the interests of the family and of the country;" manager in 1853-4 of the great and successful struggle to abolish the feudal tenure; for years an energetic, persistent, and able leader in the cause of intellectual and religious freedom; long a prominent lawyer in Montreal, becoming queen's counsel in 1863, counsel in 1875 for the Dominion government before the Fisheries Commission under the Washington treaty with the U. S., and counsel for the widow through the Guibord case without fee and at much personal expense and self-sacrifice.

[2] Madame Guibord, called "Dame Henriette Brown" in the legal documents, an Irish-Canadian Roman Catholic, distracted at the reputed dishonor to her husband's memory and her vain attempts to secure for his remains Christian burial, and surrounded by people who tried to persuade her that she could not be saved if she had recourse to law against the clergy, almost lost her reason, and undoubtedly died of trouble March 24, 1873, aged 65. She was regularly buried in consecrated ground in a lot conveyed to the Guibord estate in 1873 in the R. C. parochial cemetery.

require, if any forms be prescribed, and, if not, has proceeded in a manner consonant with the principles of justice;" that the *curé* and *marguilliers* are only proprietors of the parochial cemetery, as a parson in England is the owner of the church-yard, subject to the right of the parishioner to be buried therein; that the refusal of ecclesiastical burial with the consequent separation of Guibord's grave from the ordinary place of sepulture, implies degradation, not to say infamy; that, if the act of a bishop (who is by canon law an ordinary judge) in pronouncing ecclesiastical penalties against a R. C. subject be questioned in a court of justice, that court must inquire whether that act accords with the law and rules of discipline of the R. C. church in Lower Canada, and whether the sentence, if any, was regularly pronounced by a competent authority; that the ecclesiastical law upon the point is in the Quebec ritual, which, like the Roman ritual, justifies refusal of ecclesiastical burial to (1) Jews, infidels, heretics, apostates, schismatics, and all non-professors of the Catholic religion; (2) unbaptized infants; (3) persons by name excommunicated or interdicted; (4) those killed by anger or despair; (5) those slain in a duel; (6) those who, without legitimate excuse, shall not have performed their paschal duty; (7) those notoriously guilty of any mortal sin; (8) public sinners dying impenitent, as concubinaries, prostitutes, sorcerers and actors in farces, usurers, &c.; that the refusal of ecclesiastical burial to Guibord could not be justified by the 1st, 2d, 3d (not excommunicated by name), 4th, 5th, 6th (not refusing, but being refused sacraments), or 7th of these rules; that being a member of the Institute does not make one a "public sinner" to whom Christian burial can be legally refused, and that the ecclesiastical law of France usually required a personal sentence to constitute a man a public sinner; that no such personal sentence was ever passed against Guibord; that no sentence at all was passed even after Guibord's death, the administrator's letter to the curate (called a decree) having no essential element of a judicial sentence; that the rule of the council of Trent respecting prohibited books seems without authority in this case, because (1) France never admitted the decrees of this council to have effect by their own inherent force, and (2) France has expressly repudiated the authority of the Congregation of the Index and of the Inquisition; that respondents have not shown that Guibord was, at his death, under any such valid ecclesiastical sentence or censure as would, by any law binding upon Roman Catholics in Canada, justify denying ecclesiastical sepulture to his remains. They therefore advised that the decrees of the Courts of Queen's Bench and of Review be reversed; that the original decree of the Superior Court be varied, and that the defendants pay the Canadian Institute the costs, as below.—Nov. 23, 1874, the Judicial Committee's report was read in the Privy Council, and approved by Her Majesty, "by and with the advice of Her Privy Council;" the decrees of the Court of Queen's Bench and of the Superior Court in Review were reversed with costs; and Her Majesty ordered the original order of the Superior Court to be so varied "that a peremptory writ of mandamus be issued, directed to '*Les Curé et Marguilliers de l' Œuvre et Fabrique de Notre-Dame de Montréal*'

[= the Curate and Church-wardens of the work and Fabrique of Notre-Dame of Montreal], commanding them, upon application being made to them by or on behalf of *Institut Canadien*, and upon tender or payment to them of the usual and accustomed fees, to prepare, or permit to be prepared, a grave in that part of the cemetery in which the remains of Roman Catholics, who receive ecclesiastical burial, are usually interred, for the burial of the remains of the said Joseph Guibord, and that upon such remains being brought to the said cemetery for that purpose, at a reasonable and proper time, they do bury the said remains in the said part of the said cemetery, or permit them to be buried there; and it is further ordered that the defendants do pay to the Canadian Institute all the costs of the widow in all the lower courts, except such costs as were occasioned by the plea of *recusatio judicis* [= refusal of the judge], which should be borne by the appellants; and likewise the sum of one thousand and seventy-nine pounds eighteen shillings and four pence sterling [= over $5000], for the cost of this appeal. Whereof the Governor, Lieutenant-Governor, or Commander-in-Chief of the Dominion of Canada, for the time being, and all other persons whom it may concern, are to take notice and govern themselves accordingly."

Aug. 12, 1875, Mr. Doutre received the official decree of the Privy Council commanding the burial of Guibord's remains as above. Thursday, Sept. 2d, was fixed by the officers of the Institute for the burial. The lot in which Madame Guibord had been buried (7 feet long, 4 feet wide at one end and 7 feet at the other) would not allow the 2 coffins to lie side by side; and his grave was dug, under the direction of the Institute, over her coffin, which was a little more than 3 feet below the surface of the ground. His coffin was carried out from the vault of the Mount Royal Cemetery, identified as brought there Nov. 20, 1869, placed on a hearse surmounted by a cross, with the British flag over the coffin, and taken, accompanied by Mr. Doutre and others in carriages, to the Catholic cemetery, which was reached about 3 P. M. The gates of this cemetery were found closed and barred. A crowd of 300 or 400 men there (mostly French-Canadians, many armed with pick-handles, with a pile of stones inside the gates) greeted the hearse with jeers and yells of defiance. Mr. Doutre and his friends alighted and held a consultation, while the more violent of the mob compelled the driver of the hearse to turn his horses, and drive off the road. Mr. Doutre sent a bailiff to notify the guardian of the cemetery and ask to have the gates opened; the guardian replied that he was powerless to open them against the mob; some of the mob seized the horses' heads, started them off with kicks and blows about 20 rods, and stoned the retreating hearse; the crowd had now increased to nearly 1000, about $\frac{1}{4}$ being Liberal French-Canadians and English Protestants mostly armed with revolvers, and both sides being greatly excited; but the prudent and earnest expostulations of Mr. Doutre and others prevented a bloody battle, and at 4 P. M. the officers of the Institute decided to reconvey the coffin to the vault[1]

[1] As this vault would probably be attacked to obtain possession of Guibord's remains, an armed guard was stationed there by the authorities till the final burial.

of the Protestant cemetery, which was accordingly done, the mob rushing for the hearse as it moved off, and Guibord's friends with some Protestants closing in behind it. The mayor and chief of police with 50 men arrived at the cemetery about 5 P. M., and were cheered by the small remaining mob, who also opened the gates for them. Bp. Bourget had that morning notified the mayor of trouble expected there, and the mayor saw the chief of police who apprehended no disturbance; the *Nouveau Monde* [= New World, the bishop's organ] and other clerical newspapers had been for weeks complaining of the persecution of the church, of the injustice of the Privy Council's decision, and of the desecration of the cemetery should an excommunicated man be buried in its consecrated part; from no R. C. pulpit or press was a word uttered to calm the anticipated excitement, nor was any priest openly present for that purpose at the time and place appointed; Rev. V. Rousselot had publicly expressed his determination to go to prison rather than obey the mandate for burial; and Mr. Doutre declared before the Superior Court the same month his ability to prove, that a priest in his cassock had publicly used language to incite a crowd to go there and keep the gates shut, that the guardian of the cemetery had men organized to resist the entry of the procession, that the workmen on the *Notre-Dame* parish church had leave of absence that afternoon and were incited to go there for the same purpose, and that the *Fabrique* or its officers were at the bottom of the disturbance at the cemetery. Attempts to punish the delinquents failed, however, because the Superior Court required a formal return and certificate from the *Fabrique* to prove their neglect to obey the order for Guibord's burial; and the grand jury, of whom ½ were French Canadians, refused to find any bill against 15 rioters indicted upon decisive testimony; but legal measures were taken by Mr. Doutre and others for calling out a military force to keep the peace during the next attempt at burial. Bp. Bourget issued a pastoral letter, Sept. 8th, threatening to curse Guibord's grave should he be buried in consecrated ground. The bishops of Quebec published in October their opinion that ecclesiastical burial appertains solely to the judgment of the Church, and their lament over the outrage perpetrated in the name of Gallican liberties. Oct. 17th another pastoral from the bishop was read in the R. C. churches in Montreal, discussing the holiness of the Catholic cemetery, the Church's decision against Guibord, and the Privy Council's decision, and claiming credit for only cursing the grave, and not purposing to throw his body out of the cemetery as was done, shortly after the conquest, with the bodies of 3 soldiers uncanonically buried there.

The final burial of Guibord took place Tuesday, Nov. 16, 1875. Preparations had been made to prevent the disinterment of Guibord (1) by making a stone sarcophagus, weighing about 8 tons, in two parts to inclose the coffin by being riveted together; but Mayor Hingston objected that carrying this sarcophagus to the cemetery would probably cause a disturbance, and the Institute voted, Nov. 15th, to gain their end (2) by covering the coffin with Portland cement mixed with scrap iron, which on hardening would form a substance as hard as stone and more difficult to drill. In addition to other

measures against disturbances, the R. C. priests in the city and district of Montreal, at the Mayor's request, commanded their people, on Sunday, Nov. 14th, not to go near the funeral or look at it. On Monday Mr. Doutre filed the *mandamus* for the burial, served a copy of it on the Seminary of St. Sulpice, and demanded that Rev. V. Rousselot should perform ecclesiastical rites over the remains the next morning; but Mr. R. refused ecclesiastical burial to Guibord against the bishop's will, offered him civil interment in the other part, protested "against the violation of the cemetery, of the laws of the Church, and of the liberties of Catholics in Lower Canada," and declared that he should be "present at 11 o'clock at this burial, but only as a civil officer." The secretary of the Fabrique refused the fees ($4.35) tendered before burial.— On the morning of Nov. 16th, the grave (dug Sept. 2d and filled up by the mob that day) was again dug (under the direction of Mr. A. Boisseau, Superintendent of the Institute, and with the official cognizance of the sexton and the secretary of the Fabrique) over and around Madame Guibord's coffin, the hole being 8 ft. long, 3 ft. wide, and 4 ft. deep, to be filled by the 2 coffins and the thick layer of Portland cement around them both; a squad of police was stationed round the burial lot from 9.15 A. M. till after the burial; 100 policemen, 40 of them armed with rifles, proceeded with their chief to the Protestant cemetery, where, the mayor and other officials having arrived, the coffin containing Guibord's remains was taken from the vault, and properly identified; then the remains were borne in procession again to the R. C. cemetery, escorted now by the police, the military (about 1100 artillery, riflemen, &c.), who had been marched to the vicinity, following the procession at a distance to the village of Côte des Neiges, where they were halted during the burial; at about 11.30 A. M. the escort of police arrived at the gates of the Catholic cemetery, which had just been closed, evidently in jest, by a crowd of young people, but were then opened, and were taken off by the sexton; soon afterwards the funeral procession and police entered the cemetery and proceeded to the grave, where the coffin was placed over Madame Guibord's coffin, and the process of filling the grave with the liquid cement, &c., was soon completed, earth being piled on above the cement which came nearly to the surface of the ground; meanwhile Rev. Mr. Rousselot visited the grave as a civil officer and ascertained from Mr. Boisseau its depth (4 feet, by authority of the cemetery at Madame G's first interment) and the proper identification of Guibord's body, and Mayor Hingston and Judge Coursol twice visited the cemetery and found no disturbance; the military and police were marched away after the burial was completed and the rain began to fall; but, to prevent the threatened disinterment, a guard of police was again stationed at the grave before night, and was continued until the cement had time to be hardened into solid rock. Bp. Bourget issued another letter to his people Nov. 16th, dwelling on their respect for the cemetery, their docility to the voice of their pastors, and the cursedness of Guibord's grave and soul, and proposing to have the cemetery made a place of pilgrimage, and honored by the construction in it (as at Rome) of the Stations of the Cross. It is worthy

of remark that, during the 6 years between Guibord's death and burial, at least 11 other members of the Canadian Institute died and were buried in consecrated ground, though some of them were freemasons and one was a suicide, and the fact of their membership in the Institute till death was in some cases not only notorious, but distinctly notified to the bishop either officially or through the newspapers. Many members of the Institute, including M. Gonzalve Doutre, were married ecclesiastically without trouble. But not long after Guibord's burial, the Quebec provincial legislature under priestly influence passed a law giving to the bishop of each diocese the sole right of determining who shall or shall not be buried in the R. C. cemeteries. This law is said to have been the first infringement of the old treaty of cession, by which the R. C. church has its legal position in the province, and may lead to other changes in the future.

A collision between the civil and ecclesiastical authorities in the parish of Verchères, 20 to 25 miles N. E. of Montreal, was thus reported in the N. Y. Weekly Witness of Sept. 30, 1875. "Several years ago the municipal council of that parish decided to run a road through the property of the Church for the convenience of the public, and proceeded to appropriate the required territory. The local *Fabrique* resisted the claim of the parish, and the case went to the courts, and finally to the Privy Council. The ecclesiastical authorities, defeated in every court, applied to the R. C. bp. of Montreal, who launched immediately a mandate, which was read in the R. C. church on Tuesday last. By the terms of this decree the parishioners are commanded to make restitution of the property usurped to the *Fabrique* under pain of excommunication, and to pay the costs of the legal processes, which amount to $10,000."

The Ultramontane claims of ecclesiastical immunity were before this fully conceded by Hon. A. B. Routhier in a suit at Sorel before the Superior Court of Quebec. Rev. Urgèle Archambeault of the parish of St. Barthelemi denounced from the pulpit one Derouin who had applied for a liquor license, urging his congregation to drive him out of the parish. Derouin sued the priest for defamation. Judge Routhier decided "that ecclesiastics cannot be prosecuted before secular tribunals for ecclesiastical matters, and that in matters of that sort priests are answerable to their bishop. That a layman who alleges that he has been defamed by a *curé* in a sermon pronounced from the pulpit can not prosecute for damages before civil tribunals for defamation, preaching being essentially an ecclesiastical matter. . . ." But a higher court, in the latter part of 1874, decided that Judge Routhier's judgment was "subversive of all rights of the citizen, and calculated to put the priest above the law, and by these means to abandon to the caprice or malevolence of a *curé* or his vicar the reputation, the character, and the fortune of his parishioners. . . . In principle as well as in fact the judgment appealed from is unfounded; it must be reversed and the defendant must be condemned."

Rev. R. Blanchard of the parish of St. Ephrem d'Upton having denounced as a bad Catholic and man a blacksmith named Richer (who had talked freely of clerical fables and frailties) and forbidden his parishioners to have any deal-

ings with him on pain of being deprived of the sacraments, Richer sued the priest for taking away his means of support; the lower court gave judgment for the priest; but the Superior Court of Montreal reversed this decision, and gave the plaintiff $100 damages.

R. C. priests and bishops in Canada have often used ecclesiastical weapons in political matters (see pp. 520–1, 586, 595, 752). Feb. 28, 1877, the Supreme Court of the Dominion through Judge Taschereau (R. C. and brother of the R. C. abp. of Quebec), the chief justice and 2 associates coinciding, decided that undue influence, sufficient to annul the election, had been used, and accordingly set aside the election of Mr. Langevin (a former cabinet minister, and brother of the R. C. bp. of Rimouski) to the provincial house of commons. The clergy were not denied free and full discussion of all public questions; but they threatened electors with everlasting punishment, if they voted for Mr. Tremblay; while Mr. Langevin received their public support, and was elected over Mr. Tremblay by the practice of a system of intimidation. Clergymen and laymen were declared equally amenable to the law.

The destruction of the Indian church at Oka took place Dec. 14, 1875. The wealthy Seminary of St. Sulpice, which has the seigniory of Montreal, holds also the seigniory of the Two Mountains (N. W. of Montreal, and including the village of Oka), originally by a grant from the French king for the benefit of the Indians, but for nearly 40 years past by an absolute title from the English government. The Indians at Oka (a remnant of the Iroquois) claim the land, which they have occupied for centuries; but the Seminary has resisted their claim, had them imprisoned for cutting wood, and endeavored to drive them from their homesteads. A Methodist chapel holding 350 was built at Oka about 1872, on land bought of an Indian woman and previously possessed by Indians for over 60 years, with funds obtained from Montreal and other places in Canada. After this was built and regularly crowded with attentive worshipers, previously Roman Catholics, the Seminary of St. Sulpice brought an action to have it removed, and obtained a judgment (in the absence of the Indians' attorney) ordering the Indians to remove the building or pay $500. The Indians were then informed that the church should not be molested; but in the afternoon of Dec. 14, 1875, while the Indians were away, about 25 French Canadians tore down the church, and on the 16th the material, except the seats and windows, was carried to the R. C. priests' residence. This outrage increased the trouble. June 14, 1877, the provincial police put 5 Indians in jail; rumors were circulated that warrants were out for the arrest of all the males, who then hastily armed to defend themselves; early the next morning the R. C. church, parsonage, etc., were burned.

Rev. Charles Chiniquy (see pp. 557, 674; portrait, p. 764), a French Canadian, born in 1809, early familiar with the Scriptures, was for 23 years (1833–56) a R. C. priest, placed at Beauport in 1838, and at Kamouraska in 1842. Bp. Bourget publicly styled him in 1849 "the Apostle of Temperance in Canada" and one of his best priests, and induced the pope to send him a magnificent crucifix. In 1850 he received the pope's benediction for himself and the tem-

perance cause, and Bp. Bourget from the cathedral pulpit invited the people of Montreal to attend the presentation of a gold medal to him as a public token of respect and gratitude. He had converted to temperance over 200,000 persons in 18 months, preaching more than 500 sermons in 120 parishes, and being permitted by the bishops to preach everywhere and hear confessions. On leaving Canada for the U. S. in 1851 he received Bp. Bourget's benediction with a chalice and a letter of thanks, though he had just been interdicted on a false charge by a prostitute. He led a colony of French Canadians to St. Anne, Kankakee Co., Ill., where he and his congregation became Protestants in 1856. Perhaps no man living knows more of the interior workings of the R. C. system. His little book, "The Priest, The Woman, and The Confessional," is full of startling facts derived principally from his own knowledge. Thus, after mentioning his having heard the confession of a dying priest, that he had destroyed the purity of 95, and scandalized or destroyed at least 1000, out of 1500 females whom he had heard in the confessional, he adds: "I have heard the confessions of more than 200 priests, and, to say the truth, as God knows it, I must declare that only 21 had not to weep over the secret or public sins committed through the irresistibly corrupting influences of auricular confession!" His lectures on the confessional and other peculiarities of the R. C. system, delivered in Montreal in 1875, and all the discussions growing out of these lectures, were published in the Montreal Witness. Bp. Bourget, in April, 1875, with the approbation of Abp. Taschereau of Quebec, prohibited the faithful from reading the Witness, even its advertisements (it had more advertisements than any other newspaper in Montreal), under the penalty of being debarred from the sacraments; but the Witness survived and flourished; and the labors of Father Chiniquy were attended with a remarkable and continuous awakening, which in 1876 alone led 2267 French Catholics in Montreal to abjure the R. C. church (see note, p. 764). He and his co-laborers were indeed slandered and publicly cursed; often chased in the streets by furious mobs; sometimes stoned or fired at by would-be assassins; but determinedly and courageously protected by Protestants and friends at the risk of their own lives. The use of such violence was after a while found unprofitable there, and was discouraged by the ecclesiastics, though other modes of opposition were continued. Said Father Chiniquy in a public address in Montreal in the early part of 1876: "I fear many of you do not understand the manly action of the French Canadian who comes to me and says, 'Sir, I am ready to cut all the ties which unite me to my father, my mother or friends, and give up all that is dear to my heart, and come to follow Christ.' If you do not understand that this is the work of God, I have nothing to say." He then spoke of a young man cursed by his father, forsaken by his wife, and separated from his child, because, in obedience to his conviction of duty to God and his own soul, he left the R. C. church; of 4 young men turned out of their father's house, and fainting with hunger, for the same reason; and continued: "I have more than 300 men who are starving—noble men who never beg; who would rather faint than ask for bread. Where will they go? They have lost their em-

ployment. The greater part of them had good positions; but the day they left the Church of Rome, they were turned out of them, and in some cases with wages unpaid. People, in the name of God, I ask you to come to their help. In the name of Christ, do something for these sufferers. (Applause.) . . . " The misrepresentations respecting this earnest and eloquent minister, his wife and children, and his work are endless; but Protestants have no doubt that his 20 years of labor since his leaving the R. C. church have been productive of great good.[1]

In the province of New Brunswick the Common School Act for providing unsectarian public schools by tax for all, passed in 1871 and becoming operative in Jan., 1872, was bitterly opposed by R. C. bishops in public meetings, before the governor-general, and in the parliament of the Dominion of Canada; its constitutionality was sustained against them by the law-officers of the British crown twice, by the Supreme Court of New Brunswick unanimously, and by the Privy Council in 1874; then the lower house of the Dominion parliament was led to ask the queen's influence for procuring separate schools for Roman Catholics in New Brunswick; R. C. ecclesiastics refused to pay the taxes, and their property (including Bp. Sweeny's carriage) was consequently levied on by the officers of the law; riotous proceedings at Caraquet resulted in the death of a sheriff's officer and of a rioter, Jan. 26–7, 1875; but New Brunswick has, like the United States, her unsectarian school system (see pp. 588–609, 771, &c.) for promoting knowledge and virtue.

PART V. ROMANISM IN THE UNITED STATES.

§ 1. **Ecclesiastical Statistics.** The following table, compiled from the official reports in Sadliers' Catholic Directory for 1877, exhibits the latest statistics of each archdiocese (in small capitals), followed by the dioceses and vicariates apostolic of its province in order; the name of each archbishop and bishop; the date of his consecration or translation from another diocese; the number of priests, regular and secular, in each diocese; its number of churches, finished or in process of erection; number of chapels and stations for preaching; theological seminaries and other ecclesiastical institutions; religious institutions or communities (convents, monasteries, &c.); literary institutions (colleges, academies, select schools, &c.); parochial schools; asylums, protectorates, industrial schools, and hospitals of all kinds; Roman Catholic population. Compare pp. 276, 278, 662, &c. An interrogation point marks an inference or estimate from the data given.

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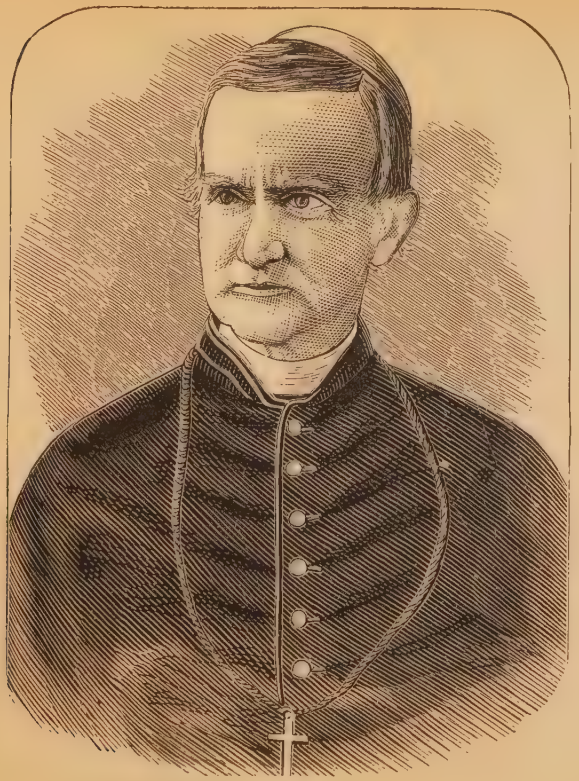
[1] In a lecture at Ottawa in May, 1876, Mr. C. estimated that 16,000 Roman Catholics, 3,000 of them in Montreal, had been converted through his instrumentality since his own conversion in 1856. In January, 1877, a church was opened for him in the new part of Montreal in the midst of a large French-Canadian factory-population, with the hope of his turning many of them to righteousness.



HIS EMINENCE JOHN CARDINAL McCLOSKEY.

Rev. CHARLES CHINIQUY.

Diocese.	*Abp. or Bp.*	*Consecr. or Tr.*	*Priests.*	*Churches.*	*Chapels and Stations.*	*Eccles. Inst.*	*Relig. Inst.*	*Lit. Inst.*	*Parish Schools.*	*Asylums, &c.*	*R. C. Population.*
BALTIMORE	J. R. Bayley[1]	T. July 30, 1872	230	125	35	12	34	27	70?	20	....
Charleston	P. N. Lynch	C. Mar. 14, 1858	14	12	40?	..	3?	3	4?	2	....
Richmond	J. Gibbons[2]	T. July 30, 1872	24	22	24	1	5	8	28	4	18.000
Savannah	Wm. H. Gross	C. April 27, 1873	24	25?	35	..	10	6?	3?	4	25,000
St. Augustine[3]	Vacant: Admin.	P. Dufau	11	11?	59	..	6	7?	7?	..	10,000
Wheeling	J. J. Kain	C. May 23, 1875	28	52	50?	..	4	7?	8?	2	18,000
Wilmington	T. A. Becker	C. Aug. 16, 1868	16	25?	2?	..	5?	1	7	1?	12,500
N. Carolina (V.A.)	Vacant: Admin.	Bp. Gibbons[2]	8	13	21	..	1	1	4	..	1,700
BOSTON[4]	J. J. Williams	C. Mar. 11, 1866	200	135	41	..	8	3	16	14?	310,000
Burlington	L. de Goesbriand	C. Oct. 30, 1853	30	63	11?	..	4?	3	14	1	34,000
Hartford	T. Galberry	C. Mar. 19, 1876	83	97	60	..	8	19	44	3	150,000
Portland	J. A. Healy	C. June 2, 1875	61	74	26?	..	5?	4	12	2	....
Providence[5]	T. F. Hendricken	C. April 28, 1872	73	61	11	..	12	15	12	2	136,000
Springfield	P. T. O'Reilly	C. Sept. 25, 1870	92	78	8?	..	5	2	10	2	150,000
CINCINNATI	J. B. Purcell	C. Oct. 13, 1833	168	197	78	2	15	15	140	9?	240,000
Cleveland	R. Gilmour	C. April 14, 1872	158	199	24	1	31	8?	110	14?	150,000
Columbus	S. H. Rosecrans	T. Mar. 3, 1868	52	75	38	..	7	5	27	3	60,000
Covington	A. M. Toebbe	C. Jan. 9, 1870	56	52	50	..	14	15?	17?	4	40,000
Detroit	C. H. Borgess	C. April 24, 1870	114	192	86?	..	16	4?	54	10	175,000
Fort Wayne	J. Dwenger	C. April 14, 1872	88	106	84?	2?	13	16	53	4	70,000
Louisville	Wm. McCloskey	C. May 24, 1868	120	102	28?	2?	16	20?	53	10	100,000
Vincennes	M. de St. Palais	C. Jan. 14, 1849	104	148	80	3?	11?	28?	200?	5	85.000?
MILWAUKEE[6]	J. M. Henni	C. Mar. 19, 1844	214	260	48	2?	11	13?	250?	8?	189,000
Green Bay	F. X. Krautbauer	C. June 29, 1875	69	103	8?	..	13?	7?	27?	..	61,000?
La Crosse	M. Heiss	C. Sept. 6, 1868	40	88	20	..	4?	2	18	2	45,000
Marquette	I. Mrak	C. Feb. 7, 1869	18	27	..	..	3	3	..	..	20,000
St. Paul	T. L. Grace	C. July 24, 1859	79	146	48	..	12	6	44?	5	96,000
N. Minn.[7] (V. A.)	R. Seidenbush	C. May 30, 1875	32	42	36	1?	5	2	..	..	16,500
NEW ORLEANS	N. J. Perché	C. May 1, 1870	170	95	27	2?	16	27?	40?	20	250,000
Galveston	C. M. Dubuis	C. Nov. 23, 1862	41	35	9?	..	11	9	..	2	25.000
Little Rock[8]	E. Fitzgerald	C. Feb. 3, 1867	11	23	25	..	2	3	2	..	6,800
Mobile	J. Quinlan	C. Dec. 4, 1859	22	29	56?	1	12	20	20	4	16,000
Natchez	Wm. H. Elder	C. May 3, 1857	30	39	86?	1	13	5	11	4?	12,500
Natchitoches[9]	Vacant: Admin.	P.F.Dicharry	13	18?	50?	..	7?	8	11?	.	30,000
San Antonio[10]	A. D. Pellicer	C. Dec. 8, 1874	35	40	50?	..	9?	13	18	2	40,000
Brownsv.[10] (V.A.)	D. Manucy	C. Dec. 8, 1874	21	6	360?	..	4	4	1	..	30,000
NEW YORK	J. McCloskey[11]	T. May 6, 1864	303	150	37	1?	39	38	95?	27	600,000
Albany	F. McNierny[12]	C. April 21, 187.	159	158	133	1	16	24	41?	17	200,000
Brooklyn	J. Loughlin	C. Oct. 30, 1853	128	71	25?	1	22?	11?	50?	14	....
Buffalo	S. V. Ryan	C. Nov. 8, 1868	142	94?	42?	1	22?	16	50?	14?	110,000
Newark	M. A. Corrigan	C. May 4, 1873	160	127	32	2	19?	22	76	14	186,000
Ogdensburg[13]	E. P. Wadhams	C. May 5, 1872	51	75?	49?	..	8	5	8	..	55,000
Rochester	B. J. McQuaid	C. July 12, 1868	60	76?	2	..	11?	5?	34?	7	65,000?
OREGON CITY	F. N. Blanchet	C. July 25, 1845	23	18?	175?	..	8	8	6?	2	20,000
Nesqually	A. M. A. Blanchet	T. May 31, 1850	17	20?	17?	..	6?	9?	1	3	10,000
Idaho (V. A.)	Vacant: Admin.	Abp. Blanchet[14]	14	10?	50?	..	3	1	3	2	5,650
PHILADELPHIA	J. F. Wood[15]	C. April 26, 1857	227	126	78	3	40?	30	59?	12?	250,000
Allegheny[16]	M. Domenec	T. Mar. 19, 1876	95	52	44	1	11?	8	26	4	....
Erie	T. Mullen	C. Aug. 2, 1868	61	78	36?	..	14?	10?	21	3	45,000
Harrisburg	J. F. Shanahan	C. July 12, 1868	37	51	24	..	14?	6	22	1	20,000
Pittsburgh[17]	J. Tuigg	C. Mar. 19, 1876	73	61?	13?	1	15?	3?	36?	4	....
Scranton	Wm. O'Hara	C. July 12, 1868	58	70	46	..	10	8	9	1	50,000
ST. LOUIS	P. R. Kenrick[18]	C. Nov. 30, 1841	231	201	40	2	41	24	180?	20?	350,000
Alton	P. J. Baltes	C. Jan. 23, 1870	130	159	81?	1?	23?	14	81	8?	100,000
Chicago[19]	T. Foley	C. Feb. 27, 1870	206	180?	138?	..	22?	17	108?	8?	300,000
Dubuque	J. Hennessy	C. Sept. 30, 1866	145	161?	105?	1	13?	11?	57?	2	100,000
Nashville	P. A. Feehan	C. Nov. 1, 1865	34	29	18?	..	14?	7?	25?	3	....
St. Joseph	J. J. Hogan	C. Sept. 13, 1868	25	29	28?	1	14?	2?	12?	..	18,000
Kansas (V. A.)[20]	L. M. Fink	C. June 11, 1871	60	80	146?	2?	11	8	18	2	40,000
Nebraska (V. A.)	Jas. O'Connor	C. Aug. 20, 1876	27	26	80	..	7?	3	2?	4	23,000
SAN FRANCISCO	J. S. Alemany[21]	T. July 29, 1853	121	93	16	1?	16?	16?	33?	9?	120,000
Grass Valley	E. O'Connell	C. Feb. 3, 1861	32?	35	70	1	6?	4?	3?	3	14,000
Monterey &c.	T. Amat[22]	C. Mar. 12, 1854	41	32	43	..	9?	8	8	4?	34,000
SANTA FÉ[23]	J. B. Lamy	C. Nov. 24, 1850	50	28	170	1	7?	3	25?	2	99,000
Arizona (V. A.)	J. B. Salpointe	C. June 20, 1869	10	16?	18?	..	4?	4?	4	..	18.800
Colorado (V. A.)	J. P. Machebeuf	C. Aug. 16, 1868	22	24?	60?	..	4?	3	..	1	18,500
		Totals, approximately,	5296	5145	3530	51	804	676	2428	354	5,474,950

There are 11 archdioceses and 11 archbishops; 48 other dioceses (including Peoria), all now having bishops (see notes); while the archbishop of St. Louis and the bishops of Albany and Chicago and Monterey have coadjutor-bishops. 6 of the 8 vicariates apostolic are filled by bishops *in partibus*, and the other 2 (N. Carolina and Idaho) are administered by an archbishop or bishop who has also his own diocese. There are therefore 69 R. C. archbishops and bishops in the U. S., and 67 sees (including vicariates apostolic). Comparing with the list on pp. 279–81, we find 4 new archdioceses (Boston, Philadelphia, Milwaukee and Santa Fé); 5 new dioceses (Providence, Ogdensburg, San Antonio, Peoria, Allegheny); 2 new vicariates apostolic (Brownsville and

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NOTES ON THE TABLE, p. 765.

[1] Abp. Bayley, born in N. Y. Aug. 23, 1814; became a P. E. priest (see p. 669); ordained R. C. priest March 2, 1842; bp. of Newark 1853–72 (see p. 280). He is nephew of the late Mother Seton (see p. 313).

[2] Bp. Gibbons, previously bp. of Adramyttum *in partibus*, and vicar apostolic of N. Carolina, was translated to Richmond 1872; is also "administrator apostolic" of the vicariate apostolic of N. Carolina.

[3] John Moore, D.D., was consecrated bp. of St. Augustine May 13, 1877.

[4] Boston was made an archbishopric 1875. Bp. Williams was created abp. Feb. 12, 1875.

[5] Established 1872; formerly in Hartford and Boston dioceses.

[6] Milwaukee was made an archdiocese and its bishop an archbishop in 1875.

[7] The vicariate apostolic of Northern Minnesota was taken from the diocese of St. Paul Feb. 12, 1875.

[8] Comprising the State of Arkansas. The Indian Territory, which is under this bishop's charge, and has 4300 out of the 6800 R. C. population, is soon to be made a vicariate or prefectship under a Benedictine.

[9] Francis X. Leray was consecrated bp. of Natchitoches April 22, 1877.

[10] The diocese of San Antonio and the vicariate apostolic of Brownsville were both taken from the diocese of Galveston in 1874.

[11] See p. 716; portrait opposite p. 764.

[12] J. J. Conroy (see p. 279) appears as nominal bishop; but F. McNierny was appointed bp. of Rhesina *in partibus* and coadjutor to the bp. of Albany Dec. 22, 1871, and administrator of the diocese Jan. 18, 1874.

[13] Ogdensburg was taken in 1872 from the diocese of Albany.

[14] Abp. Blanchet of Oregon was appointed administrator of this vicariate July 16, 1876, when the resignation of Bp. Lootens (see p. 280) was accepted in Rome.

[15] Philadelphia was made an archdiocese Feb. 12, 1875. Bp. Wood was created archbishop June 17, 1875 (see p. 278).

[16] Allegheny was taken from the diocese of Pittsburgh in 1876, Bp. Domenec having been over the whole (see p. 278).

[17] The number of parochial schools is supplied from the Directory for 1876.

[18] P. J. Ryan was consecrated April 14, 1872, bp. of Tricomia *in partibus*, and coadjutor of Abp. Kenrick.

[19] The new diocese of Peoria, has existed nominally since 1875 without a bishop; but James L. Spalding is named as bp. elect in Sadliers' Directory for 1877. Bp. Duggan of Chicago retired on account of infirm health; and Bp. Foley administers the diocese as "bishop of Pergamus *in partibus infidelium*."

[20] Kansas takes the place of "Indian Territory E. of Rocky Mts." (see p. 281).

[21] Utah Territory is temporarily under the administration of Abp. Alemany.

[22] Francis Mora was consecrated Aug. 3, 1873, bp. of Mossynopolis *in partibus* and coadjutor of Bp. Amat in the diocese of Monterey and Los Angeles.

[23] Santa Fé became an archdiocese, and Bp. Lamy an archbishop in 1875.

N. Minnesota); while 1 vicariate apostolic has disappeared (Montana, divided between Idaho and Nebraska). The priests exceed the estimate for 1871 (see p. 277) by about 1300; the churches exceed the number reported in the U. S. census of 1870 by 1339; the chapels and stations increased about 380 over those reported the year before. In the 59 dioceses which report both priests and R. C. population, there is one priest to every 1175 people; and taking the same ratio for the other 7 dioceses, we should have a total of 6,221,075 Roman Catholics in the U. S. This nearly agrees with the estimate (6,000,000) of the Catholic Almanac for 1876, and is as accurate as the inexact returns admit.[1]

§ 2. **Religious Orders and Congregations.** During the years 1871–6 some of these have largely increased in the U. S. Not far from 300 religious, male and female, are noticed in Sadliers' Catholic Directory as coming to the U. S. in 1875 from Germany, Mexico, &c. The increase of "the religious" in the U. S. may be seen by comparing chapters VIII and IX (pp. 283–360) with the following table, which has been compiled with great labor principally from the returns of the bishops, &c., in Sadliers' Catholic Directory for 1877 (supplemented in several cases by special information from the officials), and which presents, it is believed, the best attainable summary of their present condition. The Basilians, Premonstrants, *Sœurs Hospitalières*, are not now reported in the U. S. Several new congregations, however, are now reported. The interrogation point (?) indicates an estimate supplying some deficiency in the published returns. Under "Bishops, &c.," are included mitred abbots and vicars apostolic belonging to the order; under "Brothers, &c.," male members of the community, as lay brothers, novices, theological students, and postulants; under "Sisters, &c.," all female members of the communities. Ten R. C. colleges and most of the bishops and priests do not belong to any religious order or congregation. The "Pupils" are in colleges, schools, orphan asylums, protectories, &c. The full names of the orders, &c., are generally given in chapters VIII and IX, which see.

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[1] Thus Bp. Lamy of Santa Fé, in the Directories for 1870 and 1871, reported the R. C. population of his diocese (= New Mexico) to be "about 90,000 Mexicans, about 12,000 Pueblo Indians, 1,000 Americans;" and in the Directories for 1876 and 1877, the report was "about 90,000 Mexicans, about 8,000 Pueblo Indians, 1,000 Americans" (with a correction for 1876, not repeated for 1877, "Population, for 90,000 read 95,000"); but the U. S. census for 1870 gave the whole population of New Mexico as only 91,874. The Directory for 1877, as compared with the Directory for 1876, adds 100,000 to the R. C. population of St. Louis archdiocese; 10,000 to that of Milwaukee; 16,000 to the diocese of St. Paul; 5,000 each to Covington, LaCrosse, and Erie; 500 each to Natchez and Little Rock; 11,000 to the vicariate of Nebraska; 4,150 to that of Idaho; 100 to that of N. Carolina. It takes off 14,000 from the diocese of Newark; 8,000 from that of Providence; 5,000 each from Hartford and Detroit; 2,500 from Wilmington. Most of these estimates of population are avowedly inexact, though the best we can get from R. C. sources (see pp. 662-6, 688-92). A common mode of estimating the R. C. population is, Multiply the number of the baptisms in a year by the ratio of the baptisms to the population. The number of the baptisms may be exactly known; and usually there is about 1 baptism annually to 19 or 20 Roman Catholics in a given city, &c.

Name of Order or Congregation.	*Bishops, &c.*	*Priests.*	*Brothers, &c.*	*Sisters, &c.*	*Total Religious.*	*Pupils.*	*Colleges.*	*Churches.*
Benedictines[1]	6	139	350?	265?	760?	6,750?	5	86
Trappists[2]	2	19	100?		121?			2?
Franciscans[3]		171	274?	1,510?	1,955?	37,000?	8	86
Capuchins		45	50?		95?	260?	1	23
Dominicans[4]	1	69	49	857?	976?	16,500?		17
Carmelites[5]		17	12	120?	149?	720?		11
Augustinians[6]	1	29	31		61	75	1	15
Servites[7]		8	6?	4	18?	100		2
Sisters of Charity of Order of St. Augustine				75	75	185		
Sisters of Mercy				1,560?	1,560?	40,750?		
Visitation Nuns				350?	350?	1,600?		
Ursuline Nuns				625?	625?	9,000?		
Alexian Brothers[8]			47		47			
Order of St. Viateur[9]		5	10		15	600?	1	1
Passionists		43	57?		100?			8
Lazarists,[10] or Congregation of the Mission	2	81	175?		258?	865?	4	11
Sisters of Charity				2,400?	2,400?	68,000?		
" " " called Gray Nuns[11](Montreal)				25?	25?	225?		
Gray Nuns[12] (from Ottawa) in N. Y. State				55?	55?	1,325?		
Sisters of Charity or of Providence				100?	100?	750?		
" " " of B. V. M.				350?	350?	6410		
" " " of Nazareth				340	340	2,500?		
" " Christian Charity[13]				100?	100?	3,700?		
Brothers of Charity[14]			10		10	200		
Sulpicians		17	1		18	285	2	2
Redemptorists[15]	1	124	260?		385?			28
Paulists		17	17		34			1
Oblates of Mary Immaculate		32			32	100?	1	20
Fathers of the Society of Mary		11	8?		19?	180	1	2
Brothers of Mary,[16] &c.		4	100?		104?	6,355?	1	1
Fathers of Mercy		9	12		21	100	1	2
Christian Brothers			875?		875?	29,500?	13	
Brothers of the Sacred Heart[17]			63?		63?	1,600?	1	
Missionaries of the Sacred Heart[18]		2	2		4			1
Congregation of the Resurrection[19]		13?	10?		23?	103	1	4
" " " Holy Cross,[20] &c.		30	295?	464?	789?	7,650?	3	8
" " " Holy Ghost[21]		6	12		18			2?
Xavierian Brothers			32?		32?	1,875?		
Congregation of the Most Precious Blood		53	60?	300?	413?	3,640?	1	45
Ladies of the Sacred Heart,[22] &c.				700?	700?	12,400?		
Sisters of St. Joseph				1,364?	1,364?	39,500?		
" " *Notre Dame*[23]				1,775?	1,775?	59,500?	1	
" " Loretto				494	494	3,850?		
" " Holy Names of Jesus and Mary[24]				100?	100?	2,060		
" " St. Ann[25]				14	14	873		
Poor Handmaids of Jesus Christ				44?	44?	560?		
Sisters of the Good Shepherd[26]				500?	500?	3,400?		
3d Order of St. Teresa				250?	250?			
Little Sisters of the Poor[27]				166?	166?			
Servants of the Immaculate Heart of Mary				315?	315?	10,700?		
Sisters of the Humility of Mary				100?	100?	1,500?		
" " St. Mary				50?	50?	650?		
Daughters of the Cross				30?	30?	300?		
Sisters of the Holy Child Jesus				58	58	492		
" " " Incarnate Word				118?	118?	834?		
Oblate Sisters of Providence				15?	15?	50?		
Sisters of the Holy Family				25?	25?	170		
" " Divine Providence[28]				30?	30?	1,000?		
" " Providence[29]				175?	175?	5,000?		
" " St. Felix[30]				4?	4?	120		
" " St. Agnes				175?	175?	2,700?		
" " the Perpetual Adoration[31]				22?	22?	350?		
" " " Immaculate Conception[32]				15?	15?	300?		
" " " Presentation[33]				98?	98?	2,624?		
Jesuits, or "Society of Jesus"[34]		445	823?		1,268?	5,750?	18	135
Oblates of St. Charles[35]								
Whole number in U. S. in or under religious orders or congregations	13	1389?	3741?	16,137?	21,280?	403,586?	64	513?

Few of the above numbers are to be regarded as strictly accurate; but the imperfect returns forbid any nearer approach to accuracy at present. The Catholic World for June, 1874, estimated that the sisters [= female religious] were then educating nearly 300,000 girls in the "thousands of free schools,

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NOTES ON THE TABLE, p. 768.

[1] The Benedictines have 4 abbeys and 4 mitred abbots (St. Vincent's, at Beatty's Station, Pa., Rt. Rev. B. Wimmer, abbot; St. Louis on the Lake, at St. Joseph, Stearns Co., Minn., Rt. Rev. Alexius Edelbrock, abbot; St. Meinrad's [of Swiss origin], in Spencer Co., Ind., Rt. Rev. P. Martin Marty, abbot; St. Benedict's, at Atchison, Kan., Rt. Rev. Innocent Wolfe, abbot elect), 9 priories, a new convent in Gaston Co., N. C., and a mission near Savannah, Ga.; 20 or more convents of women (1 of colored women, at Savannah), 9 having prioresses. The vicars apostolic of Kansas and N. Minnesota are Benedictines.

[2] The Trappists are a congregation of the Cistercian order, their vicar general residing at La Trappe in France and being subject to the general of the Cistercians at Rome. The Cistercians were founded at Cîteaux (Latin *Cistercium*) in France in 1098 by St. Robert, who followed the rule of St. Benedict, to which other constitutions were afterwards added. The Trappists in the U. S. have 2 abbeys and 2 mitred abbots (New Melleray abbey, near Dubuque, Iowa, Rt. Rev. Ephrem McDonald, abbot; at Gethsemane, Ky, Rt. Rev. M. Benedict, abbot). The former has now, as the prior courteously informed the author, 60 members (including 10 priests) on a farm of 2000 acres; the latter has apparently 10 priests and perhaps 30 other members.

[3] 20 Franciscan priests (occupying 12 churches), 4 lay-brothers, and 10 students, are now reported as Conventuals. These have the 2 convents at Syracuse and Utica noted on p. 298; and are at Hoboken and Trenton, N. J., Louisville, Ky., and St. Louis, Mo. At West Paterson, N. J., is a convent of Franciscan Recollects, with 6 priests and 5 brothers. Franciscan sisters (3d order, &c) have 25 hospitals under their care.

[4] Abp. Alemany of San Francisco is a Dominican.

[5] All the Carmelite priests in the U. S. are reported as "calced" (see p. 302).

[6] Bp. Galberry of Hartford was provincial of the Augustinian monks in the U. S. in 1875 (see p. 303).

[7] The Servites have a new church at Chicago, Ill., and nuns now at Menasha, Wis.

[8] The Alexian Brothers number 19 brothers, 8 novices, 4 postulants, at their hospital in Chicago; and 9 brothers, 5 novices, 2 postulants (as they inform the author) at the hospital in St. Louis.

[9] These have now schools and a chapel at Ogdensburg, N. Y. They number 104 religious and 33 novices in Canada and U. S.

[10] Bps. Ryan of Buffalo and Amat of Monterey are Lazarists.

[11] These Gray Nuns, whose mother-house is at Montreal, are at Salem and Lawrence, Mass.; Toledo, O.; and Fort Totten, Dacota Ter. They number 28 houses in Canada and U. S. and 290 persons. See p. 316.

[12] These Gray Nuns, whose mother-house is at Ottawa, Canada, number 250, with 4 establishments in the U. S. (Buffalo, Medina, Ogdensburg, and Plattsburg, N. Y.). See pp. 317, 779.

[13] Founded at Paderborn, in Westphalia, Germany, by Paulina von Mallinkrodt, their superior general; came recently to U. S.

[14] Founded in Belgium in 1809 by Canon P. Trieste, number 44(31 professed) in Montreal, where they direct the Reform School of the province of Quebec. They took charge of the "House of the Angel Guardian," an asylum for boys in Boston, Mass., in Feb., 1874, as they informed the author.

[15] Bp. Gross of Savannah is a Redemptorist.

[16] Under these are included 5 "Brothers of Our Lady" and a school of 520 pupils at Alleghany, Pa.

parish, orphan, and industrial," and 50,000 to 60,000 more in "nearly 400 academies and 240 select schools;" and the same for Oct., 1874, made the whole number of these girls 380,000. These statements are probably exaggerated; the sisters have many boys in their schools; but the 3104 R. C.

[17] These are the "Brothers of the Christian Instruction of the Sacred Heart of Jesus and Mary" (see pp. 321-22, 323).

[18] Newly established at Watertown, N. Y.

[19] New in this country; apparently in Marion Co., Ky. (where their St. Mary's college is) and in Polish churches in Chicago and Texas; but information was refused to the author.

[20] About 72 "Marianite Sisters of the Cross" in N. Y. and La., having their mother-house at Le Mans, France, are here included. See pp. 322-3.

[21] "The Congregation of the Holy Ghost and of the Immaculate Heart of Mary" was formed in 1848 by the union of the Cong'n of the Holy Ghost (formed in 1703) and that of the Sacred Heart of Mary (formed in 1841). It is a missionary organization, having establishments in France (its superior general is in Paris), Ireland, on the coasts of Africa, in the E. and W. Indies, French Guiana, U. S., &c. Introduced into the U. S. about 1872, it is established at Sharpsburg and Perrysville, Pa., with a scholasticate or training-school for missions at the latter place (condensed from information furnished the author by the superior).

[22] "Ladies of the Sacred Heart of Mary" (Vt. and O.), "Sisters of the Sacred Heart of Mary" (N. Y.), "Ladies of the Sacred Heart of Jesus" (La.), and "Sisters of the Sacred Agonizing Heart of Jesus" (Texas), are all included here with "Ladies of the Sacred Heart," whose statistics are very incomplete.

[23] In the U. S. are 3 different congregations of *Notre Dame*, having their respective mother-houses at Montreal, Cincinnati, and Milwaukee (see pp. 326-7). The Montreal congregation (founded there in 1653) reports 589 professed sisters, 99 novices and postulants, 5584 pupils in Montreal, and 10483 pupils and 60 missions outside of Montreal in the Dominion of Canada and the U. S. The Cincinnati congregation (from Namur, Belgium) reports no numbers, but has members in Mass., O., Cal., &c., and probably the college for young ladies at Marysville, Cal. The Milwaukee congregation, "School Sisters of *Notre Dame*" (founded in France in 1597), reports 90 religious, 109 novices, and 70 postulants, with 106 mission-houses and 880 sisters in U. S. and Canada teaching 36000 pupils.

[24] Report 324 professed sisters, 33 novices, 28 postulants, and 4776 pupils, in Canada and U. S. (see p. 328).

[25] Report 251 sisters, 42 novices, and 3642 pupils in Canada and U. S. (see p. 328).

[26] Have 19 establishments in 17 different cities of the U. S. See pp. 328-9.

[27] Have probably 1600 poor and aged in their 16 asylums in 15 different cities.

[28] In Ohio and in Texas. See p. 330.

[29] In Michigan and especially Indiana. See p. 331.

[30] Recently established at Polonia, Wis., among the Poles.

[31] "The Sisters of the Perpetual Adoration of the Blessed Sacrament" are recently established in La. and Mo.

[32] Recently established among the Poles in Texas.

[33] The "Presentation convents" in California (see p. 332) now have 72 inmates, and report 1500 to 1600 pupils; the N. Y. "Presentation convent," of Irish origin, founded in 1874, now numbering 17 inmates, and the 4 "Sisters of the Presentation" recently established at Glenn's Falls, N. Y., have together 994 pupils; and the "Sisters of the Presentation of the B. V. M.," also recently established near Dubuque, Iowa, have 80 pupils. These are probably 3 distinct communities or religious congregations.

[34] The Society seems now to have 3 provinces in the U. S. (Maryland, with establishments in Mass., Pa., Md., D. C., and Va.; Missouri, embracing Mo., Ill., Wis., and S. W. Ohio; Texas); and 6 Missions (N. Y. and Canada; German mission with houses in Western N. Y. and Ohio; New Orleans, in Ala. and La.; New Mexico and Colorado; California and Indians

schools and literary institutions in the U. S. (see p. 765) have in them many male religious and secular teachers, and the whole number of pupils in them all may be 500,000 or even more. It is certain that the number of members of most of the R. C. religious orders and congregations in the U. S., the number of their schools, and the aggregate number of their scholars, have all increased—some of them rapidly and greatly—within the past five years; while their zeal, activity, and influence have not been perceptibly abated.

§ 3. **Conflict in regard to Schools.** "The American System of Public Instruction" is well described in the following document, drawn up in 1872 by Prof. Daniel C. Gilman of Yale College (now President of the Johns Hopkins University, Baltimore, Md.), at the request of the Japanese embassy, and indorsed by the presidents of 18 colleges (Yale, Harvard, &c.), several State superintendents of public instruction, &c. "I. *Education Universal.* The American people maintain in every State a system of education which begins with the infant or primary school and goes on to the grammar and high schools. These are called "Public Schools," and are supported chiefly by voluntary taxation, but partly by the income of funds derived from the sale of government lands, or from the gifts of individuals. II. *Public*

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of Rocky Mts.). The statistics forwarded to the author by the courtesy of the provincial of Maryland April 6, 1877, give the following numbers: "N. Y. and Can., 73 priests, 116 scholastics, 119 brothers; Mo., 109 priests, 109 sch., 98 br.; Md., 100 priests, 96 sch., 94 br.; Cal., Oregon, and Montana, 65 priests, 21 sch., 49 br.; New Mex. and Col., 24 priests, 0 sch., 12 br.; La. and Ala., 44 priests, 51 sch., 36 br.; Texas, 8 priests, 2 sch., 2 br." Substituting for "N. Y. and Canada" these statistics of the N. Y. mission forwarded the author Mar. 24, 1877 from its superior general ("In this portion of the U. S. there are at present 60 priests, 38 scholastics, and 58 coadjutors or lay-brothers, in all, 156 members of the Society of Jesus"), adding for the German mission (apparently omitted by copyist's mistake) 35 priests, 1 sch., and 6? (= 2 + "several") brothers reported in Buffalo and Cleveland dioceses in Sadliers' Directory for 1877, we obtain 445 priests, 318 sch., 355? brothers; and if to these 1118 we add 150 for the novices (mostly unreported), we have a total of probably 1268. There appear to be 4 novitiates, adding 1 in Ulster Co., N. Y., and 1 (apparently) in New Mexico, to the 2 on p. 358. "Woodstock College" (see p. 358) is really a theological seminary; but St. Mary's college in Potawatamie Co., Kansas, is new. The students in the colleges number, as the provincial informs the author, "about 3200;" to these we may add 2000 boys in their parochial school at Chicago, 250 pupils in St. Gall's school at Milwaukee, and perhaps 300 for several schools not reporting numbers.—Sadliers' Catholic Directory for 1877 reports 29 Jesuit priests in Canada. Appletons' American Cyclopedia reported 1062 Jesuits in N. Y. and Canada in 1874; the similar returns now given amount to about 1270, showing an increase of about 208 in 2 or 3 years, without taking account of novices. The American Cyclopedia gave the number of Jesuits in the world in 1873 as 9266; the Catholic World for Oct., 1872, gave their number in the world as 8809.

[35] These, founded at Milan 1570, were established in England by Rev. (now Cardinal) H. E. Manning (see p. 719). According to the American Cyclopedia, they have in London (1874?) 5 houses and 4 city missions; and at St. Charles College, Bayswater, attached to the London Oblates, but distinct in idea and institution, is "St. Joseph's Society of the Sacred Heart for Foreign Missions" with a central house at Mix Hill near London, charged by Pius IX with the spiritual care of the American freedmen, and having 3 missions to the blacks in U. S. (at Baltimore, Charleston, and Louisville), Bp. Vaughan of Salford, Eng., being their superior general.

Schools have been tried for 250 years. Their estimate of the value of education is based upon an experience of nearly two centuries and a half, from the earliest settlement of New England, when public schools, high schools, and colleges were established in a region which was then almost a wilderness. The general principles then recognized are still approved in the older portions of the country, and are adopted in every new State and Territory which enters the Union. III. *The well known advantages of Education.* It is universally conceded that a good system of education fosters virtue, truth, submission to authority, enterprise and thrift, and thereby promotes national prosperity and power; on the other hand, that ignorance tends to laziness, poverty, vice, crime, riot, and consequently to national weakness. IV. *State action indispensable.* Universal education can not be secured without aid from the public authorities; or in other words the State, for its own protection and progress, should see that public schools are established in which at least the rudiments of an education may be acquired by every boy and girl. V. *The Schools are free, are open to all, and give moral not sectarian*[1] *lessons.* The schools thus carried on by the public, for the public, are (*a*) free from charges of tuition; (*b*) they are open to children from all classes in society; (*c*) no attempt is authorized to teach in them the peculiar doctrines of any religious body, though the Bible is generally read in the schools, and (*d*) the universal virtues, truth, obedience, industry, reverence, patriotism and unselfishness, are constantly inculcated. VI. *Private Schools allowed and protected by law.* While Public Schools are established everywhere, the government allows the largest liberty to Private Schools. Individuals, societies, and churches are free to open schools and receive freely any who will come to them, and in the exercise of this right they are assured of the most sacred protection of the laws. VII. *Special Schools for special cases.* Special schools for special cases are often provided, particularly in the large towns; for example, Evening Schools for those who are at work by day; Truant Schools for unruly and irregular children; Normal Schools for training the local teachers; High Schools for advanced instructions; Drawing Schools for mechanics, and Industrial Schools for teaching the elements of useful trades. VIII. *Local responsibility under State supervision.* In school matters, as in other public business, the responsibilities are distributed and are brought as much as possible to the people. The federal government being a Union of many States, leaves to them the control of public instruction. The several States mark out, each for itself, the general principles to be followed, and exercise a general supervision over the workings of the system; subordinate districts or towns determine and carry out the details of the system. IX. *Universities and Colleges essential.* Institutions of the highest class, such as Universities, Colleges, Schools of

[1] The German system gives religious instructions by teachers of the different religious denominations at appointed hours, parents being allowed to determine under which their children shall be placed, or to secure their exemption from such instruction (see p. 732). The Irish plan presents a system of religious instruction which embraces only the common principles, and omits the distinctive features of Protestantism and Roman Catholicism (see p. 787, &c.).

Science, &c., are in a few of the States maintained at the public expense; in most they are supported by endowments under the direction of private corporations, which are exempted from taxation. Consequently, where tuition is charged the rate is always low. They are regarded as essential to the welfare of the land, and are everywhere protected and encouraged by favorable laws and charters."

The R. C. view is thus given in the Catholic World for January, 1872: ". . . Let us now sum up in brief our objections to the further continuance of the present public-school system: I. All education should be based and conducted on true religious principles. II. The State has no right to teach religion in its schools. III. State or public schools without religion are godless. IV. As such, they are incapable of forming the character of our children, or teaching them morality according to the Christian principle. V. In endeavoring to avoid what is called sectarianism, they defeat the ends of even mere secular education.—Now, it may be asked, what remedy do we propose for the evils which our public-school system has already produced? What substitute are we prepared to offer that will both satisfy the demands of religion and the requirements of the State? We answer, by the establishment of denominational schools for Catholics, wherever practicable, under the supervision of the proper ecclesiastical authorities, and likewise for such of the sects as do not approve of mixed schools. How are these schools to be sustained? In either of two ways. If the State will insist on levying a general school tax, let it be divided *pro rata* according to the number of pupils taught in each school: let the denominational schools have their proper proportion, and the mixed or non-religious schools theirs. The amount thus apportioned to the Catholic schools might be deposited with a board or other executive body, to be composed in whole or in part of clerics and laymen, and, if necessary, let the State appoint proper officials to see that accurate returns of attendance are made. The other way, which to our mind is much preferable, would be to abolish altogether the school tax, and throw upon the parents of all denominations or of no denomination the responsibility of educating their own children."

The same magazine for April, 1873, speaks thus: ". . . The Catholic view was so admirably expressed by the late Bishop Fitzpatrick, of Boston, in his letter on the Eliot School difficulty (see p. 600), that we must give it to our readers: 'I. Catholics can not, under any circumstances, acknowledge, receive, and use, as a complete collection and faithful version of the inspired books which compose the written Word of God, the English Protestant translation of the Bible. Still less can they so acknowledge, accept, or use it, when its enforcement as such is coupled expressly with the rejection of that version which their own Church approves and adopts as being correct and authentic; and yet this is required of them by law. The law, as administered, holds forth the Protestant version to the Catholic child, and says, 'Receive this as the Bible.' The Catholic child answers, 'I can not so receive it.' The law as administered, says you must, or else you must be scourged and finally ban-

ished from the school. II. The acceptance and recital of the Decalogue, under the form and words in which Protestants clothe it, is offensive to the conscience and belief of Catholics, inasmuch as that form and those words are viewed by them, and have not unfrequently been used by their adversaries, as a means of attack upon certain tenets and practices which, under the teachings of the Church, they hold as true and sacred. III. The chanting of the Lord's Prayer, of psalms, of hymns addressed to God, performed by many persons in unison, being neither a scholastic exercise nor a recreation, can only be regarded as an act of public worship—indeed, it is professedly intended as such in the regulations which govern our public schools. It would seem that the principles which guide Protestants and Catholics, in relation to communion in public worship, are widely different. Protestants, however diverse may be their religious opinions—Trinitarians, who assert that Jesus Christ is true God, and Unitarians, who deny that he is true God—find no difficulty to offer in brotherhood a blended and apparently harmonious worship, and in so doing they give and receive mutual satisfaction, mutual edification. The Catholic cannot act in this manner. He can not present himself before the Divine presence in what would be for him a merely simulated union of prayer and adoration. His church expressly forbids him to do so. She considers indifference in matters of religion, indifference as to the distinction of positive doctrines in faith, as a great evil which promiscuous worship would tend to spread more widely and increase. Hence the prohibition of such worship; and the Catholic can not join in it without doing violence to his sense of religious duty.'"

The *Syllabus* of Errors condemned by Pope Pius IX specifies the following errors respecting public schools and education:

"45. The whole direction of public schools, in which the youth of any Christian State are instructed, episcopal seminaries only being to some extent excepted, may and should be assigned to the civil authority, and indeed so assigned that no other authority whatsoever may have any recognized right of interfering in the discipline of the schools, in the direction of the studies, in the conferring of the degrees, in the choice or approval of the teachers."

"47. The best system of civil society demands that popular schools, which are open to all children of every class of society, and public institutes generally, which are designed for instruction in letters and the more difficult studies and for conducting the education of youth, be freed from all authority, direction, and interference of the Church, and be subjected to the full sway of the civil and political authority in accordance with the sentiments of the rulers and in conformity with the prevalent opinions of the age."

"48. That system of instructing youth, which is separated from the Catholic faith and from the power of the Church and which has regard only, or at least primarily, to the knowledge of merely natural things and the ends of social life on earth, may be approved by Catholic men."

An address from the Roman Congregation of the Propaganda (see pp. 199, 368), translated and published in the St. Louis Globe-Democrat of March 29,

1877, and in the N. Y. Times of April 9, 1877, fixes authoritatively the R. C. law on the public schools of the U. S. and the relation of the R. C. church to them. It declares the public school system "full of danger and very much opposed to Catholic interests," because [1] "it excludes all religious teaching;" [2] "teachers are employed indiscriminately from every sect, and . . . [are] free . . . to infuse errors and the seed of vice into the tender minds;" [3] "in these schools, or at least in many of them, the youth of both sexes are gathered in the same class-room for lessons, and are compelled to sit upon the same bench, the boys next to the girls." It thus quotes and applies the words of the Pope to the abp. of Freyburg, July 14, 1864:

"'Certainly if this most pernicious design of driving the authority of the Church from the schools should be formed or should be in process of execution in any places or countries whatsoever, and the young should be unhappily exposed to injury of their faith, the Church not only ought, with persevering zeal, to use every endeavor, sparing no pains, so that the young should have the necessary Christian education and instruction, but also would be forced to admonish all the faithful that schools of this kind, opposed to the Church, can not in conscience be frequented.'

"These words being founded on natural and divine law, lay down a general principle, have a general force, and pertain to all those regions where this most pernicious system of educating youth has unhappily been introduced.

"It behooveth the Bishops then, by every power and work to preserve the flock committed to their care from every danger from the public schools. But all agree that nothing is so necessary for this as that Catholics should have in every place their own schools, which should not be inferior to the public schools. Provision should be made with all care for building Catholic schools, where they are wanting, or for enlarging and more perfectly providing and furnishing them, so that they may equal the public schools in instruction and management. And for carrying out so holy and so necessary a purpose, the members of religious congregations, either men or women, may, if it seems fit to the Bishops, be employed with benefit, and that the expenses necessary for so great a work may be supplied by the faithful, it is very necessary when opportunity offers, both in sermons and in private conversation, to remind them that they will be grievously derelict in their duty if they do not provide Catholic schools by every effort and outlay.

"Especially those Catholics who excel in wealth and influence among the people, and who are members of legislative bodies, are to be admonished of this. And in truth, in these countries no civil law hinders Catholics from instructing, when it shall seem proper to them, their children into all knowledge and piety in their own schools. Catholics, therefore, have it in their power easily to avert the detriment which the system of public schools threatens to the Catholic religion.

"But let all be persuaded that it is of the utmost importance, not only to individual citizens and families, but to the flourishing American nation itself, (which has given so great hopes of itself to the Church,) that religion and piety should not be expelled from your schools.

"However, the Sacred Congregation is not ignorant that sometimes circumstances are such that Catholic parents may in conscience send their children to the public schools. But they can not do so unless they have a sufficient reason for it. Whether such reason is sufficient in any particular case or not is to be left to the conscience and judgment of the Bishop; and from what has been said, that sufficient reason will commonly exist when there is no Catholic school at hand, or when that which offers is not sufficiently suited for educating the young properly and suitably to their condition. But that these public schools may be frequented without sin, it is necessary that the danger of perversion (which is always more or less connected with their system) should be changed from proximate to remote. Therefore, it is first to be ascertained whether in the schools, concerning attendance at which there is question, the danger of perversion is such that it clearly can not be made remote, as, whether sometimes things are done or taught there contrary to Catholic doctrine and good morals, and which can not be heard or done without detriment to the soul. For such danger, as is self-evident, is to be avoided, no matter at what cost—even that of life.

"Moreover, that the young may without sin be permitted to attend the public schools they should duly and diligently receive, at least, the necessary Christian education and instruction outside the time of school.

"Wherefore, let Pastors and missionaries, mindful of what the Council of Baltimore most providently determined about this matter [see pp. 588-9], diligently attend to catechism classes, and especially exert themselves in explaining those truths of faith and morals which are more attacked by heretics and unbelievers. Let them endeavor with great care, one while by the frequent use of the sacraments, one while by devotion to the Blessed Virgin, to strengthen the young exposed to so many dangers, and let them stimulate them over and over to hold firmly to their religion. But the parents themselves, and those who hold their place, should watch with solicitude over their children, and either themselves, or if they be not able, others for them, should interrogate the children concerning the lessons heard; they should examine their books, and if they perceive anything hurtful therein they should supply antidotes; and they should wholly keep them away from and prohibit them the intercourse and association with those fellow-pupils from whom danger to faith and morals might threaten, or whose morals might be corrupt.

"But whatsoever parents neglect to give this necessary Christian instruction and education, or allow them to frequent schools in which the ruin of their souls can not be avoided; or, in fine, although there be a suitable Catholic school, properly provided and arranged, in the same place, or although they may be able to educate their children in a Catholic manner in another place, nevertheless send them to the public schools without a sufficient reason, and without taking the precautions by which the danger of perversion will be changed from proximate to remote—such parents, if they be contumacious, can not be absolved in the sacrament of penance, as is manifest from the Catholic doctrine of morals."

The views and schemes of the Roman Catholic church in respect to popular education involve these 3 leading principles:

I. *The R. C. church claims exclusive control of the education of all R. C. children.* All children, whose parents, one or both, are or have been Roman Catholics, or who have themselves been baptized by a R. C. priest or lay-person,[1] are regarded by the authorities of that church as R. C. children. The R. C. church would, if possible, keep its children separate from all others by its parochial schools; its authorities would rather destroy the public-school system[2] than have R. C. children attend a school with religious exercises in which Protestants can unite or a school without any religious exercises or instruction; they have less dread of perpetuating the divisions, alienations, animosities, and bitter strifes of the past and of the present, than they have of the decrease of their priestly power and of the prevalence of what they call heresy. The American public-school system seeks the welfare of the whole people; it would educate together the rich and the poor, the black and the white, Protestants and Roman Catholics and Jews, New Englanders and Germans, Northerners and Southerners, Irish and French, English and Scotch, Scandinavians and Chinese, all of every condition and race and religion; it would acquaint them with one another, remove their prejudices, and fit them for intelligent and harmonious participation in the privileges and duties of American citizens; it would prepare the way for Christian freedom and Christian fellowship. Many R. C. laymen approve and even firmly support our unsectarian free-school system; but though they might, if united and resolute, maintain their children's right to attend the public schools, and make it impossible to carry out the church-laws on this subject, they have no voice in the government of the R. C. church, and no direct influence in controlling its course. The position of the R. C. church as an organized body is determined by its laws and its hierarchy. Its authorities and its organs repudiate and oppose all education for Roman Catholic children which is not "given by or under the direction and control of the Catholic church." (See Chap. XXIV, pp. 588–93, &c.)

II. *The R. C. church authorities, and their leaders in general, demand for their own sectarian schools a share of the public money.* R. C. schools must be distinctively and exclusively sectarian. Certainly, R. C. worship, and no other,

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[1] The claim to all baptized persons (heretics, &c.) seems to be partially held in abeyance (see pp. 648, 720).

[2] Abp. Purcell, in the Catholic Telegraph of Aug. 10, 1876, published a "Declaration to the People of the United States," which declared, "The Catholic bishops and clergy have no intention whatever to interfere with your public-school system;" pleaded for "the right [which no one denies them] of having schools of our own, from which religion shall not be excluded;" affirmed their disposition to waive their just claim "to exemption from taxation for the support of other schools, or to a share of the public-school fund in proportion to the number of pupils in their schools;" and asserted, "All we ask is to be let alone in following the dictates of our own conscience." Abp. Purcell's "Declaration" may be regarded as a temporary modification of other R. C. claims, or an exercise of his private judgment; but it defends their right to R. C. schools for R. C. children, and must be subordinated in other respects to higher authority (see pp. 588, 774–6, &c.).

is there maintained; no infraction of a law or regulation of the R. C. church would there be permitted; every such school must be subject to the visitation and influence of the R. C. priest, and must have its religious exercises and its recitation of the catechism, either in the proper school-hours or outside of these; it must tend and aim to keep Roman Catholics in their own church and, so far as may be, to bring heretics to submit to that church, or it must sooner or later fall under ecclesiastical condemnation. But no appropriation of public money to such an institution can be made, and no aid can be granted to it by the State, without directly or indirectly involving an official support of the R. C. church, and consequently a union of Church and State.—But public money has been sought and obtained for these sectarian schools (see pp. 591–5, 601–5). Thus, it was reported in 1872 that at Loretto, Cambria Co., Pa., originally settled by Roman Catholics, the R. C. catechism was then regularly taught in the public school, this school thus continuing to be (as before) a R. C. school, and Protestants being told that if they did not like it they might keep their children at home; though the Roman Catholics at Ebensburg in the same county, where the English Bible was read in the public school, fiercely opposed this reading as sectarian teaching. At East St. Louis, Ill., the School Board bought for $9000 an old R. C. building, which, when new, cost about $4000; hired for $1200 a year the basement of the new R. C. church; established public schools in each place, that in the basement of the church being composed mostly of R. C. children, taught by R. C. teachers, led daily in procession to R. C. worship, supported by the payment of public money for both rent and teachers, and apparently reported in Sadliers' Directory for 1876 and 1877 (and previously) as one of their two parochial schools in that place. The Protestants at St. Cloud, Minn., about the beginning of 1876, complained to the State superintendent of schools that the superintendent of public schools at St. Cloud, a Roman Catholic, had introduced a R. C. reading book (containing prayers to the virgin Mary, &c.) into the schools under his charge, though the State constitution expressly forbids sectarian teaching in public schools, and allowed the Protestant children to be sent home at an earlier hour two days in the week, while the R. C. priest instructed the R. C. children in the catechism. Bp. Persico, R. C. bp. of Savannah 1870–2, obtained for R. C. schools in that city a share of the public money from the Board of Education. In the early part of 1875 the Roman Catholics in New York city and in Buffalo, N. Y., and, at the end of 1875, in Jersey City, N. J., formally proposed to the public-school authorities that the latter should take under their charge the R. C. parochial schools, appoint for them R. C. teachers, &c. Bp. Gilmour had done likewise in Cleveland, O., as early as 1873. The same proposal has been made elsewhere. The plan is thus set forth by Bp. McQuaid of Rochester, N. Y., a leader in this work: "Our object is to gather in the children, in large cities, whose parents are, many of them, too ignorant, or lack time to give them proper instruction. The State can not reach all these children, but we can, and we do not ask the State to pay for the religious influences we throw around these children, but simply for

the secular teaching they receive. We erect the buildings, provide the teachers, who shall, however, be subject to the examinations required by the State, and then, for a nominal rental, we allow the State full control of these schools during the ordinary school hours, in which time only secular instruction shall be given. Before and after such hours we propose to give the pupils such religious teaching as we deem essential in the education of youth. The plan is already in practical operation in Corning, Elmira, and Lima,[1] and by the co-operation of republicans, and still more markedly in the schools of the Children's Aid Society in New York" (see pp. 601–5, 607–9). Assuredly R. C. church-authorities and leaders have demanded and obtained for R. C. schools a share of the public money, and will demand and obtain this share whenever it is possible and expedient.

III. *The R. C. church uses political and other influences for the accomplishment of its educational schemes.* It is notorious that R. C. bishops and priests have often instructed their flocks how to vote at elections, favored or opposed men and measures in view of the interests of the R. C. church in the case (see pp. 585–6, 595–6, 601, 752, 762, 764, &c.), and "advised" or "aided" politicians in respect to educational and other public matters. Thus it was currently reported that R. C. influences defeated the proposed constitution of Ohio in Aug., 1874, on account of its provisions for public schools; dictated the "Geghan law" of 1875 (see p. 788); obtained in N. Y. the "Gray Nuns law" of May 15, 1875;[2] secured the indefinite postponement, in the Ct. house of representatives July 22, 1875 (by a vote of 111 democrats against 94 republicans and 4 democrats), of a proposed amendment to the constitution prohibiting aid from the public funds to sectarian schools; effected the displacement, in great measure, of Protestant teachers by Roman Catholics[3] in the public schools of Detroit and Chicago, &c. The New Jersey constitutional

[1] Also at Poughkeepsie and Albion, all in N. Y. state. The claim is made (as in a report Sept. 14, 1873, to the N. Y. City Board of Education) that such schools are not "religious or denominational within the meaning of the statute," because the instruction in the regular school-hours, say 9 A. M. to 3 P. M., is non-sectarian; but they certainly are managed in the interest and for the benefit of the R. C. church, controlled by the authorities of this church, and taught its doctrines; and they would be denounced and broken up by those authorities, if they were not substantially doing the work of R. C. parochial schools, while they have the special and weighty recommendation of being supported by the public.

[2] This law authorized "the Sisterhood of Gray Nuns in the State of N. Y." "to grant diplomas and honorary testimonials, in such form and under such regulations as its Board of Trustees may determine, to any person who shall have or may hereafter be graduated at any Seminary of learning of said corporation located within this State; and any such graduate to whom a diploma may be awarded, may file such diploma, or a duplicate thereof, in the Department of Public Instruction, and the Superintendent of Public Instruction may thereupon, in his discretion, issue a certificate to the effect that such graduate is a qualified teacher of the Common Schools of this State." This law, conferring privileges which no Protestant school had or could obtain, was repealed early in 1876.

[3] The reputed intrigues of Mrs. Sullivan (a Roman Catholic) in the appointment of school officers and teachers in Chicago led to the shooting of Francis Hanford (a Protestant who opposed them) by her husband, Alexander Sullivan, Aug. 14, 1876.

amendments prohibiting sectarian appropriations and guaranteeing free public schools, which were adopted by the people Sept. 7, 1875, were strenuously opposed by addresses from R. C. pulpits, by ballots distributed in R. C. churches, by circulars and other modes of inculcating the views of the R. C. ecclesiastics respecting them. The "Acts and Decrees of the 2d Plenary Council of Baltimore" (see p. 588) and the more recent address of the Propaganda (see pp. 774–6), inculcate obtaining the assistance of those who are in authority. The Lenten pastoral for 1873 of Bp. Gilmour of Cleveland instructed his flock that no candidate for office should receive their votes without first pledging himself to support the division of the school funds, and authorized confessors to refuse the sacraments to those parents who contemptuously or without sufficient reason refuse to send their children to a R. C. school.—Bp. Baltes of Alton, according to the Christian World for Aug., 1875, has promulgated this with other rules for the societies (see pp. 455–6) in his diocese: "Societies can not have members who send their children to the public schools." And this is the penalty: "For non-compliance with these regulations, societies cannot go to communion in a body wearing regalia, nor meet in any building belonging to the church, nor have their meetings nor business announced in the church, nor be admitted to the church wearing regalia and accompanying the corpse of a deceased member, nor give a lecture or other entertainment for the benefit of or in the name of the society in any building belonging to the church." This, of course, includes temperance societies, &c.—Rev. David B. Walker, one of the Jesuit preachers at St. Lawrence's church, N. Y. city, spoke thus in his church on Sunday March 14, 1875 (as reported in the N. Y. Herald the next day): "The public schools are the nurseries of vice. They are godless schools, and they who send their children to them can not expect the mercy of God. They ought not to expect the sacraments of the church in their dying moments. I hope you and I will live to see the day when it will be understood that parents who commit this great sin will be refused the sacraments of the church. 'What! let them die without the sacraments of the church?' you will ask. Yes, I say so. I would as soon administer the sacraments to a dog as to such Catholics. Did not Jesus Christ suffer one of his apostles to die without the rites of the church in despair? So would I let these wretched Catholics perish."

The decision of the Superior Court, which declared null and void the resolutions of the Cincinnati Board of Education prohibiting religious instruction and Bible-reading in the common schools of that city (see pp. 599, 600), was reversed by the Supreme Court of Ohio at its December term, 1872, the following points being decided: "1. The Constitution of the State does not enjoin or require religious instruction, or the reading of religious books, in the public schools of the State. 2. The legislature having placed the management of the public schools under the exclusive control of directors, trustees, and boards of education, the courts have no rightful authority to interfere by directing what instruction shall be given, or what books shall be read therein."

This subject is thus clearly presented in an address by Rev. T. D. Woolsey,

D.D., LL.D., ex-president of Yale College, before the General Conference of the Congregational Churches of Ct., Nov. 16, 1876:

"The relations of the state towards education, including the control of public schools, may be briefly summed up under the following heads:

"1. The state's right of teaching is a clear one, founded . . . on the ground of the rights of the child, the immense benefit of education to the child, and the vast advantage of educated children to a community. The state then ought to provide an education at least for those who are too poor to pay the expenses of private tuition.

"2. The state's right to educate does not exclude the rights of private persons to set up schools of their own, and to direct the education of their children. . . .

"3. The state, as guardian of rights, and for public reasons, may compel parents to send their children to school. . . .

"4. Whatever system is adopted by the state, whether the system is under public supervisors or local committees, or both, there is a necessity and a duty of teaching moral duties to the children in some shape or other. . . . There are hundreds of children in the most well trained communities, who receive no moral instruction at home, who learn to lie, swear, get drunk, to become lewd and dishonest from their parents themselves. . . .

"5. . . . We can, in a system of morals, considered in the abstract, separate religion from it, but in the practical part even of a book on ethics, there is an unavoidable necessity of bringing the two into connection. If there is a God, and it can be made out that He abhors injustice, His opinions, apart from His penalties, are an efficient motive against injustice, against falsehood, fraud and every form of evil. . . .

"6. How shall the books used in schools be selected, and how far shall the master or mistress go in instruction without book? (*a*) The secretary of a board may select the books, or the local board may have some originating or concurring power. I see no necessity of absolute uniformity, but there is a necessity of having among the reading books such as will teach the children their duties, including those toward God. (*b*) The teacher ought to be able orally to say such things to the scholars as would help the instructions in morality. . . . If school is a place where lewdness, swearing, abuse of the smaller children, ill manners, can be propagated, the master ought to have the power of stopping the propagation, not merely by flogging, but in more persuasive ways.

"7. If other books of morals inculcating the existence of God can be and ought to be introduced, why not the Bible? The grand peculiarity of the religion of the Scriptures is that it is intensely moral, because religion and morality are united together. . . .

"8. There can be no objection to the Bible as a reading book in schools as it respects its style of English, its morals and its religion, except from two extreme sources. On the one hand stand Jews, who reject the New Testament, with the infidels who reject the Old and the New; on the other

the Roman Catholics. The objection of the first two classes would not be offered in one out of fifty school districts, so that the objection is of very little practical importance. . . . If there is any plea against the overthrow of the family faith, or want of faith, the remedy might be to allow the children of aggrieved parents to remain away while the Bible is read.

"9. But the objections from the Catholics are more serious [see pp. 773–80]. . . . I think . . . that the Catholics will steadily aim to overthrow the mixed schools and to secure the establishment by the state of schools where their children may be kept apart from Protestant children. . . Catholic priests have sometimes made a compromise between this extreme and that of having the Bible read in the schools according to King James's version. The Douay version might be used, or the priest might once a week take up an hour or two, perhaps out of school time, in catechising the Catholic part of the scholars. I should have no more objection to this than to concessions such as the Apostle Paul would make to weak consciences yet under bondage to partial falsehoods and vain scruples. But I am satisfied that the school question will really amount, hereafter, to a plea to give up all mixed schools. The Catholics will join until that time shall come, with all infidels, and many political interests, in keeping religion out of schools in whatever form it presents itself and asks for admittance. But . . . they want education for their children, and they will claim aid from the state, and this the more because they belong in great measure to nationalities where the voluntary principle has been discouraged by institutions civil and religious.

"10. We now ask whether this coming demand will be, and whether it ought to be, granted. That it *will not* be granted I consider certain. . . . If granted, it must be granted also, as far as I can see, to any denomination of Protestants that wishes such subvention. Indeed, . . there is involved in our subject another of no small importance, that of companionship. My boy, I may feel, *ought* not to be exposed to the hearing of filthy or profane language in the public school, and I put him into another, where these immoralities, as far as I can discern, are not practiced. May I not urge a claim on this ground of conscience, to have at least so much of the school expenses in the school of my choice remitted, as would equal the dues or the expenses in the public place of instruction?

"11. The reasons for such a system and those against it may now be considered. And for one, I must declare myself unable on any ground of theory, to accept the total separation of church and state. If a state may foster education, or the fine arts, or the industrial, or even may furnish help to the poor, it may for aught I see give aid to religion, provided only that perfect freedom of opinion and worship is not invaded. Religion . . is in fact the principal auxiliary in all common interests. . . . But, while religion is a prime interest of the state, and may be allied with it on some plan or other, without injustice, in practice it must be separated, because men of equal rights cannot agree what is the truth.—We come then to purely practical considerations. And first, what would be the result, if the system were pursued of aiding the

adherents of every church according to their numbers, provided this could be satisfactory to all? The great objection to this lies in the separation of the sects and their children so that they will not meet or have communication until after boyhood is past. This would intensify existing differences or alienations; it would almost make castes in society; the sectarian schools would aggravate all the evils from sectarianism. Besides this there would be a large residuum of children from irreligious families gathered in schools of their own within which the same irreligious influence would be felt among the boys without any chance of counteraction. Such results as the odiums pervading society and the tabooing as it were of the irreligious families, are not to be endured, and the system would have to fail on the contemplation of them, without being put to the test of experiment. Or we may make another supposition, that the Protestants join in the public schools, and the Catholics withdraw from them, preferring to have their children in ignorance rather than to expose them to the contamination of teaching conducted as it is now. This would certainly be much to be regretted, but we can scarcely doubt that in all large places the Catholics would set up schools of their own, and in the end get what they wish at a somewhat higher cost to the members of the denomination. There is no danger, as I apprehend, that the Catholics, if they wished, could, unaided, succeed in breaking up the school system, or by uniting with some political party or other could carry their own ends. For such a proceeding would unite all Protestants together, and the party would assuredly work out its own destruction.

"12. We come back now, from these possibilities, to the present state of things, and ask whether the public schools can be maintained, as they are, if the reading of the Bible should be opposed by a considerable minority; whether the reading of it as a school book would, on account of the good it would be likely to do, be worth retaining; and whether any relief ought to be extended to tender consciences. (*a*) I question very much whether the formal reading by rote of the Bible in schools, as a school book, does so much good as to be justly regarded as essential. The children are not generally in a state of mind to receive instruction from it. Its meaning cannot be explained where the style is archaic, or the sense obscure beyond the comprehension of children. Still something valuable may be gained by the children through familiarity with the Gospels, and some influences even from a perfunctory formal treatment of this school exercise may pass over into the child's future life. (*b*) If any of the inhabitants of a school district should object to this for conscience' sake, I would grant every indulgence consistent with school order, for instance, would allow a lesson from some other book to be substituted in its place. (*c*) To cling tenaciously to the reading of the Bible, against a considerable minority in the school district, or the state, could be insisted on, I should think, only on the ground that this exercise is of vast importance for the moral and spiritual welfare of the children, which I am not prepared to admit. Thus, as a practical question, I would have this decided according to the sentiment of people. But if this be so, there can be little or no objection to a system of

training by books on practical morality, adapted to the capacity of boys and girls. The great evil in this country now is not that the Bible is not held in honor, but that children are left to grow up with little moral instruction at home, and many of them fail to have the want supplied anywhere else. It certainly can not be a difficult matter for the sects of Christians to agree upon a system of teaching the main object of which will be to lay the seeds of moral principle in the minds and consciences of the young, before life and its struggles shall tempt them to feel that success and skillful use of means to the procurement of an end are the great objects to be gained. The chief danger, as it seems to me now, is, that smartness, adroitness, all the practical qualities which run along just on the edge of knavery, are so much admired by the average voters who have had only a school training. The state of Massachusetts, in one of its constitutions, declares it to be the duty of all instructors of youth to impress on their minds 'the principles of piety and justice, and a sacred regard for truth; love of their country, humanity, and universal benevolence; chastity, moderation, and temperance; and those virtues which are the ornaments of human society, and the basis upon which a republican constitution is founded.' These words are admirable, but I fear that such instruction is doled out in scanty measures, even in the most intelligent and cultivated state of the Union, since in one of its most intelligent districts neither bad reputation nor a general character for falsehood can injure a smart man when he seeks office."

Various political conventions have advocated unsectarian public schools. Thus, the Ohio Republican state convention, June 2, 1875, declared—"4th. We stand by free education, our public-school system, the taxation of all for its support, and no division of the school fund. 5th. Under our republican system of government there should be no connection, direct or indirect, between church and state, and we oppose all legislation in the interest of any particular sect. Upon this subject we should not fail to profit by the experience of foreign governments, where the efforts of the church to control the state constitute an evil of great magnitude, and endanger the power and prosperity of the people." Similarly, the Ohio Democratic state convention, June 17, 1875, declared—"We favor the complete separation of church and state; religious independence and absolute freedom of opinion; equal and exact justice to all religious societies; and purely secular education, at the expense of the tax-payers, without division among, or control by, any sect, directly or indirectly, of any portion of the public-school fund." Other political state conventions have either not spoken on this subject (as the Ct. and N. Y. Democratic in 1875–6, &c.), or have made similar declarations (as the Ct. and N. Y. Republican in 1875–6, Wis. Democratic in 1875, &c.). A number of the states have constitutional[1] or statutory provisions designed to prevent appropriations to sectarian schools; but they often fail to answer this end.

[1] Thus Missouri adopted a constitutional amendment several years ago, declaring, "Neither the general assembly nor any county, city, town, township, school district, or other municipal corporation, shall ever make any appropriation or pay from any public

President Grant, at the reunion of the army of the Tennessee, at Des Moines, Iowa, Sept. 29, 1875, is reported to have said: ". . . If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on one side, and superstition, ambition and ignorance on the other. In this centennial year the work of strengthening the foundation of the structure laid by our forefathers 100 years ago at Lexington should be begun. Let us all labor for the security of free thought, free speech, free press, pure morals, unfettered religious sentiments, and equal rights and privileges for all men, irrespective of nationality, color or religion; encourage free schools, and resolve that not one dollar appropriated to them shall be applied to the support of any sectarian school; resolve that neither state nor nation shall support institutions save those where every child in the land may get a common school education, unmixed with atheistic, pagan or sectarian teachings. Leave the matter of religion to the family altar, the church, and the private school supported entirely by private contributions. Keep the church and the state forever separate. With these safeguards I believe the battles which created the army of the Tennessee will not have been fought in vain."

In his message to Congress Dec. 7, 1875, President Grant said: ". . . We are a republic, whereof one man is as good as another before the law. Under such a form of government it is of the greatest importance that all should be possessed of education and intelligence enough to cast a vote with a right understanding of its meaning. A large association of ignorant men can not, for any considerable period, oppose a successful resistance to tyranny and oppression from the educated few, but will inevitably sink into acquiescence to the will of intelligence, whether directed by the demagogue or priestcraft. Hence the education of the masses becomes of the first necessity for the preservation of our institutions. They are worth preserving, because they have secured the greatest good to the greatest proportion of the population of any form of government yet devised. All other forms of government approach it just in proportion to the general diffusion of education and independence of thought and action. As the primary step, therefore, to our advancement in all that has marked our progress in the past century, I suggest for your earnest consideration, and most earnestly recommend that a constitutional amendment be submitted to the legislatures of the several states for ratification, making it the duty of each of the several states to establish and forever maintain free public schools, adequate to the education of all the children in the rudimentary branches within their respective limits, irrespective of sex, color, birthplace or religion; forbidding the teaching in said schools of religious, atheistic or pagan tenets, and prohibiting the granting of any school funds, or school taxes,

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fund whatever anything in aid of any creed, church, or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other institution of learning controlled by any creed, church, or sectarian denomination whatever; nor shall any grant or donation of personal property or real estate ever be made by state, county, city, town, or such public corporation for any creed, church, or sectarian purposes whatever."

or any part thereof, either by legislative, municipal, or other authority, for the benefit or in aid, directly or indirectly, of any religious sect or denomination, or in aid or for the benefit of any other object of any nature or kind whatever . . . ."

Dec. 14, 1875, Hon. James G. Blaine proposed in the U. S. House of Representatives the following amendment to the Constitution of the U. S. as Article 16: "No state shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof; and no money raised by taxation in any state for the support of public schools, or derived from any public fund thereof, shall ever be under the control of any religious sect, nor shall any money so raised ever be divided between religious sects or denominations." The judiciary committee of the House added the clause, "This article shall not vest, enlarge, or diminish legislative power in Congress," and the House passed the whole (Aug. 4) by a vote of 166 to 5, the nays being all democrats (2 from Kentucky and 3 from Alabama). In the Senate the proposed article was still further amended by its judiciary committee so as to read thus: "Article 16. No state shall make any law respecting an establishment of religion or prohibiting the free exercise thereof, and no religious test shall be required as a qualification to any office or public trust under any state. No public property and no public revenue of, nor any loan of credit by or under the authority of the U. S., or any state, territory, district, or municipal corporation, shall be appropriated to or made or used for the support of any school, educational or other institution under the control of any religious or anti-religious sect, organization, or denomination, or wherein the particular creed or tenets shall be read or taught in any school or institution supported in whole or in part by such revenue or loan of credit, and no such appropriation or loan of credit shall be made to any religious or anti-religious sect, organization or denomination, or to promote its interests or tenets. This article shall not be construed to prohibit the reading of the Bible in any school or institution, and it shall not have the effect to impair the rights of property already vested. Section 2. Congress shall have power by appropriate legislation to provide for the prevention and punishment of violations of this article." This proposed amendment was defeated in the Senate, 28 Republicans (not two-thirds) voting for it, and 16 Democrats against it.

While this proposed amendment was before Congress, both the great political parties agitated the subject. The Republican national convention at Cincinnati, June 15, 1876, declared—"The public-school system of the several states is the bulwark of the American republic, and, with a view to its security and permanence, we recommend an amendment to the constitution of the U. S., forbidding the application of any public funds or property for the benefit of any schools or institutions under sectarian control." The Democratic national platform, adopted at St. Louis, June 28, 1876, charges the Republican party with making a "false issue with which they would enkindle sectarian strife in respect to the public schools, of which the establishment and support belong exclusively to the several states, and which the

Democratic party has cherished from their foundation and is resolved to maintain without partiality or preference for any class, sect, or creed, and without contribution from the treasury to any of them."

§ 4. **Another contest respects chaplaincies and religious exercises in public institutions and legislative bodies, and in the army and navy.** Congress has for each house a chaplain with $900 salary; some state legislatures have paid chaplains, some unpaid ones (perhaps ministers at the capital officiating in turn), and some have none; the president may appoint for the U. S. army 30 post chaplains, 4 regimental chaplains, and a chaplain for each regiment of colored troops, with a salary of $1500 each; he may appoint 24 chaplains for vessels of the U. S. navy; laws of the various states authorize the appointment of chaplains for state prisons, penitentiaries, jails, asylums, reform schools, almshouses, hospitals, militia regiments, &c. (See "Religion and the State," by Rev. S. T. Spear, D.D.)

The "Catholic World" has ably presented the R. C. views and claims. Thus in April, 1873, it said: "The state in our times and in almost every country undertakes the restraint and custody of the persons of idiots, lunatics, drunkards, and other persons of unsound mind, for their safety; of paupers, for their maintenance; and of minors, unprovided with natural guardians, for purposes of their education, reformation, and maintenance. . . Having done this, it is the duty of the state to leave free the consciences of its wards and prisoners, and to give every facility to the ministers of every church and religious persuasion to have free and unrestricted access to the children and prisoners belonging to those respective churches or persuasions. . . . . We complain that our Catholic children in institutions which are supported in whole or in part by public funds—funds, therefore, in which we have a common property with our fellow-citizens—instead of being allowed the instruction and practice of their Catholic religion, are taught Protestantism in its, to us, most offensive form, and are thus exposed to the almost certain loss of their faith. . . . [For example,] the Five Points House of Industry [N. Y.], which received, from 1858 to 1869, the sum of $30,731.69 from our Board of Education, states in its charter, among the objects for which it was incorporated, the following: 'III. To imbue the objects of its care with the pure principles of Christianity, as revealed in the Holy Scriptures, without bias from the distinctive peculiarities of any individual sect.' . . . . We insist that the state shall obey its own constitution, and let religion alone. . . . If any sect undertakes to help the state to do its work, by establishing reformatories, protectories, and asylums for its own children, excluding all other religions and the children of other religions, we shall not object to its receiving a just *per capita* [= by heads, that is, an allowance or appropriation for every head or person] from the state; and under this system we claim the same and no more for purely Catholic institutions doing the work of the state in respect to Catholic children. If, however, sectarian, unsectarian, or non-Catholic institutions receive support from the state and receive the children of the Catholic church and of other persuasions, they must be conducted upon the same principle with state

institutions, and in them 'no law respecting the establishment of a religion' must be made or enforced, but the most perfect liberty of conscience must prevail. . . . ." The same, in April, 1875, enumerates in N. Y. state 3 state prisons, 7 penitentiaries, and 4 reformatories, of which only 3 penitentiaries (Blackwell's Island, King's Co., and Albany) and 1 reformatory (Catholic Protectory, Westchester Co.) have mass and R. C. sacraments; declares that "Catholic as well as Protestant chaplains are appointed to the various prisons and reformatories, as also to the army and navy,"[1] in Great Britain, in British-American provinces, and practically throughout Europe; claims that "in our public institutions there is, in the case of Catholic inmates, a constant and persistent violation of the constitution of the state regarding freedom of religious profession and worship;" and argues that every such institution should have a R. C. chaplain.

In accordance with these views a bill was introduced into the N. Y. legislature, and simultaneously (March 30, 1875) the "Geghan law" [so called from its proposer, an Irish R. C. member of the legislature] was enacted in Ohio as follows: "An Act to secure liberty of conscience in matters of religion to persons imprisoned or detained by authority of law. § 1. Be it enacted by the General Assembly of the State of Ohio—That as liberty of conscience is not forfeited by reason of conviction of crime or by reason of detention in any penal, reformatory, or eleemosynary institution, or any house of refuge, work-house, jail, or public asylum in this State, no person in any such institution shall be compelled to attend religious worship or instructions of a form which is against the dictates of his or her conscience; and it shall be the duty of every director, trustee, superintendent or other person having in charge any such institution, to furnish ample and equal facilities to all such persons for receiving the ministrations of the authorized clergyman of their own religious denominations or persuasions, under such reasonable rules and regulations as the trustees, directors, managers, or superintendent shall make; but no such rules shall be so construed as to prevent the clergyman of any denomination from fully administering the rites of his denomination to such inmates: provided such ministrations entail no expense on the public treasury. § 2. This act shall take effect from and after its passage."

The above argument and law appear innocent and fair. But "My conscience is my church" (see p. 642), says the Catholic World for April, 1870. Every refusal to concede whatever the pope claims, becomes thus a violation of the R. C. conscience, and an infringement of R. C. "liberty of conscience." The denial of the right of private judgment (see pp. 568–9, &c.) and the alleged supremacy and infallibility of the pope (see pp. 114–18) logically involve (so Protestants think) the substitution of a corporate or foreign or artificial "conscience" (so-called) in the place of that conscience which God has put into every man to bear witness for Him (Rom. ii. 15). Thus Romanism or ortho-

[1] This article acknowledges 2 R. C. chaplains in the U. S. army, none in the U. S. navy. Sadliers' Catholic Directory reports an "Army and Navy Chaplain" at the Pensacola Navy Yard, and a "Chaplain, U. S. A." at Fort Boisé, Idaho Territory.

dox Roman Catholicism steps in between man and his God who has ordained that "every one of us shall give account of himself to God" (Rom. xiv, 12), and claims perfect submission and obedience to the Pope as occupying the place of God, clothed with the authority of God, uttering the decrees and awarding the sentences of God, showing himself, in short, to be God (2 Thess. ii, 4). The Pope, as vicar of Jesus Christ and divinely-appointed head of the Church, claims absolute control of the consciences of all Roman Catholics (see pp. 719–20). The Geghan law has accordingly been "described as conferring upon the Church of Rome exclusive privileges and opportunities for proselytizing in the prisons of the State." The R. C. priest, under this law, could claim and secure the privilege of "fully administering the rites of his denomination to such inmates" as are—or are said to be—of his denomination; few minors, criminals, or paupers, in a public institution, would wish to engage in a contest with him and with all Roman Catholics, if he should claim them as his, forbid their reading the Bible or attending Protestant services, and require them to go to his Sunday school, confession, mass, &c.; he might claim them on the alleged ground of R. C. parentage or baptism or attendance on R. C. worship, and all opposition or interference by the authorities or private persons, however well-grounded, would be represented as persecution of the R. C. church and an offense against R. C. "liberty of conscience;" the efforts of Protestant chaplains and of lay-laborers of any denomination, and of the State itself, to reform or benefit such inmates would—or might—be practically terminated or nullified. In fact, notwithstanding the proviso of the law about "no expense on the public treasury," the warden of the Ohio penitentiary certified (the Cincinnati Gazette publishing the voucher in the summer of 1875) an account of $67.65 against that institution "for books for Catholic church;" and the law itself was summarily repealed by the next legislature, Jan. 21, 1876.—A law similar to the Geghan law was passed in Massachusetts[1] in 1875, and in Minnesota in 1874; and R. C. ecclesiastics will doubtless demand such a law, sooner or later, in all the states.

The system of national and state chaplaincies is undoubtedly open to objections. Criminals, paupers, minors, &c., in public institutions, soldiers in the army and sailors in the navy, are not unfeeling and soulless machines; they have rights of conscience which should never be disregarded; but the condition of these classes is exceptional, and should be treated as exceptional; they

[1] The R. C. priest who visits the Massachusetts state prison under this law, used substantially the following words, while recently preaching in the prison chapel, as reported in the Congregationalist of April 11, 1877: "I have talked to you in private about attending the prayer-meeting and Sabbath school, but as I see many faces at Sabbath school that I recognize as Catholics, I take this time publicly to command you in the future to abstain from attending such services. Teachers of all denominations or religions are in attendance, and I command you in future to recognize none of them as your spiritual advisers, not even the chaplain, although he may be a good man. The law is not binding on you as to attendance at Sabbath school, but I can not stop you from attending the other service; but I hope the time will soon come when it will not be obligatory, and I am doing what I can to bring about such a result. In future, therefore, I forbid you to read the Bible, or have anything to do with the Sabbath school or prayer-meeting."

are deprived of personal liberty, in consequence of crime, or improvidence, or misfortune, or by undertaking military or naval service; they are thus shut out from all society, except such as the state or nation sees fit to allow them, and can not adequately supply their own moral and spiritual wants, which must be unwarrantably neglected, or met either by governmental provision (through chaplains, teachers, or other officers), or by voluntary effort (systematic or unsystematic, associated or individual, denominational or undenominational) on the part of others than the government officials or themselves. The state has a divine right of self-protection and supreme control for its own objects (Rom. xiii, 1–7); it may refuse to satisfy the perverted conscience of a Thug whose religion is to murder, or of a Mormon whose prophet may require him to multiply wives or to cheat or kill a Gentile, or of an Ultramontane Roman Catholic whose pope or bishop or priest may command and even enforce obedience to the extent of conspiracy and treason and open rebellion; it may adopt the best means of combining benefit to the whole community with the punishment of incorrigible evil-doers and the reformation of the reformable and the comfort of the needy and the training for virtue and usefulness of all the dependent classes, though its course may operate to the disadvantage or ruin of the R. C. church or of any other denomination. The denomination or organization of any kind that would ruin or endanger the state, which is the organized aggregate or embodiment of the people for civil government, must itself suffer harm and loss, if not annihilation, in the unavoidable conflict. The present contest in Prussia is a struggle for life or death between the ecclesiastical and the civil powers (see pp. 728–38). A republic is among the "powers that be" (Rom. xiii, 1), and therefore has as divine a right to live and defend its life as any monarchy under the sun. The declaration of Peter and the other Apostles, "We ought to obey God rather than men" (Acts v, 29), is a divine warrant for opposing any alleged successor of Peter or any other man or body of men who may claim and attempt to enforce supremacy over the state whether on the plea of conscience and obedience to God or on any other plea. The contest in respect to chaplaincies and religious exercises in public institutions, &c., has begun and must be continued; it must be determined for government chaplaincies or against them, for division of labor there by denominations or against it, for complete voluntaryism in this matter or against it, not by narrow considerations of proselytism and sectarian advantages or disadvantages, but by the more weighty reasons of public safety and morality and of the permanent well-being of the whole people taken individually and collectively with all their capacities and aspirations and hopes and rights.

§ 5. **There must be contests in respect to the tenure and taxation of ecclesiastical property.** The tendency of the R. C. church is to increase its wealth and concentrate the control of it. Its costly and durable churches are generally owned or controlled by the bishops (see chapters XX and XXI). A R. C. church-edifice or other church-property in Prussia, Switzerland, &c., belongs to the parish, to the laity (see pp. 734,

738); the same was once the fact among Roman Catholics in this country (see p. 552); and in most Protestant denominations here the laity hold the church-property. As the R. C. laity become better educated and associate more with Protestants in this free country, they will notice and begin to appreciate the rights which others have and they themselves have not; and the rapid accumulation of property and power in the hands of the bishops will almost force the conviction, in spite of their prejudices and training, that they ought to control the edifices which they pay for[1] and the church-property which is ostensibly held for their benefit (see pp. 557–61). Moreover, they as well as Protestants must sometime see that it is undesirable and unsafe—since money is power—that ecclesiastics, who have no domestic ties or sympathies, but are absolutely dependent for place and support upon an alien sovereign, should have, as great property-holders, so much omnipresent control over the prosperity and temporal as well as spiritual interests of the community.

Houses of worship of all religious denominations and all church-property used exclusively for religious purposes have generally been exempt from taxation in this country; but the conviction is unquestionably gaining ground that church-property must be taxed like other property. According to the U. S. census, the value of church-property in the U. S. in 1850 was $87,328,801; in 1860 it was $171,397,932; in 1870 it was $354,483,581; the value thus being doubled in 10 years, and quadrupled in 20 years, before 1870. The value of R. C. church-property, however, was multiplied more than six-fold in these 20 years, being $9,256,758 in 1850 and $60,985,566 in 1870, and increased relatively from 10½ per cent. of the whole to 17 per cent. This rapid increase, especially of R. C. church-property, and the notoriously unjust exemptions of R. C. ecclesiastical property[2] from its share of public burdens,

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[1] Thus certain Roman Catholics in New Hampshire complained of being sometimes debarred from public worship in the church they aided to build unless they paid an entrance fee, of being sometimes abused by the priest in open meeting on Sunday, &c.; but the Supreme Court in 1875 decided that they showed no right of ownership in the church, and declined to interfere in matters of ecclesiastical jurisdiction.

[2] Examples are, the votes of the N. Y. Board of Aldermen, Oct. 21, 1876, permitting St. Patrick's cathedral to make its sewer connection (which by long-established and uniform rule would have cost $700) without charge, and of the same, November 9, 1876, almost unanimously giving this permission after Mayor Wickham's veto of the previous vote of permission. The whole plot of ground bounded by 50th and 51st streets and 4th and 5th avenues (once known as "Block 62," and including the site of this cathedral) having been under lease from the city since May 1, 1799, for 4 bushels of wheat annually, was sold and conveyed by the city authorities to the trustees of St. Patrick's cathedral, &c., Nov. 11, 1852, for the sum of $83.32. When Madison avenue was afterwards opened through this block, the city paid $24,000 for the land taken for this avenue, and $8,928.84 assessed on the property for enhanced value, which assessment the archbishop and nominal proprietors refused to pay. This property was estimated in 1872 to be worth $1,500,000. Four other large plots (2 embracing the ground, now 2 blocks, between 51st and 52d streets and 4th and 5th avenues; 1-2 block on Madison avenue between 81st and 82d streets; 1 block on Lexington avenue between 68th and 69th streets) are under perpetual leases from the city to Roman Catholic institutions at annual rents of $1 each, the 1st and 2d from 1846 and

will naturally bring on a conflict in respect to taxation of ecclesiastical property and religious corporations. Of course, the principle of taxation or exemption should, as there is no established religion, be applied impartially to all religious denominations, R. C., Protestant, Jewish, or Pagan. According to Rev. S. T. Spear, D.D., in his "Religion and the State," the constitutions of Missouri and Alabama subject all church-property to taxation; those of Minnesota and Kansas exempt from taxation all houses of worship and church-property used for religious purposes, and that of Arkansas exempts all houses used exclusively for public worship; but in 32 states the matter is expressly or impliedly placed within the jurisdiction of the state legislatures. Taxation is argued from the governmental protection of religious corporations, &c., for which they should be taxed like other corporations or individuals; from the necessary increase of taxes on tax-paying property[1] in consequence of this present exemption; from the tendency of taxation to check extravagance in church-building and accumulation of ecclesiastical property, &c. Exemption is argued from the benefit of church-edifices, &c., to the community; from the lack of remunerative income from such property; from the alleged necessity of taxing or exempting alike all charitable and benevolent and educational institutions, cemeteries, &c. But it is certain that degrees of benefit or of danger, of needed encouragement or discouragement, may be proper bases of discrimination in respect to taxation, exemption from taxation, or appropriation of public money. It is also a fact that the accumulation of R. C. ecclesiastical property in other countries has been so great and so burdensome and so corrupting as to provoke, if not necessitate, confiscation or revolution, or both (see pp. 334–5, 656, 752, &c.). President Grant in his message to Congress Dec. 7, 1875, after proposing a constitutional amendment for the maintenance of unsectarian free schools (see pp. 785–6), proceeded: "I would also call your attention to the importance of correcting an evil, that, if permitted to

1857 to the R. C. Orphan Asylum, the 3d from 1866 to the Sisters of Mercy, the 4th from 1870 to the Sisters of Charity. In March, 1872, the 1st and 2d of these plots were estimated to be worth $1,500,000; the 3d $200,000; the 4th $300,000. In the 3 years 1869–70–71 the R. C. church in the city of N. Y. drew from the public treasury $1,396,388.51 in cash for the support of its church-schools, asylums, convents, and churches (see report of Committee on Political Reform, March 6, 1872, signed by Dexter A. Hawkins, chairman, and Charles Collins, secretary). The leaders of the Tammany ring of 1871 (see p. 678) have been deprived of their power; but the R. C. church receives and practices as much favoritism in N. Y. as ever. Hon. John Kelly, whose wife is Cardinal McCloskey's niece, has been since 1872 the leader of Tammany Hall, and was appointed comptroller of N. Y. city, Dec. 7, 1876. —In June, 1876, Judge Lawrence of the Supreme Court granted a decree securing the Academy of the Sacred Heart in N. Y. perpetually from payment of taxes, that institution being then $42,000 in arrears for 5 years' assessed taxes, and claiming to occupy for school-purposes all its large and valuable premises (75 acres?).—In Brooklyn, N. Y., half a dozen entire blocks of buildings near Atlantic avenue, immensely valuable, bequeathed to the R C. church by an Irishman who was said to be in his second childhood, occupied as warehouses and stores, and extending from the water to above Court st., are exempted from taxation (so says N. Y. Weekly Witness, Nov. 9, 1876).

[1] Thus in Montreal, Canada, according to the N. Y. Witness, the exemption of ecclesiastical property adds 25 per cent. to the taxes on the taxed property.

continue, will probably lead to great trouble in our land before the close of the 19th century. It is the accumulation of vast amounts of untaxed church-property. In 1850, I believe, the church-property of the U. S. which paid no tax, municipal or state, amounted to about $83,000,000. In 1860 the amount had doubled. In 1875 it is about $1,000,000,000. By 1900, without any check, it is safe to say, this property will reach a sum exceeding $3,000,000,000. So vast a sum, receiving all the protection and benefits of the government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay taxes. In a growing country where real estate enhances so rapidly with time as in the U. S., there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as is here alluded to, without taxation, may lead to sequestration, without constitutional authority, and through blood. I would suggest the taxation of all property equally, whether church or corporation, exempting only the last resting place of the dead and possibly, with proper restrictions, church-edifices." How he would have this suggestion carried out, whether by amendment to the constitution of the U. S. making such taxation obligatory on state and local authorities, or by some slower mode of influencing public opinion and thus securing concurrent action in the different states, is not stated: but that the matter is important, and that both the tenure and the taxation of ecclesiastical property will be the occasion of conflicts with Romanism in the U. S., for which due preparation should be made, can hardly be doubted.

§ C. **There must come in the U. S. a contest in regard to the supremacy of church or state.** The contests, present and prospective, which have been already noticed, depend more or less upon the Roman church's claim of supremacy (see pp. 718, &c.). The state may assist the hierarchy in training their children, managing their people, controlling their property; but must not interfere to guard the rights of these children or people or even the nation's life. Everywhere the R. C. hierarchy claims and, so far as it can, enforces the supremacy of the pope and "the immunity of the church and of ecclesiastical persons" from the jurisdiction of the civil authorities (see p. 576). These claims are far-reaching and portentous.

The multiplication of convents, orphan asylums, and other R. C. institutions, not subject to visitation and supervision by the civil authorities (see p. 336), is, in the eyes of Protestants, dangerous to liberty and to virtue. It is certain that persons have been involuntarily and unlawfully confined or imprisoned in such institutions;[1] that the secrecy which characterizes them is favorable

[1] In the summer of 1875, Mary Gately, a servant girl, was, at her father's instance, arrested by a police-officer in Jersey City, N. J., on a warrant for assault; forcibly taken by her father and the officer from the house where she lived to Newark, and there confined in the House of the Good Shepherd (N. Y. Weekly Witness, July 15th, 1875). See also pp. 677-8, &c.

to the commission and concealment of crimes; and that those who thus retire from the world are sometimes, at least, no better than others who live in the world, and would not be treated unjustly if they were similarly subject to the scrutiny of mankind. A foundling asylum, like that in New York, for instance, whose doors and records alike are closed to the administrators of the law, may encourage licentiousness and child-stealing, and screen even murder. Baby-farming may be as detrimental to the health and life of infants, when carried on by the "Sisters of Charity, commonly called Gray Nuns" of Montreal,[1] as it would be in establishments less ecclesiastical and more open to inspection. R. C. orphan-asylums and kindred institutions are of course strictly sectarian, and may be used, with or without the connivance of their managers, for purposes of oppression, abduction, revenge, avarice, proselytism, &c. Protestants cannot readily avoid believing that the persistent opposition of the R. C. hierarchy and their allies to the visitation and supervision of R. C. institutions by the civil authorities is often due to something besides holy and heavenly aims. "For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God" (John iii, 20, 21).

The R. C. priest, not unfrequently, sets himself above the civil law. Thus the R. C. priest at Manistee, Mich., was reported at Christmas, 1876, to be making a sensation by denying the right of the state to require him to return certificates of marriage and consequently refusing to obey the civil law on that subject. He could certainly plead that, according to the canon law and the *Syllabus*, marriage and divorce are ecclesiastical matters, with which the civil authority has no right to intermeddle;[1] and that he himself as a priest

[1] The Montreal Witness published a detailed account (summarized in N. Y. Weekly Witness of April 20, 1876) of an infant taken by the Gray Nuns to board, but sent out into the country by them, and not recovered by its father (Peter Nangler, from N. Y.), till it was dying of starvation and want of care. The bishop's organ, *Le Nouveau Monde* [=The New World] admitted that the greater number of the children received at this institution die within the first year, but attributed this to the hardships suffered by them before their reception at the foundling hospital, they being often frozen, sick, ulcerated, with limbs broken, or otherwise ailing, on their arrival. The system of baby-farming practiced by these nuns is described in the Witness as connected with exposure, coarse food, poverty-stricken abodes, destitution of medical or other proper care, and death in the majority of cases.

[1] Rev. James McGlew, R. C. priest at Chelsea, Mass., repeatedly denounced from the altar Robert C. Fanning and Mrs. Fanning as fornicators and living in mortal sin, because they had been married only by a justice of the peace; he was thereupon sued by Mr. Fanning for libel, but the jury disagreed (10 for the plaintiff, 2 for the priest) and were discharged in May, 1875; the case was, however, settled June 20, 1876, each party paying half the costs, and the priest publishing a statement that he simply meant "that Fanning in being married by a magistrate had violated the rules of the Catholic church, and as a Catholic was censurable."—The Syllabus has among its condemned errors: "71. The Tridentine form [of solemnizing marriage] does not bind under the penalty of nullity where the civil law prescribes another form and determines the marriage by this new form to be valid." "73. Marriage, truly so-called, may exist by virtue of a merely civil contract; and it is

has a divine right of immunity from all subjection to civil government (see p. 576). But the people of the U. S. deny his principle and disallow his practice.—Another case illustrates another phase. A few years ago, Patrick Bunbury, a zealous R. C. of Kalamazoo, Mich., having, under his priest's influence, mortgaged his farm to raise $10,000 for completing a new church, and being in danger, after the priest's death, of losing his farm by foreclosure of the mortgage, as both the parish and the bishop refused to repay the loan, commenced a civil suit against the bishop. He was at once excommunicated, and frightened into withdrawing the suit; and though he obtained absolution, his anxiety of mind brought on illness and death. Thus he lost both his money and his life. But this use of excommunication to shield an ecclesiastic from legal responsibility led to the introduction of a bill into the legislature to punish by fine of from $1000 to $5000, or imprisonment of from 1 year to 5 years, any priest or bishop who should excommunicate or threaten to excommunicate any member of the church with the intent to prevent him from commencing any suit or collecting any claim. In the U. S. as in Prussia, the state must defend its subjects from ecclesiastical tyranny. Other claims and occasions of conflict with R. C. ecclesiastics are noted on pp. 586–7, 730, 761–2.

The right to use force in behalf of the R. C. church has been claimed and often exercised. The *Syllabus* condemns as an error the denial of this right (see pp. 578, 723), and every R. C. mob harmonizes with the Syllabus on this point (see pp. 658–60). If the people of this country maintain free speech and a free press (and no political party which openly denies these rights can live in the U. S.), the Vaticanism which denies these rights and the intolerant violence which would crush them out must be resisted, and their power to harm must be destroyed. Roman Catholics must be compelled, if necessary, to let others have in this free country such liberty as they claim for themselves. It is safe in any town or city to speak in favor of the convent and the confessional; it must be made as safe everywhere to speak against them. Orangemen and Fenians must stand on the same footing; and so must converts to Romanism and converts to Protestantism. The civil law, impartial in its protection and in its restraint, must be obeyed by all, whether ecclesiastics or laymen. There is far less danger, in the view of Protestants, that the civil legislator or judge will usurp the prerogatives of conscience and of God, than that either the pope who claims a divine right of directing consciences, or some of those who rule in his name, will act as lords over God's heritage (1 Pet. v, 3), calling evil good and good evil, putting darkness for light and light for darkness (Is. v, 20). Every personal conscience has its rights, but it may be perverted or seared with a hot iron (1 Tim. iv, 2); the misguided conscience is to be treated with tender and respectful consideration; but the foreign dictator of conscience and his decrees which he would enforce upon others as the utterances of their conscience, are not entitled to the rights of con-

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false, either that the contract of marriage among Christians is always a sacrament, or that the contract is void if the sacrament is excluded." "74. Matrimonial causes and espousals belong by their own nature to civil jurisdiction."

science here while they repudiate all the responsibilities of humanity and of reason (see pp. 724, 788–90).

§ 7. **Romanism must have its contests here with the secret societies which it can not control.** Secrecy is neither unknown nor regarded as wrong in itself in the R. C. church; it characterizes the confessional, the conclave, the multitudinous orders and congregations, and indeed, we might say, almost all the proceedings of the ecclesiastics and religious. But whatever organization is not presided over or directed by R. C. ecclesiastics, especially if it has any element of secrecy or independence in regard to them, must come under the ban, and must somehow be made to feel its condemnation. Thus, the Father Matthew Temperance Society of Lynn, Mass., got up a picnic without permission from their parish-priest, who from the altar forbade his people to attend it. But discriminations are sometimes made in cases which seem to outsiders to be alike, Joseph Guibord, for example, being refused ecclesiastical burial for belonging to the Canadian Institute, while others received it who belonged to the same Institute (see p. 761). Some freemasons also and some Fenians have been buried with the regular public ceremonies, though the organizations themselves are declared to be under condemnation (see p. 390). The refusal of Cardinal Cullen (Feb., 1877) to allow the remains of John O'Mahony, head-center of the Fenians, to lie in state in Dublin Cathedral, and the published reasons for this, including the condemnation of Fenianism by the R. C. church, show the antagonism between this secret order and the hierarchy. Dec. 15, 1875, Abp. Wood of Philadelphia issued a circular letter, condemning the Ancient Order of Hibernians; and the members of this order who are known as "Molly Maguires" were soon accordingly publicly excommunicated by the priests at Shenandoah and other places in Pennsylvania. February 11, 1877, a pastoral from Bp. O'Hara of Scranton, excommunicating the Ancient Order of Hibernians and instructing the clergy to refuse the sacraments to all members of this order, was read in the churches of his diocese. But the organization in April, 1877, was declared to have altered its constitution, cut off its members in 3 counties of Pennsylvania, and made its peace with the hierarchy (see pp. 776, 780). In this as well as in other countries, the contest must come—long and bitter, it may be—between the secret organizations which are controlled at Rome, and those which are not controlled at Rome, but have members in the R. C. church. There must be subserviency to Rome or war with Rome, for "the right of private judgment" is rank heresy in the eyes of the Pope and of all whom he recognizes as his loyal subjects (see chap. XXII). Vaticanism has no tolerance for liberalism, no love for mental or moral independence, no affinity with real democracy or republicanism; but it will use whatever persons or organizations or parties it can make tributary to its own ends, and it will use them just where and while it can make them thus tributary; it is not squeamish over inconsistencies or appearances of evil; it can bind or loose, pardon or indulge, bless or curse, enrich or beggar, honor or disgrace, beatify or excommunicate, canonize or anathematize; with all its multitudinous resources and auxiliaries,

with all its array of means and instruments, with all the prestige of its antiquity and grandeur and unquestioned power, with all its appeals to sense and imagination, with all its allurements and fascinations and promises of good here and hereafter, with all its frowns and thunders and threatenings of unutterable evil in this world and in purgatory and in hell, it is ready for the combat to put down all insubordination among its own people, to root out from among them every organization which it can not control, to make them all yield full homage to the bishop of Rome, who, though "servant of the servants of God," demands implicit obedience from every member of the church.

But with all its difficulties and conflicts, internal and external, Romanism has still strength and skill and determination enough to make it needful that all Protestants and all Christians should "put on the whole armor of God," that they "may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi, 11, 12). Jesus Christ and His Church shall have a complete and glorious victory; but only those who do the will of God truly belong to His Church or can share in its victory (Matt. vii, 21; xvi, 18).

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